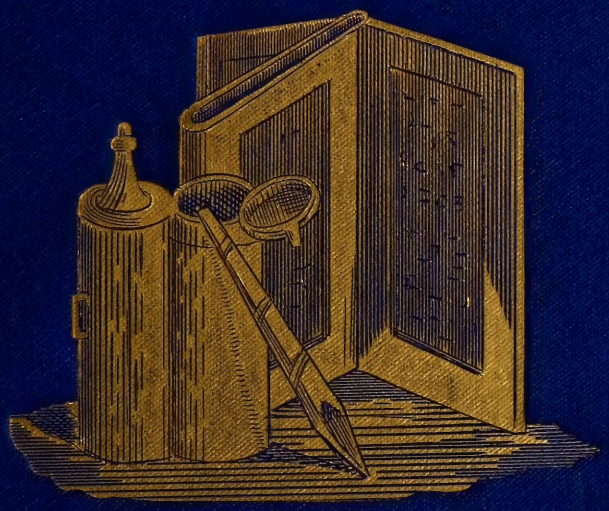

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THE

WESTMINSTER

BIBLE DICTIONARY.

PREPARED FOR THE BOARD

BY THE

REV. THOMAS J. SHEPHERD, D.D.

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INTRODUCTION.

THE quickening of Bible study on the part of our Sabbath-school teachers and scholars at the present time, in connection with the remarkable additions recently made to our knowledge on topics related to Scripture interpretation, affords abundant reason for the issue of the WESTMINSTER BIBLE DICTIONARY. It will meet an existing call for a compact dictionary abreast of the times.

The work was entrusted by the Board of Publication to the Rev. Thomas J. Shepherd, D. D., who has devoted to it much study and patient as well as skillful labor. Free use has been made by Dr. Shepherd of all accessible authorities, and especially of Dr. William Smith's invaluable, though not perfect, *Dictionary of the Bible*, as well as of the *Bible Dictionary* prepared by the Rev. W. M. Engles, D. D., and previously published by the Board. The thanks of the author and of the publishers are also given to Professor Isaac H. Hall, by whom the sheets of the DICTIONARY were read, and who, from his stores of Oriental, linguistic and archæological information, has rendered the work an important service.

Numerous engravings illustrating the articles are distributed through the volume, and valuable maps are given at its close.

In the preparation of this DICTIONARY the leading aims have been—

1. To make a *Bible* Dictionary, including only words in our Au-

thorized Version of the Scriptures needing explanation. A few proper names, such as "Dead Sea" and "Esdraelon," not occurring in our English Bible, are given because of their common use and to assist reference to their scriptural designations. Occasionally, also, a word, such as "Games," has been admitted because of frequent allusions made thereto in the Bible.

2. To indicate the precise sense in which each word treated is used in the Scriptures. The root-ideas of the Hebrew and Greek originals, and the English equivalents of these ideas, are carefully stated.

3. To embody the results of such recent explorations in Bible lands, and of such study of the historic monuments of Egypt, Assyria, Babylonia and Persia, as have thrown light upon the text of Scripture.

4. To treat with entire freedom, and such fullness as the size of the volume permitted, the words underlying the faith and order of the Christian Church, as "Baptism," "Bishop," "Elder," "Election," "Predestination" and the like.

5. And, in all, to put the largest amount of information into the smallest space possible.

J. W. D.

THE WESTMINSTER BIBLE DICTIONARY.

A′a-ron [signification uncertain, probably *enlightened*], eldest son of Amram and Jochebed, both of the tribe of Levi, and elder brother of Moses. He was born B. C. 1574, according to the chronology of Usher, three years before Moses (Ex. 7 : 7), and probably one year before Pharaoh's decree of death to the sons of the enslaved Hebrews. His name occurs first (Ex. 4 : 14) when the anger of the Lord was kindled against Moses in Horeb because of his reluctance to carry God's message to the king of Egypt. The Lord said, "Is not Aaron, the Levite, thy brother? I know that he can speak well. And also he cometh forth to meet thee. . . . He shall be thy spokesman unto the people; he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Aaron was then on his way, under a divine call (Ex. 4 : 27), to invite the return of Moses to Egypt. After a separation of forty years, and when Aaron was eighty-three years of age, they met in Horeb, and together returned to fulfill their commission to their brethren of the house of Israel and to Pharaoh.

From the first communication by Moses to Aaron of the honorable but perilous work to which God had called them, he stood unflinchingly by his brother. He introduced Moses to the elders of Israel, rehearsed to them the divine message, and then went with him into the presence of the proud king of Egypt. All through the interview with Pharaoh, Aaron stood at his great brother's side, sustaining him and acting as his spokesman. In the Sinai wilderness, when the Israelites were met and attacked by the Amalekites, we find Aaron and Hur with Moses on the hill from which he viewed the battle, upholding his weary hands, and thus securing success in the conflict (Ex. 17 : 8–13). When Moses ascended Mount Sinai to receive the law from God, Aaron and his sons, Nadab and Abihu, with seventy elders of Israel, were permitted, as a special token of the divine favor, to accompany him a part of the way, and to behold the symbol of God's presence (Ex. 24 : 9, 10). It was during his absence that Moses received directions for the organization of the ecclesiastical establishment, according to which Aaron was to be constituted high priest, and his sons and their descendants priests (Ex. 28). While Moses was absent in the mount, Aaron and Hur were entrusted with the direction and control of the Israelites. In the interval the people became impatient, and required Aaron to make them gods to go before them. Partly through timidity, partly from an imperfect conviction of the sin he was committing, he complied with their

wicked suggestions, and constructed a golden calf, in imitation of the Egyptian system of idolatry, by which he affixed an indelible stain on his own character and provoked the displeasure of the Almighty. He attempted in vain to excuse his conduct by transferring the guilt of it to those whose clamors had induced it. As a leader of the people he should have indignantly rejected the proposal (Ex. 32).

Having, however, repented of this sin, he was received into favor, and was consecrated with imposing ceremonials the high priest of the people (Lev. 8), and the office was confined to his family. Two of his sons, Nadab and Abihu, shortly after their consecration, probably under the influence of strong drink, were guilty of irreverence in their ministrations, and were destroyed by fire from the Lord (Lev. 10). Aaron, though deeply wounded, accepted the chastisement without a murmur.

When Miriam, through jealousy of Moses' wife, revolted against his authority, Aaron gave her his countenance (Num. 12). Miriam was stricken with leprosy. Aaron promptly confessed his fault, and was not similarly punished; but, as he had thus questioned the authority of Moses, his own authority in after years was resisted by a conspiracy headed by Korah, Dathan and Abiram, who maintained that he was not entitled to any exclusive priestly rights. A fearful judgment from God arrested this conspiracy and miserably destroyed its chief actors. A rebellious spirit, however, had taken possession of the people, and now broke forth. The anger of the Lord was kindled, and a grievous plague destroyed upward of fourteen thousand of them, and was only stayed by Aaron's official intercession (Num. 16). This event afforded a striking attestation of Aaron's authority. That he and his family might be recognized by the people as undoubtedly invested with this priestly prerogative, the princes of the different tribes were required to bring to Moses each a rod inscribed with his name, Aaron's name being placed on the rod of Levi. These rods were deposited, by divine command, in the tabernacle. On the following day it was found that while the rods of the other tribes remained unchanged, that of Aaron had budded, blossomed and brought forth almonds. This rod was preserved as a memorial, and for a long series of years no instance of invasion of the priest's office was known (Num. 17).

At the waters of Meribah, Aaron was implicated with Moses in the distrust of God there evinced, and for this they were forbidden to enter into the promised land (Num. 20 : 8–13). Not many months after this the hosts of Israel came to Mount Hor, and Aaron, accompanied by Moses and by his son Eleazar, was directed to ascend to the top of the mountain, in view of the people. Having been divested of his priestly robes, which were transferred to Eleazar, he there expired, being one hundred and twenty-three years old. He was buried on the mountain (Num. 20 : 22–29; 33 : 38, 39), and the Israelites mourned for him thirty days. Mount Hor is a rocky peak in the mountains of Edom, and is still known as "Mount Aaron." The Arabs show what they claim to be the tomb of Aaron on its summit, and manifest great reverence for his memory. In Deut. 10 : 6, Aaron is said to have died at Mosera (plural, *Moseroth*, Num. 33 : 30), which appears to have been the name of a station near Mount Hor.

Aaron married Elisheba, sister of Naashon, a prince of the house of Judah. He had four sons, Nadab, Abihu, Eleazar and Ithamar (Ex. 6 : 23), of whom the first two died before him. The high priesthood passed to the descendants of the other two.

Aaron was a man of true godliness. The weak side of his character was a readiness to be unduly influenced by others. Whilst

with Moses he was brave, steadfast, unflinching, but away from him he was apt to fall in with suggestions that he should have resisted. This is noticeable in the affairs of the golden calf and Miriam's revolt. Yet is he to be honored for his long and noble devotion to his work as a leader, for his willingness to stand second to his younger brother, for his submission to the rebukes of the Lord, and for the unhesitating faith with which he obeyed the commands of the God of Israel. He was eminently honored in receiving the high-priestly office, which typified the nobler priesthood of the Christ to come.

See Moses, Priest, Hor.

A'a-ron-ites, descendants of Aaron, and therefore priests. Jehoiada led 3700 Aaronites in arms to the support of David at Hebron (1 Chron. 12 : 27); later, Zadok was their chief (1 Chron. 27 : 17).

Ab, the Hebrew word for *father*, which enters into the composition of many proper names, as Absalom, Abner, Abigail, Abijah, Moab, etc.

Ab, the name given after the Babylonian captivity to one of the Jewish months, being the *fifth* of the sacred and the *eleventh* of the civil year reckoning. It corresponded with parts of July and August, and consisted of thirty days. See Month.

A-bad'don [*destruction* or the *destroyer*] is the Hebrew equivalent of the Greek Apollyon, the title given in Rev. 9 : 11 to the angel of the bottomless pit or abyss. In the Old Testament the term Abaddon is applied to destruction (Job 31 : 12), and to the place of destruction (Job 26 : 6; Prov. 15 : 11). Apollyon in Rev. 9 : 11 may be either the idea of destruction personified or a personal destroyer, Satan, the angel of the bottomless pit.

Ab'a-na [in the margin Amana, still preserved in Arabic and Greek, meaning *faithful*, probably as continually flowing], a river of Damascus, Syria, mentioned in 2 Kings 5 : 12. Naaman, spurning the direction of Elisha to wash in Jordan for the cure of his leprosy, indignantly asks, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Its modern name is *Barada*. It rises in the mountains west of Damascus, some twenty-three miles from the city. After flowing through the plain and the city of Damascus, and carrying in its flow an extraordinary fertility and beauty, it loses itself in a marshy lake on the east. (See engraving on p. 11.)

Ab'a-rim [*passages over fords*], a range of highlands on the east of the Jordan, in Moab, facing Jericho and forming at that part the eastern wall of the Jordan valley. The range presents many distinct masses and elevations, commanding extensive and exquisite views of the country west of the river. From one of the highest of these, called Mount Nebo, Moses surveyed the Promised Land. From the manner in which the names Abarim, Nebo and Pisgah are associated in Deut. 32 : 49 and 34 : 1, it has been inferred that Abarim is the general name for the mountain-chain, Pisgah the specific name of a ridge, and Nebo the topmost peak of Pisgah. See Nebo and Pisgah.

Ab'ba [*father*], from the Hebrew word *Ab*, of which it is the Aramaic form, occurs in Mark 14 : 36; Rom. 8 : 15; Gal. 4 : 6, where it is translated *father*. It was used as a term of endearment by children in speaking to their father, like our "papa," and expresses trustful love. It is a title given to priests of Oriental churches; and the old English title of abbot, the head or father of a religious community, is derived from it, as is also pope (papa). When believers receive the Spirit of adoption, they are justified in addressing God as Abba, Father (Gal. 4 : 6).

Ab'don [*servile*], the name of a judge and of a city.

1. The tenth judge of Israel, who seems to have enjoyed a peaceful government of

eight years. He had forty sons and thirty nephews who rode on young asses, an evidence of the influence of his family (Judg. 12 : 13–15). The name was a common one, as four other persons bearing it are mentioned (1 Chron. 8 : 23, 30; 9 : 36; 2 Chron. 34 : 20).

2. A city of the tribe of Asher, given to the Levites (Josh. 21 : 30).

A-bed'ne-go [*servant of Nego* or *Nebo*], the Chaldean name given to Azariah, one of the three captive princes who were companions of Daniel at the court of Babylon (Dan. 1 : 7). He, with Shadrach and Meshach, was cast into a fiery furnace for refusing to worship the golden image which Nebuchadnezzar had set up in the plain of Dura, and was miraculously delivered (Dan. 3).

A'bel, Hebrew, HEBEL [*breath, vapor, transitoriness*], the second son of Adam and Eve, born after their fall into sin and their expulsion from Eden. His story is told in Gen. 4. Abel, although inheriting the corrupt nature of his parents, was eminent for piety. Our Lord (Matt. 23 : 35) distinguishes him as the "righteous Abel." He was the first of the human family who endured the pains of death, the first martyr who sealed his testimony to the gospel with his blood. In obedience to God's command, he offered in sacrifice the firstlings of his flock, whilst his elder brother, Cain, refused to do so, and in the spirit of presumption and pride brought a bloodless offering of "fruit of the ground." By some visible sign—such, most likely, as the sending of fire from heaven to consume the victim—God attested the acceptance of Abel's offering and the rejection of Cain's. This so enraged Cain that he "rose up against Abel his brother and slew him" (Gen. 4 : 8). In Heb. 11 : 4 the superior excellence, and the consequent acceptance, of Abel's offering are referred to his "faith." Hence we infer that God had revealed with more or less clearness the grand doctrine of redemption, and had required bloody sacrifices as the significant types of the one great sacrifice. This revelation Abel received; this requirement Abel met. Cain, however, rejected both, and was himself rejected.

A'bel signifies a *meadow* or *grassy plain*, and, with distinguishing additions, is associated with several towns in Palestine.

A'bel-Beth-Ma'a-chah [*Abel of the house of Maachah*], a city in the north of Palestine, within the limits of the tribe of Naphtali, in the neighborhood of Dan. From its importance it is designated (2 Sam. 20 : 19) "a mother in Israel;" that is, a metropolis. It was also called Abel-Maim, or "Abel on the waters." (Compare 2 Sam. 20 : 14, 15 and 2 Chron. 16 : 4.) It was besieged by Joab on account of its sheltering Sheba the son of Bichri, a Benjamite, who had rebelled against King David, but was saved from overthrow by the compliance of its inhabitants with the suggestion of a wise woman that the head of Sheba should be struck off and cast over the wall (2 Sam. 20 : 14–22). It was afterward taken by Benhadad (1 Kings 15 : 20), and two hundred years after by Tiglath-pileser, who carried its inhabitants into captivity (2 Kings 15 : 29).

A'bel-Ce-ra'mim [*plain of the vineyards*]. It is referred to, by a translation of its name, in Judg. 11 : 33. It was a village of the Ammonites, east of Jordan.

A'bel-Me-ho'lah [*plain of the dance*], in the north part of the Jordan valley, west of Jordan and ten miles south of Bethshean (1 Kings 4 : 12). It was the birthplace or residence of Elisha (1 Kings 19 : 16). The Midianites fled thither to reach the river when defeated by Gideon (Judg. 7 : 22).

A'bel-Miz'ra-im [*the mourning of the Egyptians*], the name given to the threshing-floor of Atad, because there

River Abana.

Joseph and the funeral procession that accompanied him from Egypt "mourned with a great and very sore lamentation" over the patriarch Jacob (Gen. 50 : 11). Its position has been a question in dispute. We should look for it in the neighborhood of Hebron, where was the cave of Machpelah.

A'bel-Shit'tim [*meadow of the acacias*], a town in the plains of Moab, on the east of Jordan, between which and Beth-Jesimoth the Israelites made their last encampments before the passage of Jordan (Num. 33 : 49). It is often called Shittim, as in Num. 25 : 1. From this place Joshua sent out spies to visit Jericho (Josh. 2 : 1). Here too the Israelites were seduced by the daughters of Moab into the obscene idolatries of Baal-peor, and were punished therefor by a plague (Num. 25 : 1–9).

A'bi, shortened form of Abijah, the mother of King Hezekiah. (Compare 2 Kings 18 : 2 with 2 Chron. 29 : 1.)

A-bi'a, the Greek form of the Hebrew Abijah (Matt. 1 : 7). In Luke 1 : 5, Zacharias the priest, and father of John the Baptist, is spoken of as pertaining to the "course of Abia." The priests were divided into twenty-four courses or classes, each in its turn to be engaged in the public ministrations (1 Chron. 24). The course of Abia or Abijah was the eighth in order.

A-bi'ah, a less correct English form of Abijah. It occurs four times in the Old Testament, notably as the name of the second son of the prophet Samuel, by whom he was appointed a judge over Israel, in connection with his brother Joel. Their administration, however, was so glaringly corrupt that the people became disgusted, and demanded a king (1 Sam. 8 : 2–5).

A-bi'a-thar [*father of abundance*, or *liberal*], the son of Ahimelech, high priest of Israel, and fourth in descent from Eli in the line of Ithamar. When his father, who was high priest, was slain by the command of Saul for his supposed friendship for David (1 Sam. 22), Abiathar escaped the massacre to which his family was doomed, and taking with him the ephod, a priestly garment, he repaired to David at the cave of Adullam. He became the priest of David's party, and inquired of the Lord for him in times of doubt and danger (1 Sam. 23 : 9; 30 : 7), adhering to him in all his trials.

On David's accession to the throne he seems to have recognized both Abiathar and Zadok as high priests (1 Kings 4 : 4). At the abdication of David in favor of Solomon, Abiathar wrongly favored the succession of Adonijah to the throne. For this, Solomon, on his accession, displaced him, and recognized Zadok as having exclusive possession of the office (1 Kings 2 : 26, 27). The deposition of Abiathar was in strict fulfilment of the doom pronounced by the Lord against the house of Eli, he being the last of the priests in that line (1 Sam. 2 : 30–36).

In Mark 2 : 26 there is a reference to David's eating the shew-bread in the house of God in the days of Abiathar the high priest, and in 1 Sam. 21 : 1–6 this is said to have occurred when Ahimelech was high priest. Abiathar was probably associated in service with his father at that time, and, afterward becoming high priest was spoken of as high priest in connection with that event—*i. e.* "in the days of Abiathar, *afterward* high priest." In 2 Sam. 8 : 17; 1 Chron. 18 : 16; 24 : 3, 6, 31, Ahimelech or Abimelech is spoken of as the son of Abiathar, or as high priest in the days of David. The two names seem to have been transposed by a copyist. The Syriac and Arabic versions have "Abiathar the son of Ahimelech" in these places (*Kitto*). See ZADOK.

A'bib [*heads* or *ears of grain*, *green ears*], one of the Hebrew months (Ex.

13 : 4), afterward called Nisan (Neh. 2 : 1). As the month of newly-ripe grain, it indicates the season of spring, and is supposed to correspond with part of March and part of April. Because on its fifteenth day the Israelites made their exodus from Egypt, it was associated with the passover, and was reckoned the first month in the sacred year reckoning.

Abide, an old English word having the sense of *await* (Acts 20 : 23), and passing by easy transition to the sense of *bear, endure* (Num. 31 : 23; Joel 2 : 11).

Ab′i-el [*my father is God*], the father of Kish, and grandfather of Saul the first king of the Israelites (1 Sam. 9 : 1). Another of the same name was one of the thirty of the most distinguished men of David's army (1 Chron. 11 : 32).

A-bi-e′zer [*my father is help,* or *helpful*], a native of Anathoth, one of David's thirty chief warriors (2 Sam. 23 : 27; 1 Chron. 11 : 28; 27 : 12). The military exploits of a family of the same name, descended from Manasseh (Josh. 17 : 2), and to which Gideon belonged (Judg. 6 : 11), are referred to in Judg. 8 : 2.

Ab′i-gail [*my father is joy, joyous*], the name of two women.

1. David's sister, the wife of Jether or Ithra, an Ishmaelite, and the mother of Amasa (1 Chron. 2 : 17).

2. The wife of Nabal, a wealthy man with large possessions in Carmel of Judah, about ten miles south of Hebron. The dispositions of the two were in striking contrast. Nabal was churlish and selfish, while his wife was not only distinguished for her personal beauty, but for her discretion and kindness. When David was fleeing from the fury of Saul he came with his followers to the mountainous country where Nabal's flocks were fed, and his presence was the means of their protection. On representing this to Nabal, and asking for some return of kindness, he was treated with rudeness and insult. This so exasperated David that he would have visited Nabal with signal vengeance had not Abigail disarmed him by kindness and delicate liberality. David was so pleased with her beauty and discretion that he married her after the death of Nabal (1 Sam. 25). See NABAL.

A-bi-ha′il [*my father is might, mighty*], the second wife of Rehoboam, king of Judah. She is called the *daughter* of Eliab, David's elder brother; but as David began to reign more than eighty years before her marriage, and was thirty years old when he became king, we are no doubt to understand the expression as meaning that she was a *descendant* of Eliab, the term "daughter" often having this general sense (2 Chron. 11 : 18).

Several other persons bear the same name, as (1) Abihail, father of Zuriel, the father of the Levitical families of Merari (Num. 3 : 35); (2) the wife of Abishur (1 Chron. 2 : 29); (3) Abihail, one of the heads of families of the tribe of Gad (1 Chron. 5 : 14); and (4) Abihail, the father of Queen Esther and uncle of Mordecai (Esth. 2 : 15).

A-bi′hu [*my father is He—i. e.* God, meaning *worshiper of God*], the second of the sons of Aaron, who, with his three brothers, was consecrated to the priesthood (Ex. 28 : 1). The priests were required, in burning the daily incense, to use the perpetual fire which was kept burning on the great brazen altar. Nadab and Abihu used common, or, as it is called in Scripture, *strange fire,* and for this irreverence were destroyed by fire from heaven (Lev. 10 : 1–11). The prohibition of wine and strong drink to priests whose turn it should be to enter the tabernacle, which follows the narration of this judgment on Nadab and Abihu, leads to the belief that intoxication was the cause of their sin and punishment. Both died childless (Num. 3: 4).

A-bi′jah [*my father is Jah—i. e. worshiper of Jehovah*], a common Hebrew name, the same as ABIA and ABIAH (which see).

1. The son of Rehoboam and grandson of Solomon, second king of the separate kingdom of Judah. He began to reign B. C. 958, and reigned three years. On taking the throne he made an earnest attempt to bring back the ten tribes to their allegiance. Although he defeated the army of Israel led by Jeroboam, he failed to unite the ten tribes with Judah (2 Chron. 13). His speech to the army of Jeroboam shows that he recognized Jehovah as the sovereign God, but his life was not that of a child of God. "He walked in all the sins of his father, and was not perfect with the Lord" (1 Kings 15 : 3). In Kings he is called Abijam, perhaps because deemed unworthy of the title of a worshiper of Jehovah.

2. A little son of Jeroboam, the story of whose death is touchingly told in 1 Kings 14.

3. The daughter of Zechariah, mother of King Hezekiah and wife of Ahaz (2 Chron. 29 : 1), called Abi (2 Kings 18 : 2).

A-bi-le'ne, a tract of country the extent of which is not precisely known, but it is thought to have embraced the eastern declivities of Anti-Libanus and the fertile valleys at its base. In Luke 3 : 1, Lysanias is referred to as the tetrarch of Abilene, and Pococke mentions an inscription among the ruins of Abila (now *Suk Wady Barada*), the chief city of the province, containing the words "Lysanias Tetrarch."

A-bim'e-lech [*my father is king*], the common title of the kings of Philistia, as Pharaoh was that of the kings of Egypt.

1. The first one of the name mentioned in Scripture was Abimelech, king of Gerar, who was contemporary with Abram. In Gen. 20 is a narrative connected with Abram's visit to Gerar. Abimelech, supposing Sarai to be the sister, and not the wife, of Abram, had her brought into his harem, an act of violence quite in accordance with Oriental ideas. In obedience to a divine warning, Abimelech restored Sarai to her husband.

2. At a subsequent period Isaac was driven by stress of famine to visit the same place, which was then governed by another king of the same name, and, following his father's evil example, he was guilty of a similar deception in regard to his wife Rebekah (Gen. 26).

3. A son of Gideon, one of the judges of Israel. Gideon had seventy sons, among whom Abimelech was the most enterprising and unprincipled. Having insinuated himself into the favor of the Shechemites, he slew all his brothers except Jotham, the youngest, who escaped. After this barbarous massacre he was made king. Retributive justice awaited him. Many of his subjects revolted, and while he was attempting to reduce Thebez, which was engaged in the revolt, a woman threw down from the tower a piece of millstone, which fractured his skull. Finding himself mortally wounded, he commanded his armor-bearer to thrust him through the body, lest it should be said that he fell by a woman's hand (Judg. 9 : 54). For a warrior to be slain by a woman was regarded as a terribly ignominious death. Vainly, however, did Abimelech attempt to escape this disgrace, for the fact of his death by the hand of a woman was long after associated with his memory (2 Sam. 11 : 21).

A-bin'a-dab [*my father is noble—noble*], the name of several men.

1. The Levite of Kirjath-jearim in whose house the ark was deposited after the Philistines had restored it to the Israelites. There it remained eighty years, until removed by David (1 Sam. 7 : 1; 2 Sam. 6 : 3, 4; 1 Chron. 13 : 7).

2. One of Saul's sons, who was slain with him at the battle of Gilboa (1 Sam. 31 : 2).

3. The second of the eight sons of Jesse, the father of David (1 Sam. 16 : 8; 17 : 13).

4. The father of one of the twelve officers appointed by Solomon to provide for the royal household (1 Kings 4 : 11).

A-bi′ram [*my father is exalted*].

1. A chief of the tribe of Reuben, and one of the conspirators against Moses in the wilderness, for which crime he, with Korah and Dathan, was engulfed by the opening earth (Num. 16 : 1–33).

2. The eldest son of Hiel the Bethelite, who died prematurely in fulfillment of the curse pronounced against the man who should rebuild Jericho (Josh. 6 : 26 and 1 Kings 16 : 34).

Ab′i-shag [meaning doubtful, perhaps *given to error*], a fair young woman of Shunem, in the tribe of Issachar, selected to cherish David in his declining age (1 Kings 1 : 3). After the death of David, Adonijah, as a step to the throne, engaged in an intrigue to marry Abishag, and thereupon was put to death by Solomon (1 Kings 2 : 17–25).

Ab′i-shai [*my father is a gift—gifted*], a nephew of David, through his sister Zeruiah, who zealously devoted himself to the interests of his uncle. He was David's companion in the daring exploit of passing through the sleeping guards to where Saul slept (1 Sam. 26 : 5–9). When Shimei reviled David, Abishai turned to slay the foul-mouthed assailant of his king (2 Sam. 16 : 9). In suppressing the rebellion of Absalom he commanded one of the three divisions of David's army (2 Sam. 18 : 2). When David's life was endangered by the giant Ishbi-benob, Abishai interposed for his succor and killed the giant (2 Sam. 21 : 16, 17). He was distinguished as having slain three hundred men (1 Chron. 11 : 20). The victory over Edom in the Valley of Salt is ascribed to him (1 Chron. 18 : 12); and he probably was the one who gained the battle, although in 2 Sam. 8 : 13 the achievement is ascribed to David as commander-in-chief. He was a valiant man, chivalrous and impetuous, and intensely attached to David, who valued him more as a daring warrior than as a wise counsellor. His history is closely associated with that of his more politic brother, Joab.

Ab′ner [*my father is light*—that is, *enlightener*], the son of Ner and uncle of Saul, of whose armies he was the chief leader (1 Sam. 14 : 50; 17 : 55; 20 : 25; 26 : 5). Although it was known that David had been divinely designated as the successor of Saul, at that monarch's death Abner, presuming on the great influence he had acquired with the people, proclaimed Ishbosheth, Saul's feeble son (2 Sam. 11 : 8), and upheld his government until it suited his schemes to abandon him. The tribe of Judah adhered to David, who appointed Joab his chief captain. The two armies, led by Joab and Abner, engaged in battle, which resulted in the defeat of the latter. In his flight Abner was pursued by Asahel, Joab's brother. Notwithstanding the warning of Abner, Asahel came so near that Abner, by a back thrust of his spear, pierced him through the body (2 Sam. 2 : 23). On a subsequent occasion Ishbosheth enraged Abner by rebuking him for marrying Rizpah, Saul's concubine, and the treacherous captain immediately made overtures to David to deliver up to him the kingdom. While engaged in settling the preliminaries, Joab availed himself of a secret opportunity of killing Abner in revenge for his brother Asahel's death, and at the same time to remove a rival. David lamented the death of Abner and paid him high funeral honors (2 Sam. 3 : 38). Abner left one son, Jaasiel (1 Chron. 27 : 21), who was made chief of the tribe of Benjamin by Solomon.

A-bom′i-na-ble, A-bom-i-na′-tion. These terms are applied in the Scriptures to objects awakening disgust or abhorrence, to impurity, falsehood, fraud,

pride, but especially to idols and idolatry. See IDOLATRY.

In Gen 43 : 32 it is said that it is an abomination to the Egyptians to eat bread with the Hebrews. The Egyptians were ceremonially defiled by eating with foreigners, and so with the Hebrews. This feeling was intensified as to the Hebrews by the fact that they offered in sacrifice the cow and ate its flesh, whilst to the Egyptians it was a sacred animal and an object of worship (Ex. 8 : 26).

In Gen. 46 : 34, it is said that "every shepherd is an abomination unto the Egyptians." This seems to have reference to nomads or wandering shepherds, such as are the Bedouin of to-day, and to have been due to an early invasion and oppression of the Egyptians by their nomadic neighbors on the north-east, and to the irritations of local depredations at a later day. This feeling still exists between the Egyptians and the Bedouin.

The ABOMINATION OF DESOLATION, or "the abomination that maketh desolate," spoken of in Dan. 9 : 27; 11 : 31; and 12 : 11, refers to the idolatrous symbols which the desolating conqueror of Jerusalem would set up in the holy place. These prophecies were fulfilled, first, in the pollution of the temple by Antiochus Epiphanes, who dedicated it to Jupiter, 170 B. C.; and secondly, as foretold by Christ in Matt. 24 : 15: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," in the advance of the Roman armies upon Jerusalem and their planting in the temple their military standards. These standards were crowned with images, were paid idolatrous homage by the Romans and were regarded as idols by the Jews. Such was the abomination of the Jews for these standards that the Roman soldiers quartered in Jerusalem did not bring them into the city, even Pilate conceding this point to its people. History tells us that the Christians in Jerusalem, admonished by their Master's words (Matt. 24 : 16), found opportunity to leave Jerusalem on the approach of Vespasian, before the siege had been begun by Titus, and to take refuge in Pella. Titus surrounded the city with a wall in three days, when escape would have been impossible.

A'bra-ham [*father of a multitude*], originally called ABRAM [*high father*], the son of Terah and a descendant of Shem in the ninth generation. He was the brother of Nahor and Haran. The latter died young, leaving a son, Lot, to the care of his uncle. Haran also left two daughters, of whom one, Iscah, called also Sarai, became the wife of Abraham. He was born in "Ur of the Chaldees" about B. C. 1996 (Gen. 11 : 27, 28). Obedient to a divine call, he left the place of his nativity, and abode in Haran or Charran (Acts 7 : 4) until the death of his father. After this event, when seventy-five years old, in company with his wife Sarai (afterward Sarah) and his nephew Lot, he journeyed to the land of Canaan, then thinly populated by the Canaanites, and there lived a pastoral life, dwelling in tents and feeding his flocks where the pastures proved inviting.

On his arrival at Sichem the Lord appeared to him and renewed his promise that he would make of him a great nation and secure Canaan as a heritage for his posterity. The promise of God not only respected his temporal greatness, but, inasmuch as it declared that in him should all the families of the earth be blessed, it included the spiritual blessings which should enrich the world on the coming of the Messiah, who was to descend from him (Gen. 12 : 2, 3). A famine driving Abraham into Egypt, then the granary of the world, he was guilty of deceit in relation to his wife. Fear lest the beauty of Sarai might prompt the Egyptians to kill him induced him to call her his sister, and led to her

being taken to the harem of the king (Gen. 12 : 10–20). Pharaoh, however, who had been deceived by him, instead of punishing him, loaded him with favors and sent him away.

Having acquired considerable wealth (Gen. 13 : 2), he left Egypt with Lot, and returned to Canaan. The extent of their flocks was the occasion of a difference which induced them amicably to separate, the choice being nobly conceded by Abraham to his nephew, who chose the well-watered plain in which Sodom was situated. Shortly after this the Lord cheered Abraham by a repetition of his promise that he should possess Canaan with a numerous posterity (Gen. 13 : 14–17). He then repaired to Mamre, near Hebron. The country in which Lot dwelt was at this time tributary to Chedorlaomer, king of Elam, east of the Euphrates. This king invaded the land on its refusing to pay him the customary tribute; Lot, with his household and flocks, was, with others, seized and carried into captivity. Abraham, hearing of his disaster, armed his servants to the number of three hundred and eighteen, and, pursuing the captors, overtook them near the springs of the Jordan, defeated them, liberated Lot and recovered his property. Reaching Salem on his return, he was met by its king and priest, Melchizedek, to whom he presented a tenth of the spoils. By strict right, according to war-usages, all that had been recovered belonged to Abraham. This was recognized by the king of Sodom, but Abraham, with characteristic dignity and generosity, positively refused to receive any compensation.

Abraham was at this time childless, and the promise was again renewed that he should have a posterity which, after being in bondage four hundred years, should inherit the land. Sarai proposed that he should take Hagar as a second wife, and by her he had Ishmael. Thirteen years after, when Abraham was ninety-nine years old, he had a remarkable vision, in which God assured him that the heir of the promise was not yet born, and that Sarai should bear him a son. At this time his name was changed from Abram to Abraham, and his wife's from Sarai to Sarah (Gen. 17). Circumcision was also appointed as the seal of the covenant between God and him, and the male members of his family received the seal. A few months after this, three persons, in appearance travellers, approached the tent of Abraham as he sat at its door in the heat of the day. As the language used on the occasion plainly shows, one was the Lord, or, as may be inferred, the Son of God, with two attendant angels, who communicated to Abraham the intention of the Lord to destroy the cities of the plain. Abraham was permitted to intercede for the doomed cities, and if there had been ten righteous persons found in them his intercession would have availed for their safety. As it was, Lot and his daughters were the only persons saved from the cities of the plain.

Abraham then went to Gerar, where he was guilty of a duplicity similar to that practiced by him in Egypt (Gen. 20). See ABIMELECH.

About the year B. C. 1897, Isaac, the child of promise, was born. This greatly altered the situation of Ishmael in his father's house, and resulted in the exile of himself and his mother Hagar.

When Isaac was about twenty years old the Lord was pleased to subject the faith of Abraham to a very sore trial. He was commanded to go to the mountainous country of Moriah, and there to offer up his son, the child of promise, as a sacrifice. Being assured that the commandment, mysterious as it was, came from the Lord, he instantly prepared to obey it, believing that "God was able to raise him up even from the dead" (Heb. 11 : 17–19). The Lord in-

terposed after Isaac had been bound and laid upon the altar, and a ram was provided for the sacrifice (Gen. 22).

Eight years after this Sarah died at the age of one hundred and twenty, when they were at or near Hebron. This led Abraham to take steps to secure a place for burial. He purchased the cave of Machpelah as a family-sepulchre, the only possession he ever had in the land of promise (Gen. 23). The next care of the patriarch was to obtain a suitable wife for his son Isaac. This was done by the embassy of Eliezer, who was instructed to go to Abraham's kindred in Haran (Gen. 24), whence in due time he returned with Rebekah, the daughter of Nahor's son Bethuel.

Abraham afterward married Keturah, and had several children, to whom he gave portions, but Isaac was constituted his heir and the head of his house. At the age of one hundred and seventy-five the patriarch died, and was buried by Isaac and Ishmael in the same tomb with Sarah at Hebron (Gen. 25 : 8–10). A Mohammedan mosque now covers the spot.

Abraham's name is honored the world over. Besides the Israelites, the Edomites, Midianites and Ishmaelites of ancient time looked up to him as their progenitor. He was honored with the title of "Friend of God" (James 2 : 23), and by that title he is still known and revered by the Mohammedans of every land. All Christians are accounted as his spiritual seed and are heirs with him of the promise. As a man he was the type of devotion, faith, courtesy and magnanimity, but he is more eminent for having been called of God to be the head of the visible Church, to conserve the worship of the true God, to be the progenitor of Christ and the father of the faithful in all lands and ages. Interesting as is the study of his life for the light it throws upon the patriarchal times, far more important is it for its illustrations of the divine plans and government.

Abraham's Bos'om. Our Lord, in speaking of the condition of Lazarus after death, represents it as that of one "carried by the angels into Abraham's bosom" (Luke 16 : 22). He thus conveys to the mind of a Jew the very definite idea of a state characterized by equal happiness and honor, the highest joys of paradise. His allusion is to that Eastern mode of reclining at table by which the one who sat next to the master of the feast was necessarily brought almost into his bosom, and was consequently regarded as occupying the place of highest distinction.

Ab'sa-lom [*father of peace*, or *peaceful*], called also Abishalom [*my father is peace*], (1 Kings 15 : 2, 10), son of David by Maachah, daughter of Talmai, king of Geshur (2 Sam. 3 : 3). He was distinguished by his beauty, inherited from both his father and mother, and also by vanity, ambition and a recklessness that stopped at no crime in the pursuit of his aims. His personal fortunes were determined and darkened by the fact that he was the son of one of David's numerous wives.

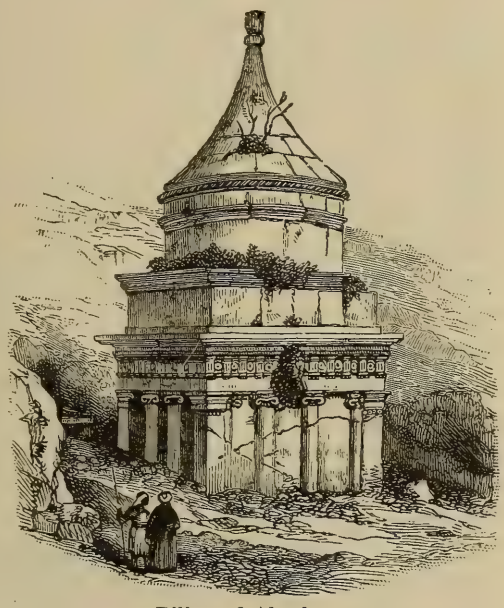
Polygamy is a sin against the family as well as against God. David's polygamy cursed his home and himself. Rival interests sprang up in the circle that God meant for a unit. David's eldest son, Amnon, who dishonored his half-sister Tamar, and was in consequence murdered by her full brother Absalom (2 Sam. 13 : 29), was the son of Ahinoam. His second son, by Abigail, disappeared from history and probably died young. Absalom, the third son, owned a third mother, Maachah, daughter of a Syrian prince, "the king of Geshur." Doubtless David sought by this alliance greater security, changing his troublesome neighbors in the rocky Lejâh, on his north-eastern border, from foes to kinsmen. But discord entered

David's household. Amnon might well aspire to the throne by virtue of priority in birth, whilst Absalom, son of a king and with a king's daughter for his mother, would despise the son of the humble Jezreelitess, wedded by David whilst yet but a private person. But it was yet another son of another mother who was chosen by God to succeed his father on the throne. Here entered discord, jealousy, enmity, to sow the seeds of strife and assassination.

Absalom did not inherit from his mother his peerless beauty alone. From her, no doubt, he caught the traits of the Syrian of the Lejâh. Reckless, cunning, ambitious, passionate, he reflected the characteristics of the heathenism which David brought into his harem. If the mother determines the formative years of the boy where the family is a unit, much more will she have this power where each mother is the head of her own inner circle, and where the father to that circle is but a fraction of a father. When with his father, Absalom was the spoiled boy of beauty—the petted, the fondled, the indulged, but not the disciplined son. Thus he grew to manhood, with the elements of evil stored away in his soul, and ready in a moment to combine and to burst into fearful violence.

A spark at length dropped on the magazine. Hitherto, Absalom had been the brilliant, handsome, fascinating prince. The cruel wrong done his sister Tamar by his elder brother Amnon was the spark. But the explosion did not immediately follow. With true Oriental power of repression, for two long years he locked his purpose of revenge within his own breast. Month after month the avenger's anger kept hot, whilst outwardly all was calm. At length his opportunity came. Amnon ceased to be on his guard, and the knives of his brother's retainers were in his heart (2 Sam. 13 : 1–29).

Absalom's flight to his Syrian grandfather's fastness secured his life, but did not mend his morals. Three years at a heathen court, with nothing good to do, might spoil a better man than Absalom. He returned to Jerusalem, to wait yet two years for permission to enter his father's presence, and to brood over his exclusion. At length, by a contrivance of Joab, he was admitted again to the presence of the king (2 Sam. 14). But no sooner was he received at court than he began to plot for the usurpation of his father's throne.



Pillar of Absalom.

When the plot was sufficiently matured he repaired to Hebron and caused himself to be proclaimed king. Ahithophel, a man of great political sagacity, became his counselor, and advised a prompt movement against David before he could make proper preparations for defence. Had this counsel been followed, humanly speaking, his success would have been certain. David, however, had prayed that the counsel of Ahithophel might be defeated, and through Hushai, the secret friend of David, Absalom was prevailed on to delay, by which he lost the oppor-

tunity of completing his revolution (2 Sam. 17).

David retired to the east of the Jordan, and made his stand at Mahanaim, near the ford of the torrent Jabbok. At the end of three months Absalom moved upon his father's army, and an engagement took place in the wood of Ephraim, which resulted in the defeat of the rebellious son.

A company of David's men came upon him riding on his mule. He turned aside to escape, but his head was caught and jammed between the branches of a great terebinth tree—Josephus says, entangled by his flowing hair—so that he was held fast, while the mule passed from under him and left him hanging "between heaven and earth." This situation was speedily reported to Joab, who seized three javelins, and, coming to the place, thrust them into the swaying body, and was soon followed by his armor-bearers, who gave the finishing-strokes.

Joab with the trumpet gave the signal for a halt, and withdrew the army. The rebellion ceased in the death of the rebel, and no more blood was to be shed. The body of Absalom was thrown into a pit and stones were cast upon it (2 Sam. 18).

The name of Absalom is execrated alike by Jew, Mohammedan and Christian. Having no male children, he had erected in the King's Dale, near Jerusalem, a column to perpetuate his memory. A monument called "Absalom's Pillar" is shown in the valley of Jehoshaphat, which is unquestionably a structure of much more modern date than the times of Absalom, but may stand on the site of the original monument. Every Jew who passes casts a stone at it in abhorrence of the memory of the unnatural prince.

Ab'stinence [*not eating*], a general term to express the refraining from something to which we are inclined or in which we find pleasure. It occurs but once in the New Testament (Acts 27 : 21), where it has the sense of refraining from food. The verb *abstain*, from a different Greek root, is not infrequently met with, and is associated with injunctions to refrain from numerous forms of evil (Acts 15 : 20; 1 Thess. 4 : 3; 1 Pet. 2 : 11).

Ac'cad [*fortress*], one of the cities built by Nimrod in the land of Shinar (Gen. 10 : 10). About five miles from Bagdad, in the midst of a marsh west of the Tigris, there is a gigantic pile of ruins in which can be traced the layers of sun-dried brick cemented with bitumen. The ruin is more than one hundred feet in height and four hundred in circumference. It is called Tel Nimrûd, or the hill of Nimrod, and is supposed to mark the site of the ancient Accad. Accad has been proved to have been Sargon's capital.

The city of Accad was the capital of a district of the same name, and city and district were thus denominated from their original inhabitants, the Accadai or "Highlanders." These Accadai were Hamites, who in the earliest times possessed themselves of a portion of Shinar, who originated the Tigro-Euphratean arts and sciences, who developed a remarkable agglutinative language and an equally remarkable system of writing, and who made their land the country of classical cuneiform literature, from which, subsequently, all the great Assyrian works were copied.

Ac'cho [*hot sand*], the modern Acca or Acre. In the partition of the Holy Land this place was assigned to the tribe of Asher, but the original inhabitants were not dispossessed (Judg. 1 : 31). It is situated about thirty miles south of Tyre, on the north-western point of a commodious bay called the Bay of Acre, the southern point of which is formed by Mount Carmel. Its western shore is washed by the Mediterranean. Before the Christian era it fell into the hands of one of the Ptolemies of Egypt,

probably Soter, who enlarged and beautified it, and from him it received the name of Ptolemais. Under this name it is referred to (Acts 21 : 7) as a place in which the gospel had met with some success. During the Crusades it was known as Acon, and the knights of St. John of Jerusalem, having taken possession of it, gave it the name of St. Jean d'Acre. Modern travelers have discovered many striking remains of this ancient city, but these are rapidly disappearing, being used as materials for other structures. It is a place susceptible of strong defence, and in its eventful history, even down to very late times, it has frequently been besieged. At present it contains about eight thousand inhabitants, but its internal does not correspond with its imposing external appearance. Its trade is now much reduced and the bazaars are deserted. The whole place has a desolate appearance.

Ac-cur'sed [*cherem* in Hebrew, and *anathema* in Greek] is a term signifying primarily a devotion of persons or things to Jehovah, to be his entirely. Persons thus devoted were to die (Lev. 27 : 29; 1 Sam. 14 : 24, 44); cattle and other property were to be given to the service of the Lord in the tabernacle or by the priesthood (Lev. 27 : 28; Num. 18 : 14). The law in respect to idolatrous cities is stated in Deut. 13 : 12–17. Of an accursed city and of an accursed man, Jericho and Achan are examples respectively. Jericho was accursed, devoted to destruction (Josh. 6 : 17); Achan, having violated the anathema (Josh. 7 : 11), was punished with death (Josh. 7 : 15–25). It has also a more general sense, as in Rom. 9 : 3; 1 Cor. 12 : 3; 16 : 22; Gal. 1 : 9.

Subsequently the same term was used to signify excommunication, the casting of a Jew out of the synagogue. See ANATHEMA.

A-cel'da-ma [*field of blood*], the field near Jerusalem purchased with the money which Judas received for betraying Our Lord, and so called from his violent death therein (Matt. 27 : 3–8; Acts 1 : 18, 19). It was well known as the Potter's Field, and was thenceforward used as a burial-place for strangers. The traditional site of Aceldama is on the northern declivity of the steep cliff on the south of the valley of Hinnom.

A-chai'a, a province of ancient Greece, of which Corinth was the capital. Under the Romans, Greece was divided into the two provinces of Macedonia and Achaia, the former embracing Macedonia proper, with Illyricum, Epirus and Thessaly, and the latter all that lay south of that. The New Testament references to it (such as Acts 18 : 12; 19 : 21; 2 Cor. 11 : 10) are made with a view to this division.

A'chan [*troubler*], an Israelite of the tribe of Judah, who when Jericho and all that it contained were devoted to destruction, contrary to the express prohibition of God and under the impulse of covetousness, secreted in his tent some valuable articles from the spoils, presuming that he could escape detection. The anger of the Lord was revealed against the community of which he was a member, and they were defeated before Ai. A search was then instituted for the offender, and, being discovered, he and his family were devoted to destruction in the valley of Achor, so called from the *trouble* which Achan had occasioned (Josh. 7).

A'char, the same as Achan (1 Chron. 2 : 7).

Ach'bor [probably *field-mouse*], the father of Baal-hanan, one of the kings of Edom (Gen. 36 : 38). Another of the same name is referred to in 2 Kings 22 : 12, who is also called Abdon (2 Chron. 34 : 20).

A'chish [perhaps *angry*], the name of two kings.

1. A Philistine king of Gath, to whom

David twice applied for protection when fleeing from Saul. On the first occasion, thinking his life to be in danger, David unjustifiably feigned madness (1 Sam. 21 : 10–13). On his returning again to Gath, David asked for a residence, and Ziklag was given to him by the Philistine king (1 Sam. 27). Achish expressed great confidence in David, and would have promoted him to a command in his army in the campaign which ended in the death of Saul, had he not been deterred by the jealousy of the lords of the Philistines (1 Sam. 29).

2. Another king of Gath at a later day, bearing the same name or title, to whom two servants of Shimei fled (1 Kings 2 : 39).

Ach'me-tha, the Ecbatana of classical writers and the capital of the Medes (Ezra 6 : 2). It was a city of great strength and of considerable architectural beauty. Its ancient site is now occupied by the modern *Hamadan*, Persia.

A'chor [*trouble*], the name of a valley near Jericho, given because of the trouble occasioned to the Israelites by the sin of Achan, who was stoned to death and buried there (Josh. 7 : 24–26). See ACHAN. It is supposed to be identical with the *Wâdy Kelt*, running from the spring of that name, and south of Erîha (Jericho), past Jiljûlieh (Gilgal) into the Jordan.

Ach'sah [*anklet*], the daughter of Caleb, whom he promised in marriage to the leader who should attack Kirjath-sepher, or Debir, in the southern part of Judah, and take it from the Philistines. His nephew, Othniel, took the place and won Achsah as his wife (Josh. 15 : 16, 17). Whilst being conducted to her new home she asked and received from her father the gift of the "upper and nether springs," which no doubt added much to the value of her dower (Judg. 1 : 15).

Ach'shaph [*fascination*], a city within the territory of Asher, originally the seat of a Canaanite king (Josh. 11 : 1; 12 : 20).

Ach'zib [*falsehood*], the name of two places mentioned in Scripture.

1. A town in the plain of Judah (Josh. 15 : 44). At the Assyrian invasion it proved faithless to the national cause, and Micah the prophet taunts it by a play on its name : "The houses of Achzib shall be a lie to the kings of Israel" (Mic. 1 : 14).

2. A maritime town assigned to the tribe of Asher (Josh. 19 : 29), but from which the Canaanites were not expelled (Judg. 1 : 31). It lay on the Mediterranean coast some ten miles north of Accho or Acre. An insignificant village called *Zib* now occupies its ancient site.

A'cre, the rendering in our Authorized Version of a Hebrew word which has the indefinite sense of a measure of ground (Isa. 5 : 10), but of which the precise extent is not known. The Hebrew word literally means "a yoke," and indicates most likely as much land as a yoke of oxen will plough in a day (1 Sam. 14 : 14).

Acts of the Apostles, the fifth and last of the historical books of the New Testament. An almost universal consent and the very strongest internal evidence ascribe the authorship to Luke, the writer of the Gospel which bears his name. In Col. 4 : 14, Luke is designated "the beloved physician." He was a man of education, and his style is regarded by critics as purer than that of the other evangelists. A companion of Paul in some of his missionary excursions, he was an eye-witness of many of the events he records. The book narrates the labors of the early preachers of the gospel, more especially those of Peter and Paul, and the wonderful extension of Christianity throughout the numerous countries then subject to the Roman power. It was written in the Greek language, about A. D. 63, and most likely at Rome. Designed to supply by select and suitable instances

an illustration of the divine power of that religion which Jesus died to establish, it everywhere represents the risen and enthroned Christ as the supreme Sovereign and Saviour of men. Christ appoints that twelfth witness who takes the place of the fallen apostle (ch. 1 : 24). Christ, having received "the promise of the Father," sends down the Holy Spirit (ch. 2 : 33). Christ turns the people from their iniquities and adds them to the membership of his Church (chs. 2 : 47; 3 : 26). Christ works miracles from time to time by the hands of the apostles (chs. 3 : 6; 5 : 12); receives into glory the spirit of the martyred Stephen (ch. 7 : 59); instructs Philip to go and meet the Ethiopian (ch. 8 : 26); arrests Saul in his career of persecution and makes him a chosen vessel to the Gentiles (ch. 9 : 15); sends Peter to open the door of faith to the Gentiles (ch. 10 : 45); and through all the marvellous history continually appears, presiding over the affairs of his Church, directing his servants in their course, protecting them from the hands of their enemies, and in the midst of much that was adverse giving effect to their ministrations and causing the truth of the gospel to grow and bear fruit. Hence, in the Acts we have not merely a narrative of facts which fall out at the beginning of the Christian Church, but we have, first of all and in all, the ever-present, controlling, administrative agency of the Lord Jesus Christ himself shedding forth the powers of his risen life and giving shape and form to his spiritual and everlasting kingdom.

A'dah [*ornament*], one of the wives of Lamech (Gen. 4 : 19); also one of the wives of Esau (Gen. 36 : 2).

Ad'am [*man*, cognate with EDOM, *red*], the progenitor of the human family. His body was formed of the dust of the earth and animated by the breath of God. His history is given with great simplicity in the first four chapters of Genesis. God having, by the word of his power, called into existence the inanimate elements, then the vegetable creation, then beings possessed of mere animal life, at last produced man, made in the divine image, endowed with a rational and immortal soul and invested with dominion over the inferior works of creation. The maturity of his powers was not attained by gradual progress. He came at once from the hand of his Creator, perfect in form and pure and sinless in nature.

A beautiful garden provided with every object to charm the senses was the residence of the first man. The beasts of the field were subject to him, and were named by him. To complete his happiness, Eve was formed as pure and innocent as himself, and became his companion.

It pleased God to subject this first pair to a test of obedience simple and easy in itself. They were forbidden to eat of the fruit of one particular tree in the garden called the "tree of the knowledge of good and evil," whilst the fullest liberty to partake of all the rest was given to them.

Although they were created sinless, they were nevertheless capable of sinning; and Satan, the great spirit of evil, who had fallen from his own high state, taking advantage of this peculiarity, by the most artful devices induced Eve to eat of the forbidden fruit, and she, in her turn, became the successful tempter of Adam. Thus they violated the covenant which they had made with God, according to the terms of which their obedience would have secured to them the uninterrupted enjoyment of life, happiness and the communion of their Maker, whilst disobedience subjected them to the loss of the divine image, the depravation of their holy nature, the interruption of their happiness and the loss of natural and

spiritual life. Sad was the change! God no longer talked with them as a friend, but in his anger drove them from the garden under a heavy curse.

The curse was distinctly pronounced on Adam and Eve, and the general tenor of it, by which its effects are transmitted to their latest posterity, clearly demonstrates that Adam stood in the relation of a representative of the human race, and that they were so identified with him in his representative character as to be liable to all the disastrous consequences of his first sin. We "sinned in him, and fell with him in his first trangression." Thus was sin introduced into the world, the taint of which attaches to every human being, while the earth groans under unnumbered woes. The gloomy scene was cheered by the first promise of Messiah, who as "the seed of the woman" should "bruise the serpent's head," and thus repair the ruins of the fall.

The history of Adam's subsequent life is not noted with much particularity. He lived long to suffer and repent. He became a sorrowful spectator of the murdered body of his second-born son; saw his first-born driven out as a wanderer; beheld the corruption of his numerous and increasing posterity; felt conscious that he was the guilty author of all; and when nine hundred and thirty years old yielded his life to the touch of death (Gen. 5 : 5).

Ad'am, a city mentioned in Josh. 3 : 16 as beside Zaretan, beyond which the overflow of the Jordan extended when it was crossed by the Israelites. As Zaretan was near Bethshean (1 Kings 4 : 12), Adam must have been far up the Jordan and on high ground on its west side.

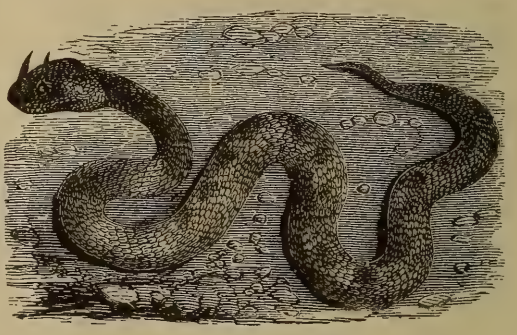
Ad'a-mah [*ground*], a fortified city of Naphtali (Josh. 19 : 36).

Ad'a-mant. The Hebrew word thus rendered in Ezek. 3 : 9 and Zech. 7 : 12, is in Jer. 17 : 1 rendered "diamond," and represents some stone of excessive hardness. As the Hebrews were unacquainted apparently with the true diamond, it is probable that the word rendered "adamant" designates *emery*, a variety of *corundum*, a mineral inferior only to the diamond in hardness.

A'dar [*splendid*], the sixth month of the civil and the twelfth of the sacred year—reckoning among the Jews, corresponding with part of our February and March (Esth. 3 : 7). The name was introduced after the Captivity (Ezra. 6 : 15).

A'dar [*splendor*, or *wide extent*], a place mentioned in Josh. 15 : 3 as marking the border of Judah. It seems to be the same as Hazar-addar (Num. 34 : 4).

Ad'der, a general name for several species of venomous serpents belonging to the viper family. In our English version of the Old Testament it is the rendering of



Horned Cerastes.

four different Hebrew words, each indicating some specific difference. The first of these words occurs only in Ps. 140 : 3, and expresses the action of a serpent lurking in ambush and coiling himself to strike. The second of these words, twice rendered *adder* (Ps. 58 : 4; 91 : 13), but elsewhere *asp*, is from a root meaning *to thrust out;* in allusion, it is said, to the animal's custom of thrusting out its fangs. It is described by the Psalmist (Ps. 58 : 4, 5) as deaf, and hence as indifferent to the voice of the charmer; from which we infer that the art of charming serpents by music was

practiced in David's time. See SERPENT. The third of these words, once rendered *adder* (Prov. 23 : 32) and four times *cockatrice* (Isa. 11 : 8; 14 : 29; 59 : 5; Jer. 8 : 17), is derived from a root meaning *to hiss*. The fourth of these words, used but once (Gen. 49 : 17), where it is rendered *adder*, comes from a root which means to *puncture* or *wound*, and is commonly supposed to be the *Coluber Cerastes*, or horned viper of Linnæus, a small and very poisonous snake.

Ad-jure′, a form of urgent appeal in which one is required to speak or act as if under the solemnity of an oath (Josh. 6 : 26; Matt. 26 : 63; Mark 5 : 7; Acts 19 : 13).

Ad′mah [*earth*], one of the five cities in the vale of Siddim which had a king of its own (Gen. 10 : 19). It was destroyed along with Sodom and Gomorrah (Deut. 29 : 23).

Ad-mi-ra′tion, a word which when our Authorized Version was made had the simple sense of *wonder*, and did not carry with it that notion of *approval* which our modern usage does. In Rev. 17 : 6, "wondered with great admiration" is equivalent to "wondered greatly."

A-do′ni-Be′zek [*the lord of Bezek*], a petty tyrant living not far from Jerusalem at the time of the entrance of the Israelites into Canaan. In his conquests of neighboring chiefs he had mutilated seventy of them by cutting off their thumbs and great toes, thus disqualifying them for future warfare. He was the first of the Canaanitish kings conquered by the Israelites after the death of Joshua, and, as a righteous retribution, he was dealt with in the same manner as he had treated others. He acknowledged the justice of his punishment, and afterward died a captive in Jerusalem (Judg. 1 : 5–7).

Ad-o-ni′jah [*my Lord is Jehovah*], the fourth son of David by Haggith, and born at Hebron (2 Sam. 3 : 4). After the death of his brothers, Amnon, Chileab and Absalom, Adonijah was by birth heir to the throne, but his claims had been previously set aside in favor of Solomon. He gathered around him a number of influential men, including Joab and Abiathar, and caused himself to be proclaimed king. David, who was then near the close of life, awakened to the danger of the movement by Bathsheba, counteracted it by proclaiming Solomon as his successor and at once investing him with the regal dignity. This prompt and timely measure dispirited the followers of Adonijah, who immediately forsook him. He himself fled, and laid hold of the horns of the altar as a place of safety. He was pardoned by Solomon, with the reservation that his future course should be loyal; otherwise he should die. Subsequently he desired Abishag, the young virgin concubine of his father David, to be given to him as his wife; and Solomon, perceiving that his design was thus to strengthen his pretensions to the throne, ordered him to be put to death (1 Kings 1 and 2).

Ad-o-ni′ram [*lord of exaltation*], the receiver-general of taxes under David and Solomon (1 Kings 4 : 6; 2 Sam. 20 : 24), called also ADORAM and HADORAM. When Rehoboam succeeded Solomon on the throne, his refusal to lighten the burdens of the people led to the revolt of ten tribes and the murder of the obnoxious collector of taxes (1 Kings 12 : 18; 2 Chron. 10 : 18).

Ad-o′ni-ze′dek [*lord of righteousness*], the Canaanitish king of Jerusalem when Palestine was invaded by the Israelites, and the first who seriously attempted to arrest their progress. Securing the alliance of the other four Amoritish kings, he first made a descent on the Gibeonites to punish them for entering into a treaty with Joshua. When he heard of it, Joshua made a forced march from Gilgal, and coming unexpectedly on the

Amorites defeated them. During the pursuit Joshua commanded the sun and moon to stand still, that the day might be prolonged and the defeat be more signal. The hostile kings were captured in a cave in which they had concealed themselves, and after the Hebrew chiefs had placed their feet on their necks, in token of triumph, according to the custom of the times, they were hanged and their bodies buried in the cave (Josh. 10 : 1–27).

A-dop′tion, the act by which a stranger is received into a family as a child, with a title to all the privileges of sonship. Adoption was and still is common among the Shemitic races. It was more rare among the Hebrews, because the Mosaic code of laws provided for the descent of property where there were not sons to inherit it. Yet it was not a strange practice to them. In the time of Christ and the apostles the practice of adoption by the Greeks and Romans rendered it a thing familiarly understood. Hence the use of it in the New Testament as an illustration of God's dealings with his people.

In its spiritual application it denotes the filial relation between God and the believer, by which the latter is received into the number, and has a right to all the privileges, of the sons of God. It is a dignity to which believers are predestinated, not for any foreseen loveliness or excellency in themselves, but of the good pleasure of God (Eph. 1 : 5). It is by the Holy Spirit that the believer is enabled to ascertain and appreciate the relation (Rom. 8 : 15, 16; Gal. 4 : 6). As adopted children, believers become joint heirs with Christ, God's only-begotten Son (Rom. 8 : 17). They are enabled as little children to rest in their almighty Father; to approach his mercy-seat with confidence; to regard all the sorrows that he may send or permit as fatherly chastisements; and to look forward with assurance to the glorious inheritance laid up for them in heaven.

A-do′ram. See ADONIRAM.

Ad-ram′me-lech [*glory of the king*; or, rather, in the light of recent discoveries, *Adar is king*, Adar being an Assyrian deity].

1. The name of an idol worshiped by the inhabitants of Sepharvaim, who were transported from Assyria to Samaria. To it children were offered as burnt sacrifices. It is noticed in 2 Kings 17 : 31 in connection with Anammelech [*Anu is king*], another Assyrian deity. It is supposed to represent the *male* power of the sun, as Anammelech is supposed to represent the *female* power.

2. One of the sons and murderers of Sennacherib, a king of Assyria (2 Kings 19 : 37; Isa. 37 : 38).

Ad-ra-myt′ti-um, a city of Asia Minor, on the coast of Mysia, facing the island of Lesbos and at the foot of Mount Ida. To it belonged the ship in which Paul embarked when on his way to Italy as a prisoner (Acts 27 : 2). Its modern name is *Adramyt*, and it is still a place of some commerce, but its general appearance is poor.

Ad′ria. Luke, in his account of Paul's journey to Italy, says (Acts 27 : 27), "As we were driven up and down in Adria," a name then applied to all that part of the Mediterranean which lies between Crete and Sicily.

The term "Adriatic" now designates only the gulf which lies between Italy on the one side and the coast of Dalmatia on the other. The wider extension of the ancient term removes the objection that Melita, or Malta, where Paul was wrecked, is not within the limits of the present Adriatic Gulf; for whilst it lies beyond the *gulf*, it is within the limits of the Adriatic *Sea*.

Ad′ri-el [*flock of God*], a son of Barzillai, to whom Saul gave in marriage his daughter Merab, who had been promised

to David (1 Sam. xviii. 19). He had five sons, who were given up to the Gibeonites, according to the principle of blood revenge, on account of the cruelties exercised toward that people by Saul. In 2 Sam. 21 : 8 these five sons are said to be the sons of Michal, whom "she brought up for Adriel." The word properly means "bare," or "which Michal bare to Adriel." Some reconcile the difficulty by supposing that the name of Michal was substituted for that of Merab by a mistake of the copyist; and others, that Michal, having no children, adopted those of Merab, her sister, and was hence regarded as their mother.

A-dul'lam [*justice of the people*], the name of a city and of a cave.

1. The city was in the territory of Judah, between the highlands and the sea. It had been one of the royal cities of the Canaanites (Josh. 15 : 35). It was fortified by Rehoboam (2 Chron. 11 : 7), and is styled the "glory of Israel" (Mic. 1 : 15). From its place in the list of the cities which Rehoboam fortified, it appears to have been not very far from the Philistine city of Gath. Lieutenant Conder, of the English Survey Expedition, places its site on a high rounded hill, almost isolated by valleys and covered with ruins, a natural fortress in near vicinity to two ancient wells.

2. The Cave of Adullam, from the circumstance that David with four hundred followers took refuge in it (1 Sam. 22 : 1, 2), and from the persuasion that no cave in the vicinity of the city was sufficiently large to accommodate such a body of men, has from very early times been located in the mountainous wilderness in the east of Judah, toward the Dead Sea. Here numerous caves are found, one of which, about six miles south-east of Bethlehem, in the side of a deep ravine, is the traditional Cave of Adullam. It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. It has large chambers and

The Cave of Adullam.

many winding passages, and is admirably adapted not only to shelter, but also to hide, a much greater host than that of David. Lieutenant Conder states that the sides of the valley which anciently led to the city of Adullam are lined with rows of caves, some of them quite large, and argues that if the city of Adullam were near Gath, David upon hastily leaving Gath (1 Sam. 21 : 12–15) would naturally seek the nearest and most accessible refuge. It is said, too, that if David occupied a cave in the vicinity of the city of Adullam, he was in position to cover the line of Philistine advance on the cornfields of Keilah, and in case of necessity to retreat to the thickets of Kareth, three miles away. But the probabilities are still in favor of the traditional site southeast of Bethlehem.

A-dul'te-ry, unfaithfulness to the marriage covenant on the part of the husband or the wife. A crime of special enormity, it was punished by the law of Moses with death (Lev. 20 : 10). In Matt. 5 : 31, 32 it is represented by our Lord as the true and justifiable ground of divorce. From its sense of unfaithfulness to covenant it is frequently employed in Scripture as the symbol of idolatry and apostasy from the worship of the true God (Jer. 3 : 8, 9; Ezek. 23 : 37). "An adulterous generation" (Matt. 12 : 39) means a faithless and impious one, untrue to its God.

A-dum'mim [*the red* or *bloody place*], a hill or ascending ground between Jerusalem and Jericho, mentioned in Josh. 15 : 7 and 18 : 17. It is described as a difficult and narrow pass much infested by robbers, and was probably the place referred to by our Lord in the parable of the man who in his journey from Jerusalem to Jericho fell among thieves (Luke 10 : 30). It is supposed to have been on the south face of the gorge of the *Wâdy Kelt*.

Ad'ver-sa-ry, an opposer, an enemy (1 Kings 11 : 14; Matt. 5 : 25). It is applied to Satan, the great adversary or enemy of man (1 Pet. 5 : 8).

Ad'vo-cate, one who pleads the cause of another. Christ is the exalted and successful Advocate of believers (1 John 2 : 1; Heb. 7 : 25).

Æ'non [*springs, fountains*]. See ENON.

Af-fin'i-ty, relationship by marriage, as distinguished from consanguinity or blood-relationship (1 Kings 3 : 1; 2 Chron. 18 : 1). Thus, a woman is aunt to a man by *consanguinity* when she is the sister of his father, or she may become his aunt by *affinity* by being the sister of his wife's father. The Levitical law which specifies the relations within which marriage may be contracted is recorded in Lev. 18 : 6–17.

Ag'a-bus [perhaps *beloved*], a prophet of the early Church who predicted the great famine which should prevail through the then known world (Acts 11 : 28). He afterward predicted Paul's sufferings by the hands of the Jews (Acts 21 : 10, 11).

A'gag [*flaming*], the name of two kings of the Amalekites, and probably a titular name peculiar to their kings (Num. 24 : 7). When Saul defeated the Amalekites he spared Agag, their king, contrary to the express injunction of the Lord's prophet. Samuel, when he heard this, repaired to Saul, and after rebuking him for his disobedience, hewed Agag in pieces as a just reward for his crimes, saying, "As thy sword hath made women childless, so shall thy mother be childless among women" (1 Sam. 15 : 33). Haman is called the Agagite in Esth. 3 : 1, 10; 8 : 3, 5, and is held by the Jews to have been a descendant of the king whom Samuel slew, and to have had a hereditary hatred of the Jewish people.

Ag'ate, an ornamental stone worn in the breastplate of the high priest (Ex. 28 : 19), and held in high esteem for its beauty (Isa. 54 : 12; Ezek. 27 : 16). It is the representative of two Hebrew words, the one meaning *shining*, the other *spark-*

ling. The stone now known by this name is a semi-pellucid, uncrystallized species of quartz, found in parallel or concentric layers of various colors and presenting many different tints in the same specimen. The finest agates were brought from India, but equally beautiful specimens are met with in Europe and America.

Age, Old. The attainment of old age is in Scripture promised and represented as a blessing (Gen. 15 : 15). Wisdom and understanding are supposed to be the accompaniments of it (1 Kings 12 : 6, 8). Cruelty to the aged is distinguished for its peculiar enormity (2 Chron. 36 : 17). Most of the Eastern nations paid a profound respect to the aged. In the social and political system of the Jews the aged occupied a prominent place. In *private* life they were looked up to as the depositaries of knowledge (Job 15 : 10); in their presence the young were ordered to rise up (Lev. 19 : 32); their opinion was given first (Job 32 : 4); their gray hairs, especially when associated with piety, were to be accounted "a crown of glory" (Prov. 16 : 31). In *public* affairs they were the representatives of the people in all matters of difficulty and deliberation. The old men, or elders, thus became a class, the title being used in an official sense when, as was at length the case, it had ceased to convey the notion of age.

Ag'o-ny [*contest*], a word borrowed from the Grecian games, and metaphorically applied to a severe struggle or conflict with pain and suffering. In Luke 22 : 44 it is used to describe the fearful and mysterious struggle which, in the Garden of Gethsemane, our Lord passed through. In this agony the suffering of soul so wrought upon the body that "his sweat was as it were great drops of blood falling down to the ground."

A-grip'pa. The name of two members of the Herodian family mentioned in the New Testament.

1. The grandson of Herod the Great, whose name he bore as a surname, and under the emperor Caligula the king of all Palestine. To conciliate the Jews he slew with the sword the apostle James and shut up in prison the apostle Peter (Acts 12 : 2, 4). His fate was a fearful one. On a certain public occasion, when giving audience to the people of Tyre and Sidon, he made an address to them, which they applauded by impiously saying it was "the voice of a god, and not of a man." Uplifted with pride, "he gave not God the glory, and was eaten of worms" (Acts 12 : 20–23).

2. The son and successor of the foregoing. He also bore the surname of Herod, but ruled a much smaller realm than his father. It was before him that Paul was brought (Acts 25 : 13, 26). He was the last of his family, surviving the destruction of Jerusalem and dying at the age of nearly seventy years.

A'gur [*gathered*], the son of Jakeh, an unknown Israelite sage, the author of the sayings contained in Prov. 30.

A-hab' [*father's brother*], the name of two men.

1. The son of Omri, and the seventh king of the separate kingdom of Israel. He ascended the throne B. C. 919, and reigned twenty-two years. He was a weak man, and, surrendering himself to the guidance of Jezebel, his resolute, unscrupulous and depraved wife, he sank to an appalling depth of wickedness (1 Kings 16 : 30). Jezebel was the daughter of Ethbaal, the king of Tyre, and successfully used her influence over Ahab for the establishment in Israel of the impure and demoralizing worship of Baal. In obedience to her wishes, Ahab erected in Samaria a temple in honor of Baal, and consecrated to Astarte, the Phœnician Venus, the symbols or image used in her worship. With a fixed determination to extirpate the true religion, Jezebel

hunted down and put to death God's prophets and utterly suppressed all public worship of Jehovah. In this emergency God raised up the prophet Elijah, who boldly reproved the wicked king and stood forth to vindicate the claims of the true God. His triumph over the priests of Baal at Mount Carmel (1 Kings 18 : 21–40) was a remarkable attestation of his prophetical mission and of his superiority to the idolatrous ministers. It wrought, however, no change in Ahab, and so exasperated Jezebel that Elijah was compelled to flee for his life. One of Ahab's leading tastes was that for splendid architecture, which he indulged in several cities of the kingdom, but chiefly in the beautiful city of Jezreel (now *Zerin*), where he built a palace and laid out a park. Desiring to add to his pleasure-grounds the vineyard of his neighbor Naboth, he proposed to buy it or give land in exchange for it; and, when Naboth refused his proposals, he secured against him a false accusation of blasphemy, and caused him and his sons to be stoned to death (1 Kings 21 : 13; 2 Kings 9 : 26). For this atrocious crime, the crowning act of a long course of wickedness, the judgments of God, involving the entire extirpation of his house, were pronounced upon him by Elijah, and were literally and terribly fulfilled (1 Kings 21 : 17–24; 2 Kings 9 : 35; 10 : 11).

2. A lying prophet, who, with Zedekiah, a man of like character, deceived the captive Israelites at Babylon by false promises. Because of this wickedness he and his confederate were denounced by the prophet Jeremiah, who predicted their violent death by Nebuchadnezzar, the king. The literal fulfillment of Jeremiah's prediction originated a common form of malediction, "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire!" (Jer. 29 : 21, 22).

A-has-u-e'rus, the Hebrew form of Xerxes, and the name or title of one Median and two Persian kings mentioned in the Old Testament. The orthography of the name Xerxes has recently been ascertained from the cuneiform inscriptions of Persepolis, where it is written *Khshyârsha* or *Ksharsa*, meaning "eye of the realm" or "ruling eye."

1. The first Ahasuerus, mentioned in Dan. 9 : 1 as the father of Darius the Mede, is usually regarded as the Astyages of profane history. He is regarded by others, however, as Cyaxares, the father of Astyages.

2. The second Ahasuerus, mentioned in Ezra 4 : 6, is believed to be Cambyses, the son and immediate successor of Cyrus, B. C. 529. He was a man of furious temper, and is not to be mistaken, as is sometimes done, for the third Ahasuerus.

3. The third Ahasuerus, introduced to us in the book of Esther, is identified with Xerxes, the Persian king who invaded Greece. He reigned with great pomp and magnificence. In the third year of his reign he made a sumptuous banquet for his nobility, and prolonged the feast for one hundred and eighty days. Merry with wine on one occasion, he ordered his queen, Vashti, to appear before his guests for the public display of her marvellous beauty. On her refusal he immediately and indignantly divorced her. In the seventh year of his reign he married Esther, a Jewess, knowing not her parentage. In the twelfth year of his reign he acceded to the request of his minister Haman, who had received some slights from Mordecai the Jew, that on an appointed day the Jews in all parts of the empire should be massacred. The wicked plot was defeated through the agency of Esther, Mordecai's niece. By righteous retribution, Haman met a more ignominious doom than that he had designed for Mordecai, while

Mordecai was promoted to the highest honors.

A-ha′va [probably *water*], the river on the banks of which Ezra collected the second expedition that returned with him from Babylon to Jerusalem (Ezra 8 : 21). Its position is not easily identified. The latest researches are in favor of its being the Euphrates itself at the point where stands the modern *Hit*, due east of Damascus.

A′haz [*possessor*], the eleventh king of Judah, the son and successor of Jotham. In 2 Kings 16 : 2 he is said to have ascended the throne at the age of twenty years, a mistake of the copyist for twenty-five years, and to have reigned sixteen years. He surpassed all his predecessors in wickedness. He was impious in his total disregard of God and the institutions of religion; he was sacrilegious in stripping the temple of all its valuable utensils and ornaments and mutilating its furniture; he was idolatrous in principle and practice, scandalous in life, superstitious in spirit, and infamous in every respect. He made molten images for Baal; he sacrificed his children to Moloch in the valley of Hinnom; he closed the temple against any who sought to worship there; in every city of Judah he erected high places, and in every corner of Jerusalem he reared idol altars. His punishment quickly followed. The kings of Syria and Israel, on the east and north of his kingdom, formed a league against him; the Edomites attacked him from the south, and the Philistines from the west; on every side the difficulties of his position were multiplying and the dangers to his life and crown steadily thickening. In his dilemma he applied for help to Tiglath-pileser, king of Assyria, whose intervention, although it freed him from attack by the Syrians and Israelites, yet availed him little. At length, worn down by anxieties and excesses, he died at an early age, and because of his impiety was not honored with a burial in the sepulchres of the kings (2 Kings 16; 2 Chron. 28; Isa. 7).

A-ha-zi′ah [*Jehovah sustains*], the name of two Jewish kings.

1. The eighth king of the separate kingdom of Israel, the son and successor of Ahab, whose wickedness he emulated (1 Kings 22 : 40). He reigned but two years. His vassals, the Moabites, revolted against him and refused to pay tribute; but before he could take measures to coerce them he received a serious bodily injury by a fall through a lattice in his palace at Samaria. In health he had worshiped the gods of his mother Jezebel, and now he sent messengers to inquire of the oracle of Baalzebub, in the Philistine city of Ekron, whether he should recover. On the way the messengers met Elijah, who sent them back to tell the king he should certainly die. Exasperated at this, he despatched several companies of men to arrest the prophet, who, after destroying by fire from heaven two companies of fifty men each, went to him at the Lord's bidding and announced the certainty of his speedy death (2 Kings 1 : 1–17).

2. The fifth king of Judah, son of Jehoram and Athaliah, daughter of Ahab, and therefore nephew of the preceding Ahaziah. He is called Azariah (2 Chron. 22 : 6) and Jehoahaz (2 Chron. 21 : 17). He reigned but one year, and, altogether controlled by the wicked counsels of his idolatrous mother, he did that which was evil in the sight of the Lord (2 Kings 8 : 24–29). He joined his uncle, Jehoram of Israel, in an expedition against Hazael, king of Damascene Syria, and afterward paid him a visit while he lay wounded in his summer palace of Jezreel. Jehu having meanwhile been proclaimed king of Israel, Jehoram and Ahaziah went against him in battle. Jehoram was killed, and

Ahaziah, mortally wounded, had only strength to reach Megiddo, where he died (2 Kings 9 : 27).

A-hi'ah, a form of AHIJAH (1 Sam. 14 : 3; 1 Kings 4 : 3; 1 Chron. 8 : 7). See AHIJAH.

A-hi'jah [*my brother is Jehovah*], the name of several men, of whom two only need special mention.

1. A son of Ahitub, and high priest in the reign of Saul (1 Sam. 14 : 38). He was probably the same as Ahimelech the son of Ahitub, who was high priest at Nob in the same reign (1 Sam. 21 : 1), and was slain by Saul for assisting David (1 Sam. 22 : 11–19).

2. A prophet of Shiloh (1 Kings 14 : 2), called the Shilonite (1 Kings 11 : 29), in the days of Solomon and Jeroboam. Of his prophecies two are extant; the one in 1 Kings 11 : 29–39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon in punishment of his idolatries and the transfer of the kingdom to Jeroboam, B. C. 973; the other in 1 Kings 14 : 5–16, addressed to Jeroboam's wife, announcing the destruction of Jeroboam's house and foretelling the captivity of Israel "beyond the river Euphrates," B. C. 952.

A-hi'kam [*my brother arose*], one of the five distinguished persons sent by King Josiah to consult Huldah the prophetess concerning the book of the law found in the temple (2 Kings 22 : 12–14); afterward protected the prophet Jeremiah from the persecuting fury of King Jehoiakim (Jer. 26 : 24).

A-him'a-az [*my brother is anger*], son and successor of Zadok, the joint high priest in David's time and sole high priest in that of Solomon. During the revolt of Absalom, who took possession of Jerusalem when David fled from it, the two high priests, Zadok and Abiathar, remaining in the city with the ark, posted their sons Ahimaaz and Jonathan outside the walls, to be in readiness to bear off to David any important information respecting Absalom's movements and designs which they might receive. When Hushai, David's friend, had defeated that crafty counsel of Ahithophel which, if Absalom had followed it, would in all human probability have proved fatal to David, he communicated the fact to the high priests, and they in turn committed it to their sons with directions to carry the news to David. Absalom, being informed of the flight of the messengers, caused them to be pursued; but, by the aid of a certain woman who ingeniously concealed them, they escaped (2 Sam. 15 : 24–37; 17 : 15–21). Ahimaaz was remarkably swift of foot. On the defeat and death of Absalom, Joab sent him with the tidings to David (2 Sam. 18 : 19–29).

A-hi'man [*my brother is a gift*], one of the three giants of the race of Anak who dwelt at Hebron when the Hebrew spies explored Canaan (Num. 13 : 22).

A-him'e-lech [*my brother is king*], the name of two men.

1. The son of Ahitub (1 Sam. 22 : 12), and high priest at Nob in the days of Saul. When David was fleeing from Saul, he came to Nob, and, representing himself as on an expedition for the king, he obtained from Ahimelech the sword of Goliath and a portion of the tabernacle shew-bread. Doeg the Edomite maliciously reported this to Saul, who sent for Ahimelech and the other priests then at Nob, and, notwithstanding their declaration that they were not aware of the position in which David stood to the king, he cruelly ordered them to be slain, to the number of eighty-five. Abiathar was the only one who escaped (1 Sam. 21 : 1–9). See ABIATHAR.

2. A Hittite, one of David's companions whilst he was persecuted by Saul (1 Sam. 26 : 6).

A-hin'a-dab [*my brother is noble*], one of the twelve officers appointed by Solomon to raise supplies for the royal household (1 Kings 4 : 14).

A-hin'o-am [*my brother is pleasantness, pleasant*], the name of two women.

1. The daughter of Ahimaaz and wife of King Saul (1 Sam. 14 : 50).

2. A woman of Jezreel, the wife of David and mother of Amnon. When the Amalekites plundered Ziklag she was taken captive, but was recovered by David (1 Sam. 30 : 5, 18).

A-hi'o [*brotherly*], one of the sons of Abinadab, who with his brother Uzzah drove the new cart on which the ark was placed when David attempted to remove it from their house to Jerusalem (2 Sam. 6 : 3).

A-hi'ra [*my brother is evil*], chief of the tribe of Naphtali when the Israelites left Egypt (Num. 1 : 15).

A-hi'shar [*my brother sings*], an officer set over the household of Solomon (1 Kings 4 : 6), a station of high honor and power.

A-hith'o-phel [*my brother is folly*], an eminent counsellor, distinguished for his political sagacity and wisdom (2 Sam. 16 : 23). Although he was the confidential adviser of David, he suffered himself to be involved in the revolt of Absalom. When David heard that Ahithophel had joined the conspiracy, he prayed the Lord to turn his counsel into foolishness (2 Sam. 15 : 31), in allusion probably to the signification of his name. This prayer was remarkably answered; for, when Ahithophel judiciously advised an immediate prosecution of the war before David could collect his forces, Hushai, the secret friend of David, advised and obtained delay. When Ahithophel saw that Hushai's advice had prevailed, he despaired of success and, returning to his home at Giloh, hung himself (2 Sam. 17 : 1–23).

A-hi'tub [*my brother is goodness*], the name of two priests.

1. The son of Phinehas and grandson of Eli the high priest (1 Sam. 14 : 3). His father Phinehas being slain when the ark of God was taken by the Philistines, he may have succeeded Eli in his office, but this fact is not mentioned.

2. The father of Zadok the high priest (1 Chron. 6 : 8; 2 Sam. 8 : 17).

A-ho'lah [*in her my tent*], and **A-hol'-i-bah** [*tent of loftiness*], two fictitious or symbolical names under which Ezekiel represented Samaria and Judah (Ezek. 23 : 4).

A-ho'li-ab [*father's tent*] a man of the tribe of Dan and a skillful weaver and embroiderer, to whom, with Bezaleel, Moses entrusted the construction of the tabernacle (Ex. 35 : 34).

A-huz'zath [*possession*], a friend of Abimelech, the king of Gerar, who accompanied him on his visit to Isaac for the purpose of forming an alliance (Gen. 26 : 26).

A'i [*ruins*], a royal city of the Canaanites, lying east of Bethel. Its name is variously written in Scripture. In the times of Abraham, who built near it an altar (Gen. 12 : 8), it was called *Hai*. In the times of Joshua, who utterly destroyed it, it was called *Ai* (Josh. 8 : 28). In the times of Isaiah, when a new town occupied its site, it was called *Aiath* (Isa. 10 : 28). In the times of Nehemiah it was called *Aija* (Neh. 11 : 31). The chief historical events which Scripture associates with it are the repulse before it of a part of Joshua's army because of Achan's sin, the ambuscade by which Joshua surprised and stormed it, and the utter extermination of its inhabitants (Josh. 7 and 8). It is located between the modern villages of *Deir Diwân* and *Mûkhmâs*, where are the remains of a large ancient town.

Ai'ja-lon or **Aj'a-lon** [*place of gazelles*], a town originally allotted to the tribe

of Dan (Josh. 19 : 42), but held in possession by the Amorites (Judg. 1 : 35). Being on the frontier of the two kingdoms, Judah and Israel, it is sometimes spoken of as in Ephraim and sometimes as in Judah and Benjamin. Its name is most familiar to us from its mention in the celebrated speech of Joshua during his pursuit of the Canaanites (Josh. 10 : 12). It is represented by the modern *Yâlo*, south of Beth-Horon, now *Beit-Ur*.

A'in or **A'en** [*an eye*], a city of the tribe of Judah, and afterward of that of Simeon (Josh. 15 : 32; 1 Chron. 4 : 32). The word in Hebrew is used to denote a spring or fountain, the *eye* of the landscape, and is found combined with names of places, usually rendered *En* in English, as *En-Gedi*, fountain of kids; *En-Gannim*, fountain of the gardens; *En-Haddah*, swift fountain.

Air, the atmosphere surrounding the earth (1 Thess. 4 : 17). "Speaking into the air," as in 1 Cor. 14 : 9, is a proverbial expression, denoting to speak in vain; as we say, "throwing his words to the winds." "Beating the air," as in 1 Cor. 9 : 26, denotes an abortive effort, in allusion to an ineffectual blow in a pugilistic combat. "The powers of the air," in Eph. 2 : 2 is an expression probably allusive to a common opinion of the Jews that the air or atmosphere was filled with evil spirits.

Ak-rab'bim [*scorpions*], one of the points designating the southern frontier-line of the Promised Land (Josh. 15 : 3). It was an ascent or chain of hills, probably infested with scorpions, according to the signification of its name.

Al'a-bas-ter. In Matt. 26 : 7; Mark 14 : 3; Luke 7 : 37 we have an account of a woman who came to the house of Simon, where Jesus was dining, and who, in token of her profound regard, poured upon his head from an alabaster vase a most costly and precious ointment of spikenard. In Mark 14 : 3 it is said she broke the alabaster box, by which we are evidently to understand that she broke the seal, which had never before been disturbed, and by which the perfume was preserved from evaporation. The alabaster which was manufactured in ancient times into pots for holding perfumes, and which was so called from Alabastron, the town in Egypt where the manufacture was first begun, is supposed to have been a harder and more compact stone than that beautiful species of gypsum of the same name which is now so well known as the material of ornamental vases. From the application of this substance to this particular use, eventually all kinds of pots and vases used to hold perfume, although made of gold, ivory or other substances, were called alabaster vases.

Al'a-moth [*virgins*], a supposed musical term of unknown signification. It is used in 1 Chron. 15 : 20 and in the title to Ps. 46, where it is thought to be a direction to the choristers to sing in the female voice, i. e. our *treble* or *soprano*.

Al-ex-an'der. The name of several persons in the New Testament.

1. The son of Simon the Cyrenian (Mark 15 : 21).

2. A distinguished Jew, a member of the council before which Peter and John were interrogated for healing the lame man (Acts 4 : 6).

3. A Jew of Ephesus who took a prominent part in the controversy between Paul and the populace of the city, and attempted without success to quell the tumult (Acts 19 : 33).

4. A professed convert to Christianity, who for apostasy was "delivered unto Satan," that is, excommunicated by Paul (1 Tim. 1 : 19, 20). This last was probably the same with "Alexander the coppersmith," mentioned 2 Tim. 4 : 14.

Al-ex-an'dri-a, mentioned Acts 18 : 24; 27 : 6. A celebrated city in Lower

Egypt, occupying a strip of land from the Mediterranean on the north to Lake Mareotis on the south. It was founded by Alexander the Great, B. C. 332. It was a place of great commercial enterprise and wealth, and abounded in magnificent buildings. According to Pliny the historian, its circuit was fifteen miles. After the death of Alexander, who was buried there, it became the regal city of Egypt, and under the Ptolemies, a Greek dynasty, its splendor rose to the highest point. Its population was six hundred thousand, half of which was composed of slaves. Among other things it was celebrated for its library of seven hundred thousand volumes, which, guarded for centuries with great care, was at length destroyed by the torch of war.

At an early age Christianity was introduced into Alexandria. Apollos, the eloquent convert, was a native of the city, and two-fifths of the population were Jews. Its history from the first has been eventful, and, for centuries, disastrous. Its commercial importance passed away; its population deserted it; its edifices fell into ruin or were used to build up younger cities. In the year 640 it was yet a great city, for when Amru captured it he wrote to the Moslem caliph Omar, "I have taken the great city of the West, which contains four thousand palaces, four thousand baths, four hundred theatres, twelve thousand shops and forty thousand tributary Jews." But even this measure of greatness was soon lost.

In more recent times Alexandria has again revived and become an important centre of commerce. In 1870 its population was estimated at 238,888, composed of Arabs, Turks, Copts, French, Italians and others.

Al-ex-an′dri-ans, Jews from Alexandria (Acts 6 : 9).

Al′gum, a transposed form of the Hebrew term ALMUG (which see).

Al′le-go-ry, a figure of speech resembling the parable, and much used by all Oriental peoples. It is a personification either of irrational and inanimate objects or of moral qualities, and an illustration and enforcement of truth by their conduct or by a supposed conversation between them. The word occurs but once in the Scriptures (Gal. 4 : 24) and there the passage should be rendered "which things are allegorized." Paul refers to certain events in the history of Israel and Ishmael which he uses to foreshadow important gospel truths, and which, therefore, he allegorizes. He does not mean to say that the historic facts he cites are themselves an allegory.

Al-le-lu′ia [*praise ye the Lord*], a Grecised form (Rev. 19 : 1, 3, 4, 6) of the Hebrew HALLELUJAH (which see).

Al-li′ances. In our Authorized Version this word, as expressive of the social and political relations which the ancient people of God were or were not permitted to form with strangers, appears but once in its verbal root "allied" (Neh. 13 : 4), but the thought which it embodies is found not infrequently.

In respect to *social* or *family* alliances the Mosaic Law was explicit. The covenant people of Jehovah could enter into no marriage covenant with the daughters of a strange god, for this was to poison their life at the fountain-head. Such alliances were expressly forbidden in the Law (Deut. 7 : 3), and in actual life were sternly denounced as violations of the fundamental principles of the covenant (Ezra 9 : 2; 10 : 2, 3; Neh. 13 : 23–25; Mal. 2 : 11, 12). It was allowable, however, for Hebrews to marry wives from other nations, on condition that the person so wedded renounced the gods and corrupt manners of their country and embraced in their stead the faith and worship of Israel. Of this several examples are recorded, as in the cases of Zipporah, Rahab and Ruth.

In respect to *political* or *national* alli-

ances, the legislation of Moses laid down nothing very explicit except as regards the original inhabitants of the land of Canaan. With them the Israelites were enjoined to make no league, public or private, but to carry into effect the decree of God, which doomed them, because of their enormous sins, to an utter destruction (Deut. 7 : 2; Judg. 2 : 2). What was said respecting the surrounding nations bore upon the religion and manners prevalent among them, rather than upon the people themselves. Israel was not to copy their idolatrous and sinful practices, but might cultivate with them peaceful and friendly relations. Accordingly, when Israel became an established commonwealth formal alliances were entered into with several of the neighboring states. Solomon concluded two important treaties exclusively for commercial purposes: the first with Hiram, king of Tyre, originally with the view of obtaining materials and workmen for the erection of the temple, and afterward for the supply of shipbuilders and sailors (1 Kings 5 : 2–12; 9 : 27); the second with a Pharaoh, king of Egypt, by which he secured a monopoly of the trade in horses and other products of that country (1 Kings 10 : 28, 29). After the division of the kingdom the alliances were of an offensive and defensive nature. When war broke out between Amaziah and Jeroboam II., a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-pileser, king of Assyria, on the other (2 Kings 16 : 5–9). An opening for the advances of Assyria was thus made; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power (2 Kings 17 : 4; 19 : 9, 36; Isa. 30 : 2).

The formation of an alliance was attended with various religious rites. A victim was slain and divided into two parts, between which the contracting parties passed (Gen. 15 : 10; Jer. 34 : 18–20). Generally speaking, the oath alone is mentioned in the contracting of alliances either between individuals (Gen. 26 : 28; 31 : 53; 1 Sam. 20 : 17; 2 Kings 11 : 4) or nations (Josh. 9 : 15). The event was celebrated by a feast (Ex. 24 : 11; 2 Sam. 3 : 12, 20). Salt, the symbol of fidelity, was used, and occasionally a memorial pillar or a heap of stones was set up (Gen. 31 : 52). The fidelity of the Jews to their engagements was conspicuous at all periods of their history (Josh. 9 : 18), and any breach of covenant was visited with very severe punishment (2 Sam. 21 : 1; Ezek. 17 : 16).

Al'lon [*oak*]. Large trees were comparatively rare in the plains of Palestine, were naturally designated as landmarks, and were favorite places for residence and sepulture. The spot where Rebekah's nurse was buried is called Allon-Bachuth, the "oak of weeping" (Gen. 35 : 8).

Al'mon-Dib-la-tha'im [*covering of the two fig-cakes*], one of the encampments of the Israelites on their way from Mount Hor to the plains of Moab (Num. 33 : 46).

Almond.

Al'mond, a well-known nut, the kernel of which is esculent and nutritious.

In Palestine it is still cultivated and of excellent quality. The tree on which it grows resembles the peach tree in leaves and blossoms, and is remarkable for the rapidity with which it matures its fruit. As it has its Hebrew name from a verb signifying "to watch, to make haste," it is strikingly alluded to in Jer. 1 : 11, 12 as a symbol of the vigilance with which the Lord watches over his word to fulfill it, or of the haste with which he executes his judgments.

Alms [*alms-deeds*], (Matt. 6 : 2; Acts 9 : 36), showings of kindness or pity to the needy, gifts or deeds of charity. The duty of almsgiving is much insisted on in Scripture (Deut. 15 : 11; 1 Cor. 16 : 1–3), and the deed of almsgiving is approvingly associated with acceptable prayer (Acts 10 : 2). The provisions of the Jewish law for the relief of the poor were singularly judicious and kind (Lev. 25 : 35–43; Deut. 15 : 7–11).

Al'mug (or **Al'gum**) **Trees**, the former occurring in 1 Kings 10 : 11, 12, the latter in 2 Chron. 2 : 8; 9 : 10, 11. The two words are evidently identical, and indicate trees which furnished a rare and costly wood in great demand for fine work. The wood probably was the red sandal-wood of India and Ceylon. It is very heavy, hard, fine-grained and of a beautiful garnet color, and used in the ornamental work of the temple and for musical instruments.

Al'oes, or Lign-Al'oes, an East Indian tree, the flower and wood of which yielded an exquisite and expensive perfume (Num. 24 : 6; Ps. 45 : 8; Prov. 7 : 17; Song 4 : 14). Its wood was also used for fine cabinet and ornamental work. Another species of aloes, the juice of which when boiled produces the *resin* which is largely used in medicine, is supposed to be referred to in John 19 : 39, where it is mentioned in connection with the process of embalming. It is doubtful, however, whether the Scriptures refer to more than one kind of aloes, the fragrant lign-aloes of the East.

Al'pha, the first letter in the Greek alphabet, as Omega is the last. Our Lord says of himself in expression of his eternity of being, "I am Alpha and Omega, the beginning and the ending, the first and the last" (Rev. 1 : 8, 11; 21 : 6; 22 : 13). The like form of expression to denote the eternity of God is found in Isa. 41 : 4.

Al-phe'us, the name of two men in the New Testament.

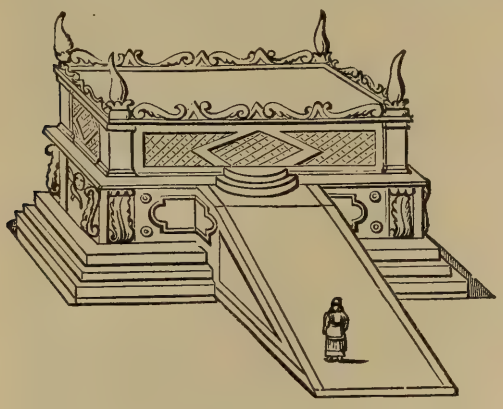
1. The father of the apostle James the Less (Matt. 10 : 3; Acts 1 : 13), and the husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John 19 : 25). *Alpheus* is the Greek, and *Cleophas* or *Clopas* the Hebrew or Syriac, name of the same person.

2. The father of the evangelist Levi or Matthew (Mark 2 : 14).

Al'tar. This word is derived from the Latin *altus*, high, lofty, and is used to designate a raised or elevated structure on which offerings of any kind were made to God. The first altar of which we have any account is that built by Noah when he left the ark (Gen. 8 : 20). At first the altar was either a heap of stones or a mound of earth, and in construction and form was quite rude. If made of stone, it was to be of unhewn stone; upon it no iron tools were to be employed and no figures or images were to be sculptured (Ex. 20 : 25; Deut. 27 : 5, 6; Josh. 8 : 31). Moses was directed to make two altars—the one the altar of burnt-offering (Ex. 27 : 1–8; 38 : 1–7), the other the altar of incense (Ex. 30 : 1–10; 37 : 25–28).

1. The altar of burnt-offering. This was ordinarily simply called the altar, but sometimes "the brazen altar" (Ex. 38 : 30). It differed in construction at different times. In the tabernacle it was comparatively small and portable. In shape it was square, five cubits in length, the same

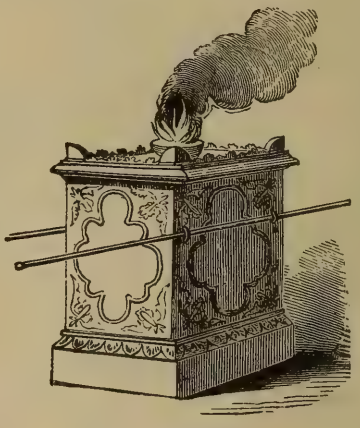
in breadth, and three cubits high. It was made of planks of shittim or acacia wood overlaid with brass. The interior was hollow. At the four corners were four projections called horns, made like the altar itself



Altar of Burnt-offering.

of acacia wood overlaid with brass. They probably projected upward, and to them the victim was bound when about to be sacrificed (Ps. 118 : 27). Seized by one in peril of his life, they also furnished an asylum which was generally, but not always, respected (1 Kings 2 : 28–31). On the occasion of the consecration of the priests (Ex. 29 : 12) and the offering of the sin-offering (Lev. 4 : 7) part of the blood of the victim was applied to these horns by the priest's finger, and the rest was poured at the bottom of the altar. Round the altar, midway between the top and the bottom, ran a projecting ledge ("compass" in our Authorized Version, Ex. 27 : 5), on which, perhaps, the priests stood when they officiated. To the outer edge of this again a grating or network of brass was affixed, and reached to the bottom of the altar, which thus presented the appearance of being larger below than above. At the four corners of the network were four brazen rings, into which were inserted the staves by which the altar was carried. These staves were of the same material as the altar itself. As the priests were forbidden to ascend the altar by steps (Ex. 20 : 26), it has been conjectured that a slope of earth led gradually up to the ledge from which they officiated. The place of the altar was at "the door of the tabernacle of the congregation" (Ex. 40 : 29). In Solomon's temple the altar was considerably larger in its dimensions. Like the former, it was square, but the length and breadth were now twenty cubits and the height ten (2 Chron. 4 : 1). It differed, too, in the material of which it was made, being entirely of brass (1 Kings 8 : 64; 2 Chron. 7 : 7). It had no grating, and instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which steps led. Upon it, twice each day, sacrifices were offered, and were burned with fire miraculously kindled at the first, and guarded from generation to generation with the most assiduous care (Lev. 6 : 12, 13; 9 : 24).

2. The altar of incense, called also the *golden* altar (Ex. 39 : 38) to distinguish it from the *brazen* altar of burnt-offering, was in the tabernacle, made of acacia wood overlaid with pure gold. In shape it was square, being a cubit in length and breadth and two cubits in height (Ex. 30 : 2). Like



Altar of Incense.

the altar of burnt-offering, it had horns at the four corners, which were of one piece

with the rest of the altar. Its appearance may be illustrated by the annexed figure.

This altar stood in the Holy Place, "before the vail that is by the ark of the testimony" (Ex. 30 : 6; 40 : 5). In Solomon's temple the altar was similar, but was made of cedar overlaid with gold (1 Kings 6 : 18, 22; 7 : 48; 1 Chron. 28 : 18). Upon this altar every morning and every evening, in connection with the daily sacrifice, incense was burnt, and the service was denominated "a perpetual incense before the Lord" (Ex. 30 : 8). Upon it neither burnt-offering nor meat-offering nor drink-offering was at any time allowed (Ex. 30 : 9), nor was it ever stained with blood except once a year, when the priest made atonement (Lev. 16 : 18, 19).

Al-Tasch'ith, found in the introductory verse to Psalms 57, 58, 59, 75. It literally means "destroy not," and is probably the beginning of some song or psalm to the tune of which those psalms were to be chanted.

Am'a-lek, a son of Eliphaz and grandson of Esau (Gen. 36 : 16). He was not the father of the Amalekites, who are mentioned as a powerful people long before the birth of Amalek (Gen. 14 : 7).

A-mal'ek-ites, a powerful nomadic people occupying the peninsula of Sinai and the wilderness between Southern Palestine and Egypt, and called in Num. 24 : 20 "the first of the nations." They belonged, not unlikely, to a branch of the great Hamitic family. They came into conflict with the Israelites at Rephidim soon after the exodus from Egypt, were signally defeated, and, for their guilt in opposing the progress of God's people, became the objects of terrible denunciations and judgments (Ex. 17 : 8–14; Deut. 25 : 17–19). They were defeated by Gideon (Judg. 7 : 12), by Saul (1 Sam. 15), and by David (1 Sam. 30), and at last, in fulfillment of the word of the Lord, their name was blotted from the earth (1 Sam. 30 : 17 and 1 Chron. 4 : 43).

Am'a-na, the marginal reading in 2 Kings 5 : 12 of the stream near Damascus called in the text ABANA. It is used in Song 4 : 8 to designate a mountain, the resort of wild beasts. Mount Amana, apparently, was the southern part or summit of Anti-Libanus, and was so called, perhaps, from containing the sources of the river Amana or Abana. See ABANA.

Am-a-ri'ah [*Jehovah hath said*—i. e. *promised*], the name of several distinct but undistinguished persons mentioned in Scripture (1 Chron. 6 : 7; 23 : 19; 2 Chron. 19 : 11; Ezra 7 : 3; 10 : 42; Neh. 10 : 3; Zeph. 1 : 1).

Am'a-sa [*burden*], the name of two men.

1. A nephew of King David and the leader of Absalom's army in the rebellion (2 Sam. 17 : 25). He was defeated by Joab, but because of his valor and near relationship to King David was not only pardoned, but also promoted above Joab, who subsequently and most treacherously slew him (2 Sam. 20 : 4–10).

2. A chief of Ephraim, who with others vehemently and successfully resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a successful campaign against Ahaz, king of Judah (2 Chron. 28 : 12).

Am-a'sa-i [*burdensome*], the name of several men, but especially of the leader of a considerable company from the tribes of Judah and Benjamin who came to David at Ziklag, when he was fleeing from Saul, and offered him their services (1 Chron. 12 : 16–18).

Am-a-zi'ah [*Jehovah has strengthened*], the name of two men.

1. The son and successor of Joash, and eighth king of Judah. He ascended the throne at the age of twenty-five, about B. C. 837, and reigned twenty-nine years (2 Kings 14 : 1–20). The

first part of his reign promised well, but the promise was soon darkened by insincerity of soul. The record respecting him is, "He did that which was right in the sight of the Lord, but not with a perfect heart" (2 Chron. 25 : 2). Resolving to subdue the Edomites, who several years before his accession had revolted from the kingdom of Judah (2 Kings 8 : 20), and presuming that his own army of three hundred thousand men would not be sufficient, he hired one hundred thousand men from the king of Israel, to whom he paid one hundred thousand talents of silver. Before he set out upon the expedition he was bidden by a prophet of the Lord to dismiss his hired soldiers, upon pain, if he did not, of falling before his enemies. After some hesitation he sent the Israelites home, and was rewarded by a signal victory over the Edomites, slaying ten thousand, taking ten thousand prisoners, and capturing Petra the capital. Elated by his success and alienated in heart from Jehovah, he took the idols which his vanquished enemy had worshiped and made them his gods. The anger of the Lord was kindled against him, and he was given over to follow his own devices. He sought an occasion of war with the king of Israel, but, defeated and made a prisoner, he was compelled to submit to the plundering of the temple and the spoiling of Jerusalem. After this disgraceful defeat he lived fifteen years, despised by his subjects and derided by his neighbors. At length he was murdered by conspirators at Lachish, whither he had fled for safety (2 Chron. 25 : 27).

2. The priest of the golden calves at Bethel, who complained to Jeroboam II., king of Israel, of the prophecies of evil which Amos was uttering, and who, by the prophet, was threatened with degradation and death (Amos 7 : 10–17).

Am-bas'sa-dor, a person sent to a foreign court as the representative of his king (2 Chron. 32 : 31). In the Old Testament the word is of frequent occurrence, and in the New Testament (2 Cor 5 : 20) it is applied to the apostles in the sense that they were sent forth by divine authority and furnished with divine credentials to proclaim the terms of pardon and peace to the rebellious and condemned subjects of God's government in this world. Paul when a prisoner in Rome styles himself "an ambassador in bonds" (Eph. 6 : 20), with the intimation that the outrage done to him is an outrage done to his divine Sovereign.

Am'ber, in ordinary acceptation a beautiful fossil resin, susceptible of a fine polish and presenting several colors, the most common being yellow and orange. It is found in lumps near the shores of the Baltic Sea. The word occurs in three passages (Ezek. 1 : 4, 27; 8 : 2), where the reference is thought by some to be not to the resin, but to a very brilliant metal composed of silver and gold, and much prized by the ancients; but the prophet speaks only of amber *color*, which resembles that of fire.

Am'bush, or **Ambushment** (Josh. 8 : 2; 2 Chron. 13 : 13), a military manœuvre by which a hostile party is exposed to capture or destruction by coming unawares upon their hidden and waiting foes. Joshua arranged such an ambush in the vicinity of Ai, and by it signally defeated the inhabitants of that city (Josh. 8).

A'men [*true, faithful*]. This word, when occurring at the close of a sentence, singly or doubly, is an affirmative response denoting assent or entire acquiescence. After a creed it means "So it is;" after a prayer "So let it be" (Deut. 27 : 15; 1 Kings 1 : 36; Jer. 11 : 5; Ps. 41 : 13). It is sometimes translated *verily*, and by our Lord is frequently used at the beginning of a sentence to introduce some emphatic and important truth. Its repetition, "Verily,

verily, I say unto you," is intended to strengthen the assertion. Among the early Christians all the worshipers said *Amen* at the close of the prayer or of the giving of thanks (1 Cor. 14 : 16). As our Lord is "the faithful and true Witness," AMEN is one of his titles (Rev. 3 : 14).

A-merce′, to punish by a fine (Deut. 22 : 19).

Am′e-thyst, the name of a beautiful stone of a purple or violet color, greatly esteemed by the ancients for rings and cameos, and believed by them to possess the power of dispelling drunkenness. It was the ninth stone in the high priest's breastplate (Ex. 28 : 19), and the twelfth in the foundations of the New Jerusalem (Rev. 21. 20).

Am′mi [*my people*] and **Ru-ha′mah** [*having obtained mercy*], figurative names bestowed by Jehovah on the people of Israel to indicate his mercy toward them in their restoration (Hos. 2 : 1).

Am-min′a-dab [*my people is noble*], the father of Nahshon, who was the prince of the tribe of Judah at the Exodus (Num. 1 : 7; 2 : 3). He was the fourth generation after Judah, and one of our Lord's ancestors (Matt. 1 : 4).

In Solomon's Song (6 : 12) the chariots of *Amminadib* (the last syllable differently spelled) are mentioned as proverbial for their swiftness. The person referred to was probably a celebrated charioteer.

Am′mon [*of the people*], **Am′monites, Children of Ammon**, a people descended from Ben-Ammi, the son whom Lot's younger daughter bore to him after the destruction of Sodom (Gen. 19 : 38). Although they dispossessed the Rephaim or giants, called Zamzummim (Deut. 2 : 20), of the territory lying east of the Jordan between the rivers Jabbok and Arnon and stretching indefinitely into the desert of Arabia, yet through most of their history they were not so much residents on the soil as wanderers and fierce marauders (1 Sam. 11 : 1–3). They were gross idolaters (Judg. 10 : 6). Their chief idol was Moloch, the same with Baal and Milcom. They were always hostile to the Israelites, were frequently denounced by the prophets, and were finally swept away in the flood of God's judgments (Jer. 49 : 1, 2; Ezek. 25 : 3–7; Amos 1 : 13–15).

Am′non [*faithful*] the eldest son of David, by Ahinoam of Jezreel (1 Chron. 3 : 1), born at Hebron (2 Sam. 3 : 2). He is only known for his violation of his half sister Tamar, and for his assassination therefor by her full brother Absalom (2 Sam. 13 : 1–29). See ABSALOM.

A′mon, the name of a divinity and of a king.

Amon.

1. An Egyptian and Libyan god, the Zeus and Jupiter of the classical writers. The name occurs in that of No-amon (Nah. 3 : 8), in our Authorized Version

"populous No." The ancient Egyptian name is Amen. He was worshiped at Thebes as Amen-Ra, or "Amen the Sun."

2. A king of Judah, son and successor of Manasseh. He reigned two years, from B. C. 642 to 640. He devoted himself wholly to the service of false gods, and was assassinated in a court conspiracy. He was avenged by the people, who put the regicides to death and raised to the throne his son Josiah, then eight years old (2 Kings 21 : 18–26; 2 Chron. 33 : 20–25). To his reign is to be referred the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem.

Am'or-ite [*mountaineer*], **the Am'-or-ites**, one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. In the genealogical table of Gen. 10 "the Amorite" is mentioned as the fourth son of Canaan. Dwellers on the highlands of the country, they are contrasted with the Canaanites or dwellers on the lowlands. In the early times they occupied the barren heights immediately west of the Dead Sea (Gen. 14 : 7). From this point they stretched west to Hebron, where Abram met with them (Gen. 14 : 13). Thence they seem to have extended eastward, crossing the valley of the Jordan and dispossessing the Moabites of the rich pasture-lands south of the Jabbok. Here we find them at the date of the Israelitish invasion of the country. Sihon, their king, refused the request of the Israelites to pass through the country to the fords of the Jordan, and, aided by other kings, mustered an immense host to dispute the passage. The Amorites were signally defeated, and their territory was apportioned to the tribes of Reuben and Gad (Deut. 1 : 46–49; Josh. 12 : 1–6; Judg. 11 : 19–22). After the conquest of Canaan the Scriptures are silent respecting the Amorites, with the exception of an occasional mention of their name among the early inhabitants of the country.

A'mos [*burden-bearer*], one of the twelve minor prophets, a contemporary of Isaiah and Hosea. He was a native of Tekoa, about six miles south of Bethlehem, inhabited chiefly by shepherds, to which class he belonged. He was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools (Amos 1 : 1; 7 : 14, 15). He traveled from Judah into the northern kingdom of Israel, and there for a short time exercised his ministry. He was driven from Bethel upon false representations made to King Jeroboam II. by the idolatrous priest Amaziah (Amos 7 : 10, 11). The time and manner of his death are uncertain. His prophecy begins with awful denunciation of the nations surrounding Israel, and passes to a terrific sketch of Israel's own punishment. Thence he rises to a loftier, more evangelical strain, and anticipates the time when the hope of Messiah's kingdom shall be fulfilled, and when the chosen people shall be forgiven and established in the enjoyment of God's blessings. His style is vivid, combining great splendor of imagery with powerful invective and appeal.

A'moz [*strong*], the father of the prophet Isaiah and, according to rabbinical tradition, the brother of Amaziah, king of Judah (2 Kings 19 : 2; Isa. 1 : 1).

Am-phip'o-lis [*a city on both sides*], a city of Macedonia, situated near the mouth and on both sides of the river Strymon. It was built by Cimon the Athenian about B. C. 470. Paul and Silas passed through this city on their way to Thessalonica from Philippi (Acts 17 : 1). It has long been in ruins, and a village of about one hundred houses, called in Turkish *Jeni-Keni*, or New Town, now occupies part of its site. A miserable village near

it is called by the Turks *Emboli*, a corruption of the ancient name.

Am'pli-as, a Christian at Rome, mentioned by Paul as one whom he especially loved (Rom. 16 : 8).

Am'ram [*the people is exalted, lofty people*], a Levite of the family of the Kohathites, and father of Moses, Aaron and Miriam (Ex. 6 : 18, 20; Num. 3 : 19; 1 Chron. 6 : 2, 3, 18). He is called the "son" of Kohath, and is said to have married Jochebed, "his father's sister;" but inasmuch as from Joseph to Joshua ten generations are recorded, whilst from Levi to Moses there are but three (1 Chron. 6 : 16, 18; 7 : 23, 25–27), it has been conjectured that several generations between Kohath and Amram have been omitted. If such be the case, then the "son" is simply the descendant of Kohath, and Jochebed, "his father's sister," is a relative of the Kohathite family.

Am'ra-phel [*the son is ruler, Babylonian*], a king (Hamite probably) of Shinar or Babylonia, who confederated with Chedorlaomer, king of Elam, and two other kings to make war on Sodom and the neighboring cities, which they plundered. Among the captives whom they carried off was Lot, Abraham's nephew. Abraham pursued them, retook Lot and recovered the spoil (Gen. 14 : 1–16).

Am'u-lets, charms or preservatives against the power of evil. The word is not found in our Authorized Version, but is the proper rendering of the Hebrew word which in Gen. 35 : 4; Isa. 3 : 20 and Hos. 2 : 13 is translated "ear-rings." See EAR-RINGS.

A'nah [*answering*], the son of Zibeon, the son of Seir the Horite (Gen. 36 : 20, 24), a "duke" or prince of his tribe, and father of Aholibamah, one of the wives of Esau (Gen. 36 : 2, 14, 25). While feeding asses in the desert he discovered "hot springs" (not "mules," as in our Authorized Version, Gen. 36 : 24), which in the region east of the Dead Sea exist to this day.

A'nak [*long-necked*, i. e. a *giant*], the son of Arba, who founded Kirjath-Arba (afterward Hebron), the progenitor of a race of giants (Josh. 15 : 13).

An'a-kim [*giants*], a nomadic tribe of giants descended from Arba and bearing the name of Anak, their immediate progenitor (Num. 13 : 22, 33; Deut. 9 : 2; Josh. 14 : 15). They dwelt in the southern part of Palestine, in the vicinity of Hebron. Although their warlike appearance terrified the spies whom Moses sent to ascertain the defences of Canaan (Num. 13 : 28), they yet were easily dispossessed by Joshua, and, except a small remnant that found refuge in the Philistine cities, Gaza, Gath and Ashdod (Josh. 11 : 21, 22), were utterly driven from the land. Their chief city, Hebron, became the possession of Caleb (Josh. 15 : 13, 14; Judg. 1 : 20). After the conquest they vanish from history.

An'a-mim, a tribe descending from Mizraim (Gen. 10 : 13), supposed to be an East African tribe contiguous to Egypt, but their exact position is not known.

A-nam'mel-ech [in Assyrian, *Anumelik—Anu is king*], the companion idol to ADRAMMELECH, both of whom were worshiped by the colonists introduced into Samaria from Sepharvaim (2 Kings 17 : 31).

An-a-ni'as [Greek form of the Hebrew ANANIAH, *protected by Jehovah*]. In the New Testament it is the name of three persons.

1. A Christian of Damascus (Acts 9 : 10–17) held in high repute (Acts 22 : 12), who was sent to Saul of Tarsus after he had been miraculously stricken blind on his way to Damascus, and through whom his sight was as miraculously restored.

2. A Jew of Jerusalem, who, professing to be a convert to Christianity, conspired with his wife Sapphira to deceive the apostles by a willful falsehood (Acts 5 :

1–11). Having sold his goods for the benefit of the Church, he kept back a part of the price, and alleged the part which he brought to be the whole. For this hypocrisy and falsehood he and his wife were struck dead, as an awful warning to all who might be tempted to repeat their sin.

3. A son of Nebedæus, made high priest by Herod, king of Chalcis, about A. D. 48. When Paul was brought before him, he commanded the officers to strike the apostle in the face for saying that "he had lived in all good conscience before God until that day" (Acts 23 : 1, 2). Indignant at his injustice, Paul fearlessly replied, "God shall smite thee, thou whited wall." This prediction was literally and terribly fulfilled. After his displacement from the high priesthood, and amid his lavish expenditure of ill-gotten wealth, he was assailed in his palace by a band of assassins and murdered.

A-nath'e-ma, a Greek word which literally means something *laid up* or *suspended as a votive offering*, and which is the equivalent of a Hebrew word signifying a thing or person *devoted*. Whatever was thus devoted to Jehovah was irredeemable. If inanimate, it was to be given to the priests (Num. 18 : 14); if living, it was to be slain (Lev. 27 : 28, 29). Hence, with a thing *devoted* there came to be associated the two ideas of *curse* and *extermination*. Hence, too, the word *anathema* received that rabbinical sense of it which connects it with *excommunication*. Among the Jews, according to the rabbins, there were three forms of excommunication. The first and slightest was the separation of an individual for thirty days from the privileges of the synagogue and intercourse with his brethren. If this failed to bring him to repentance, the second form, entitled "the curse," was resorted to, and this was pronounced more solemnly, with imprecations. By this the excommunicated person was completely cut off from all social and religious privileges, and it was unlawful to eat, drink or deal with him. If the offender remained still impenitent, a sentence of a still severer kind was pronounced against him. This was the *maran-atha*, which amounted to a complete excision from the Church and the giving up of the criminal to the justice of God and final perdition.

The ANATHEMA MARAN-ATHA which Paul denounces against all who love not the Lord Jesus (1 Cor. 16 : 22) is a Syriac exclamation, signifying *Accursed, our Lord cometh*. In thus using the words "maran-atha" the apostle employs a technical term importing an excommunication to the third degree, which is irrevocable. See ACCURSED.

An'a-thoth [*answers*, that is, to prayers], a priests' city in the tribe of Benjamin, about four miles north-east of Jerusalem (Josh. 21 : 18). It was memorable as the birthplace of Jeremiah (Jer. 1 : 1). On the return of the captives from Babylon only one hundred and twenty-eight of the men of this place returned (Ezra 2 : 23). Dr. Robinson identifies it with the present village of *Anata*, where the remains of an ancient wall and the foundations of ancient buildings are still to be seen.

An'chor, an instrument which, fastened in the bottom of the sea, holds a vessel firm during a storm. From the passage in Acts 27 : 29, 30 it appears that the vessels of Roman commerce carried each several anchors, some attached to the stern and others to the prow. The word *anchor* is used metaphorically to denote what sustains the soul amid the storms of earthly griefs and fears (Heb. 6 : 19).

An'cient of Days, a title applied to God the Father, denoting his eternity (Dan. 7 : 9, 13, 22).

An'drew [*manly*], one of the twelve apostles and brother of Simon Peter (John 1 : 40). He was a native of Bethsaida in Galilee, and by occupation a fisherman. Originally a disciple of John the Baptist,

he attached himself to our Lord on hearing John style him "the Lamb of God," and, seeking forthwith his brother Simon, brought him also to Jesus (John 1 : 41, 42). He is several times referred to by the evangelists, but of the scene of his labors and the place of his death there is no reliable record. It is generally agreed that he suffered martyrdom.

An-dro-ni'cus [*man of victory*], a kinsman and fellow-prisoner of Paul (Rom. 16 : 7).

A'ner. 1. A Canaanite chief who, with Eshcol and Mamre, joined Abraham in pursuing the host of Chedorlaomer (Gen. 14 : 2). 2. The name of a Levitical town in the tribe of Manasseh (1 Chron. 6 : 70).

An'gels [*messengers*], a race of spiritual beings of a nature exalted far above that of man, although infinitely removed from that of God, whose office is "to do Jehovah service in heaven, and by his appointment to succor and defend men on earth." Our knowledge of them is derived wholly from revelation, and that rather incidentally. Their *appearance* is majestic (Gen. 19 : 1; Judg. 13 : 6; Matt. 28 : 2-7; Rev. 22 : 8). Their *employment* is benevolent (Ps. 34 : 7; 91 : 11; Matt. 18 : 10; Heb. 1 : 14). Their *number* is vast (Ps. 68 : 17; Dan. 7 : 10; Matt. 26 : 53; Heb. 12 : 22). Their *strength* is great (Ps. 103 : 20; Dan. 6 : 22; 2 Pet. 2 : 11; Rev. 18 : 21). Their *activity* is wonderful (Isa. 6 : 6; Dan. 9 : 20; Acts 27 : 23; Rev. 8 : 13). Such, in some few particulars, are the intimations which revelation gives of the angels of God.

But according to the Scriptures there is also an order of *evil* spirits, called angels (Matt. 25 : 41) and devils (Luke 8 : 27), fallen from their first estate, ministering to the will of the prince of darkness, and both active and powerful in their opposition to God's will and government. Among them, as among the holy angels, differences of rank and power exist (Eph. 6 : 12).

An'ger, a strong emotion of displeasure against a real or supposed injury. It is not evil in itself, but when inordinate and excessive it becomes evil. It is ascribed to God (Ps. 7 : 11; 90 : 11) and to good men (Neh. 5 : 6; 2 Pet. 2 : 7, 8) in the sense of displeasure against sin. Anger, degenerating into malignity and revenge, is severely denounced (Eph. 4 : 31; Col. 3 : 8).

An'gle, An'gling, the capture of fish by the use of hook and line. That this method of taking fish was well known to the ancients is evident from Isa. 19 : 8; Hab. 1 : 15, as well as from ancient Egyptian monuments.

An'ise, an annual plant with aromatic fragrance. The word in the original, it is thought, should have been translated *dill*. It was an herb which grew abundantly in Judæa, of which the Pharisees, while neglecting the weightier matters of the Law, were careful to devote a tithe or tenth to the service of religion (Matt. 23 : 23).

An'na, a prophetess, the daughter of Phanuel of the tribe of Asher. During her long widowhood she devoutly and constantly attended the temple-service. She was eighty-four years of age when the infant Jesus was brought into the temple, and as Simeon pronounced the prophetic blessing she united in it with great fervor (Luke 2 : 36–38).

An'nas, a high priest of the Jews. He is spoken of as joint high priest with Caiaphas (Luke 3 : 2). He held this office under Quirinus, proconsul of Syria, but was deprived of it at the beginning of the reign of Tiberius. Having held the office, he still bore the title, and probably assisted Caiaphas, who was properly the incumbent, and who was his son-in-law. He was a man of great influence. To him Our Lord, when apprehended, was first carried in order to secure his sanction of the purposed death, and by him Our

Lord was sent in bonds to Caiaphas (John 18 : 13–24).

A-noint'ing, the custom of pouring perfumed oils on persons, places and things. In the East it was of extensive use and wide application.

1. Ordinary Anointing. With the Jews, as with other Oriental nations, it was a common practice to anoint the body or head (Deut. 28 : 40; Ruth 3 : 3; Mic. 6 : 15). Abstinence from it was a sign of mourning (2 Sam. 14 : 2; Dan. 10 : 3; Matt. 6 : 17). Anointing the head was also a mark of respect sometimes paid by a host to his guests (Luke 7 : 46; Ps. 23 : 6).

2. Official Anointing. Anointing was a principal ceremony in the rite of inauguration into each of the three typical offices of the Jewish commonwealth—that of prophets, that of priests and that of kings (1 Kings 19 : 16; Ps. 105 : 15; Ex. 40 : 15; Lev. 16 : 32; 1 Sam. 9 : 16; 1 Kings 1 : 34, 39).

3. Consecratory Anointing. Inanimate objects were anointed in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. 31 : 13), and thus, too, in the wilderness the tabernacle and all its furniture were anointed (Ex. 30 : 26–28).

4. Ecclesiastical Anointing. The apostle James prescribes anointing in the name of the Lord and with prayer by the elders of the Church for the recovery of the sick (James 5 : 14). Analogous to this is the anointing practiced by the twelve (Mark 6 : 13) and by our Lord in restoring a blind man to sight (John 9 : 6, 11).

5. Spiritual Anointing. The ideas associated with official and consecratory anointing readily and by metaphor passed into the higher idea of spiritual anointing. With this the Scriptures connect two conceptions.

a. In the Old Testament a deliverer is promised under the title of Messiah or Anointed (Ps. 2 : 2; Dan. 9 : 25, 26), and the nature of his anointing is described to be spiritual, with the Holy Ghost (61 : 1). In the New Testament, Jesus of Nazareth is shown to be the Messiah or Christ or Anointed of the Old Testament (John 1 : 41; Acts 9 : 22; 17 : 2, 3; 18 : 4, 28), and the historical fact of his being anointed with the Holy Ghost is asserted and recorded (John 1 : 32, 33; Acts 4 : 27; 10 : 38).

b. Spiritual anointing with the Holy Ghost is conferred by God upon Christians (2 Cor. 1 : 21), who, in consequence thereof, are described as having an unction from the Holy One by which they know all things (1 John 2 : 20, 27).

Ant, a small and well-known insect. It is mentioned but twice in Scripture (Prov. 6 : 6; 30 : 25): First, as an example of *diligence* in "gathering food in the harvest;" second, as an example of *wisdom* in "preparing meat in the summer." Both passages imply that the ant anticipates its need of food in the winter, and makes in the summer the requisite provision. This obvious sense of the two passages has been represented as inconsistent with an alleged finding of science that the ant is dormant in winter, and needs no food. Biblical critics, too, have so far yielded to these representations as to apologize for King Solomon and the Scriptures by alleging that the two passages mean not a provision for the winter in summer, but a general provision of food in season. Prominent among these apologies for the assumed mistake of Scripture is that contained in Smith's *Dictionary of the Bible*. But a profounder science has at length vindicated Scripture. Moggridge of England and McCook of Philadelphia, by their studies of the habits of the harvesting ant, two species of which are found in Palestine, have abundantly corroborated the statements of Solomon in the Proverbs,

and have conclusively shown that in instinct and industry the ant surpasses most insects. Thus the ant in diligently and wisely improving the opportunity to gather food which summer gives, very pointedly rebukes the sluggard, who, in the indulgence of sloth and idleness, lets the summer pass and the harvest end.

An'tichrist [*against Christ*], a word occurring only in the Epistles of John, where it characterizes certain false teachers who denied the real humanity of our Lord (1 John 2 : 18, 22; 4 : 3; 2 John 7). The denial of Christ "in the flesh" was the capital error of that Gnostic heresy which existed in the times of John and which wrought great havoc in the Church. Although the term Antichrist has in John's Epistles a specific sense, it has yet been adopted by theologians as a convenient designation of some great power which, according to Scripture hints, is to arise in the future, and which is to oppose with great virulence and blasphemy the doctrines and the disciples of Christ. It has been applied to the "little horn" of the "king of fierce countenance" (Dan. 7 and 8); to the false Christ predicted by our Lord (Matt. 24); to the "man of sin" whom Paul describes (2 Thess. 2 : 3–10); and to the "beasts" of the Apocalypse (Rev. 13 and 17). The adequate discussion of the theme transcends the limits of a brief article. See "Man of Sin" under MAN.

An'ti-och, the name of two cities mentioned in the New Testament.

1. ANTIOCH IN SYRIA, the capital of the Greek kings of Syria, and afterward the residence of the Roman governors of the province, which bore the same name. It was situated on the river Orontes, and about thirty miles from the Mediterranean, seven hundred from Alexandria, and the same from Constantinople. It was founded in the year B. C. 300 by Seleucus Nicator, and named in honor of his father, Antiochus. It was celebrated for its opulence, luxury and licentiousness, and at the same time for its cultivation of the fine arts. No city, after Jerusalem, is so intimately connected with the apostolic Church. Here the first Gentile church was gathered (Acts 11 : 20, 21); here Barnabas and Paul preached "a whole year" (Acts 11 : 26); and here the disciples of Jesus Christ were first called Christians (Acts 11 : 26). Whether the name Christians, like that of Nazarenes, was given by way of reproach or not, is uncertain; it seems, however, to have been adopted by the disciples (1 Pet. 4 : 16), and has ever since been retained as an appropriate distinguishing name. In the time of Chrysostom, at the close of the fourth century, the population of Antioch was computed at two hundred thousand, of which one half professed to be Christians. The city afterward passed through manifold convulsions and changes, and at length by war, pestilence and earthquake was converted into what it now is, a heap of ruins. The present town, called *Antakia* by the Arabs, a shrunken and miserable place, occupies but a small portion of the site of the ancient city.

2. ANTIOCH IN PISIDIA, the capital of the province of Pisidia in Asia Minor. It was also founded by Seleucus Nicator. Its site has been identified by Arundell and Hamilton with a place called *Yalobatch*. Here Paul and Barnabas preached, and here they encountered such violent persecution that they were compelled to flee for their lives (Acts 13 : 14–51; 2 Tim. 3 : 11).

An'ti-pas, a faithful martyr of the church of Pergamos (Rev. 2 : 13). He is said to have been one of Our Lord's first disciples, and to have been burned in a brazen bull during the reign of the emperor Domitian.

An-tip'a-tris, a town of Palestine, situated on a fertile plain between Cæsa-

rea and Jerusalem. It was built by Herod the Great, and named after his father, Antipater. To this place Paul was brought by the Roman guard when on his way to Cæsarea to escape the Jewish conspirators (Acts 23 : 31). The remains of a Roman road from Jerusalem, by Beth-Horon, to Antipatris are still plainly visible.

Ape, an animal of the monkey tribe mentioned in 1 Kings 10 : 22 and 2 Chron. 9 : 21 among the merchandise brought by the fleets of Solomon and Hiram once in every three years. The name in Hebrew has been borrowed from the Sanskrit, and points to Ceylon or India.

A-pel'les, a Christian at Rome whom Paul salutes (Rom. 16 : 10). His history is unknown, but his character is given in three words: *approved in Christ.*

A-phar'sa-chites, otherwise **A-phar'sath-chites** and **A-phar'-sites**, the name of the nation to which belonged one portion of the colonists whom the Assyrian leader Asnapper planted in Samaria in place of the expatriated northern tribes, and who violently opposed the Jews in rebuilding Jerusalem (Ezra 4 : 9; 5 : 6; 6 : 6).

A'phek [*firmness*], the name of several cities.

1. A city of the tribe of Asher (Josh. 19 : 30). It was the same with Aphik, which the Israelites were unable to capture from the Canaanites (Judg. 1 : 31), and the site of a famous temple of Venus. It is now *Afka.*

2. A city in the tribe of Issachar, not far from Jezreel. Here the Philistines twice encamped before joining battle with the Israelites (1 Sam. 4 : 1 and 29 : 1).

3. A city on the military road between Damascus and Palestine. Near it Ben-hadad, king of Syria, was defeated by the Israelites, and in it took refuge (1 Kings 20 : 29, 30). It is now called *Fik*, and is six miles east of the Sea of Galilee.

A-pol-lo'ni-a, a city of Macedonia, situated between Amphipolis and Thessalonica, and about thirty miles from the former. Paul passed through this place on his way to Thessalonica (Acts 17 : 1).

A-pol'los, a Jew from Alexandria, described as a *learned* or *eloquent* man, well versed in the Scriptures and the Jewish religion (Acts 18 : 24). He was a disciple of John the Baptist, but, coming to Ephesus and taught by Aquila and Priscilla, whom Paul had left there during his temporary absence, that *Jesus* was the Christ, he espoused with great ardor the higher doctrine, and proclaimed it with extraordinary zeal and power. He labored in the gospel, first in Achaia and then in Corinth (Acts 18 : 27; 19 : 1), where he watered that which Paul had planted. When Paul wrote his first Epistle to the Corinthians, Apollos was with or near him (1 Cor. 16 : 12). He is mentioned but once more in the New Testament (Tit. 3 : 13). A doubtful tradition makes him bishop of Cæsarea, and he is thought by some scholars to be the author of the Epistle to the Hebrews.

A-poll'yon, the Greek equivalent (Rev. 9 : 11) of the Hebrew ABADDON (which see).

A-pos'tle [*one sent forth*]. Our Lord, the Christ, who was God's great ambassador to reconcile a fallen and rebellious world, is called an apostle (Heb. 3 : 1). The term, however, particularly designates those twelve disciples whom our Lord selected and invested with authority to preach the gospel, administer the sacraments, work miracles and build up the Church. The office was evidently an extraordinary one, and differed materially from that of the ordinary minister of the gospel. This appears from its characteristic features.

1. It was essential that those who exercised this office should have seen the Lord, that they might be both eye and ear witnesses of that to which they testified

(John 15 : 27); and this was laid down as a requisite in the one who was to be chosen to succeed Judas (Acts 1 : 21, 22). Paul refers to this mark of an apostle in his own case (1 Cor. 9 : 1; 15 : 8).

2. It was necessary that the apostles should be immediately called to the office by Our Lord himself; this was the case with all of them (Luke 6 : 13). Paul was no exception, for he was called by Christ on his way to Damascus; neither was Matthias, for the lot by which he was chosen was by the disposal of the Lord (Acts 1 : 26).

3. They were infallibly inspired to expound the Old Testament and to give forth the revelation of the New. Our Lord promised to "teach them all things;" to "bring all things to their remembrance" (John 14 : 26); to "guide them into all truth;" and to "show them things to come" (John 16 : 13). Their word, therefore, was to be received, "not as the word of man, but, as it is in truth, the word of God" (1 Thess. 2 : 13).

4. The working of miracles, the speaking with tongues and the conferring miraculous gifts on others were apostolical qualifications (Mark 16 : 20; Acts 2 : 43). Paul said, "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds" (2 Cor. 12 : 12).

5. The universality of their mission was a characteristic of the office. They were not to be confined to any particular place as ordinary pastors (2 Cor. 11 : 28).

Now, as these marks of an apostle cannot possibly meet in any one at the present time, it is presumption in any branch of the Church to claim that their ministers are, in office, the successors of the apostles. Their office as an extraordinary one ceased with them, and there is not a particle of proof that the Head of the Church designed to perpetuate it.

The apostles of our Lord were—1, Simon Peter; 2, Andrew; 3, James; 4, John; 5, Philip; 6, Bartholomew; 7, Thomas; 8, Matthew, also called Levi; 9, James the Less; 10, Jude, also called Lebbeus and Thaddeus, and (in John 14 : 22) Judas; 11, Simon the Canaanite; 12, Judas Iscariot. When Judas Iscariot had destroyed himself, Matthias was chosen in his place, and Paul was afterward added to the college of the apostles.

A-poth'e-ca-ry, a perfumer or dealer in perfumes (Ex. 30 : 25, 35; 37 : 29; Eccles. 10 : 1). See OINTMENT.

Ap-par'el. See CLOTHES.

Ap-pe'al, a legal provision by which a cause is carried up from an inferior judge or court to a superior one. The principle was recognized by the Mosaic Law (Deut. 17 : 8, 9), and through all the ages of the Jewish commonwealth was incorporated in permanently-established courts (Judg. 4 : 5; 2 Sam. 15 : 3; 2 Chron. 19 : 8; Ezra 7 : 25). After the institution of the Sanhedrim the final appeal lay to it. Paul, as a Roman citizen, exercised his right of appeal from the jurisdiction of the local court to the emperor at Rome (Acts 25 : 11).

Ap'pi-i Fo'rum, a market-town in Italy, on the *Appian Way*, forty-three miles from Rome. When Paul was taken to Italy, some of the Christians of Rome journeyed to meet him as far as "Appii Forum," and others as far as the "Three Taverns" (Acts 28 : 15). Three Taverns (Tres Tabernæ) was the title of a place ten miles nearer to Rome than Appii Forum.

Ap'ple Tree, Ap'ple. The apple tree is mentioned in the Song 2 : 3; 8 : 5; Joel 1 : 12; the apple is alluded to in Prov. 25 : 11 and the Song 2 : 5; 7 : 8. What the specific tree and fruit really are it is difficult, perhaps impossible, to say. The quince, whose fragrance was held in high esteem by the ancients, has some plausible arguments in its favor. The

general opinion, however, inclines to the citron, whose rich color, fragrant odor and handsome appearance, whether in flower or in fruit, meet well the requirements of Scripture allusion.

Aq′ui-la, a Jew whom Paul found at Corinth on his first visit to that city (Acts 18 : 1–3). He was a native of Pontus in Asia Minor, and by occupation a tent-maker. He and his wife Priscilla had embraced Christianity at Rome, but, in consequence of an order by the emperor Claudius that all Jews on pain of death must leave the capital, had fled to Corinth. They became efficient helpers to Paul, who held them in high esteem (Rom. 16 : 3). They had a church in their house (Rom. 16 : 5; 1 Cor. 16 : 19).

Ar [*city*], or **Ar of Moab**, the capital city of the Moabites (Num. 21 : 28; Isa. 15 : 1), south of and near the river Arnon (Deut. 2 : 18, 24; Num. 21 : 13–15). It was also called *Rabbah* and Rabbath-Moab, to distinguish it from Rabbath of Ammon. In later times its name was Grecized *Areopolis*, "city of Ares or Mars." The site is still called *Rabba*. It is about seventeen miles east of the Dead Sea, ten miles south of the Arnon, and about the same distance north of *Kerak*.

Ar′a-bah [*desert place*], the name of a region and of a town.

1. As the name of a region it occurs but once in our Version (Josh. 18 : 18), but repeatedly in the original, and is translated in our Version "plain," "wilderness," "desert" (Deut. 1 : 1; 2 : 8; 3 : 17; 4 : 49; Josh. 3 : 16; 12 : 3; 2 Kings 14 : 25; Amos 6 : 14). In its widest usage the Arabah designates that deep depression or valley which stretches from the mountains of Lebanon on the north to the Elanitic or Eastern Gulf of the Red Sea on the south, a distance of two hundred and fifty miles. Its northern half is the channel of the Jordan; its middle portion, the basin of the Dead Sea; and its southern portion, a frightful desert. It is restricted by the modern Arabs to the valley south of the Dead Sea. The whole valley north and south of the Dead Sea is the most remarkable depression known to exist on the surface of the globe.

2. As the name of a town it is mentioned in Josh. 18 : 18. It belonged to the tribe of Benjamin, and was ordinarily called Beth-Arabah (Josh. 15 : 61 and 18 : 22).

A-ra′bi-a, an extensive region of country occupying the south-western extremity of Asia, bounded on the north by a part of Syria, on the east by the Persian Gulf and the Euphrates, on the south by the Indian Ocean, and on the west by the Red Sea. It lies south and south-east from Palestine. It is a country sacred from its associations. It was the residence of Job, the temporary refuge of Moses and Elijah, and the scene of the remarkable vicissitudes through which the Israelites passed in their protracted journey to the Holy Land. The inhabitants, deriving their origin from Ishmael and from Joktan, son of Heber, of the family of Shem, are among the most interesting peoples of the world, and amid changes which have proved destructive to other nations have retained possession of their original territory and much of their original character.

Arabia comes to view in the Old Testament Scriptures under two designations:

I. *The east country* (Gen. 25 : 6), or perhaps *the east* (Gen. 10 : 30), and *land of the people of the east* (Gen. 29 : 1); Gentile name, *children* or *men of the east* (Judg. 6 : 3; 7 : 12; 1 Kings 4 : 30; Job 1 : 3; Isa. 11 : 14; Jer. 49 : 28; Ezek. 25 : 4). From these passages it is clear that the *land of the east* and *children of the east* indicate, primarily, the country east of Palestine and the tribes descended from Ishmael and from Keturah, and that this original signification may have become gradually extended to Arabia and its inhabitants

generally, though without any strict limitation.

II. *'Arâb* and *'Arab*, whence Arabia (1 Kings 10 : 15; 2 Chron. 9 : 14; Isa. 21 : 13; Jer. 25 : 24; Ezek. 27 : 21). This name seems to have the same geographical reference as the former name to the country and tribes east of the Jordan and chiefly north of the Arabian peninsula.

In the New Testament, Arabia is mentioned twice (Gal. 1 : 17; 4 : 25). In the first passage, the reference is probably to the tract adjacent to Damascene Syria; in the second, to the region about Mount Sinai.

Of the several divisions into which Arabia is distributed, the most convenient and characteristic are those of the Greek geographers—namely, *Arabia Deserta*, or desert; *Arabia Petræa*, or rocky; and *Arabia Felix*, or happy.

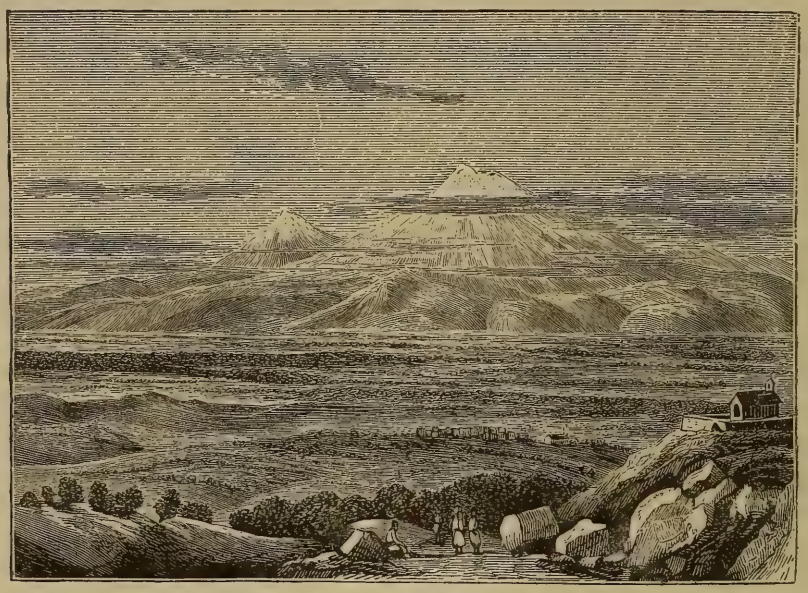
1. *Arabia Deserta*—or, as the Arabs call it, *El-Badieh*—is bounded on the northeast by the river Euphrates, on the northwest by Syria, and on the west by Palestine. It is a vast and burning waste of sand, almost wholly destitute of water and vegetation, without fixed habitations, and relieved only by the tents of the wandering Arab tribes called Bedouin. Its early inhabitants were the Rephaim, the Emim, the Zuzim and the Zamzummim (Gen. 14: 5; Deut. 2 : 10, 11), succeeded by the Ammonites, the Moabites, the Edomites, the Hagarenes, the Nabatheans and the people of Kedar.

2. *Arabia Petræa* lies south of the Holy Land. It is the peninsula between the gulfs of Suez and Akabah. Mount Sinai is within its bounds, and what is now called the Desert of Mount Sinai was the scene of the wanderings of the tribes of Israel. Its chief characteristics are wildernesses of rocks and craggy precipices, interspersed with narrow defiles and innumerable sandy valleys, many of which are nearly as barren as the rocks. Its ancient inhabitants were the southern Edomites, the Amalekites and the Hivites. Petra, the rock-city whose ruins are so remarkable and so celebrated, was its principal city and, at one time, the strong capital of its chief province, Edom.

3. *Arabia Felix*—or, according to its Arabic name, *Yemen*—is the region which lies between the Red Sea on the west and the Persian Gulf on the east; and as it is not near the Holy Land, it is not so frequently referred to in Scripture as the other divisions. Although called *Happy Arabia*, or, in the language of the poets, "Araby the blest," it is only so in comparison with the other parts of Arabia. The population, consisting chiefly of Ishmaelites, is of a more fixed character, and sustains itself by agriculture and commerce. Within its boundaries were Seba and Sheba, whose kings are mentioned in Ps. 72 : 10, and whence it is surmised came the queen of Sheba who visited Solomon (1 Kings 10 : 1; 2 Chron. 9 : 1). The country was rich in gems and gold, in spices, odoriferous shrubs and fragrant gums, the articles of a varied and valuable trade (1 Kings 10 : 10; Ezek. 27 : 22). The famous cities of Mecca and Medina (the first the birth-place. the second the burial-place, of Mohammed) are within its limits. But, whilst this division embraces the greater portion of the country known to us as Arabia, it is to a very large extent an unknown land. Its accessible districts have been but imperfectly explored, and very little of its interior has been visited as yet by any European traveler.

A'rad, an ancient city of Palestine, twenty miles south of Hebron. Its king opposed the passage of the Israelites, and for this he with his people was utterly destroyed (Num. 21 : 1–3).

A'ram [*high region*], (Num. 23 : 7), the Hebrew designation of SYRIA (which see).



Mount Ararat.

Ar′a-rat, a name sometimes applied to a province and sometimes to the whole country of Armenia. When in Gen. 8 : 4 we read that "the ark rested on the mountains of Ararat," we are to understand that great Armenian plateau which rises as a rocky island out of a sea of plain to a height of six or seven thousand feet, whence, as from a fresh base, spring lofty mountain-ranges. In one of these ranges there is a peak which is commonly but erroneously regarded as the resting-place of the ark. Its summit is upward of seventeen thousand feet above the level of the sea, and in comparison with it all the surrounding peaks dwindle into insignificance. It is grand and imposing in its appearance, and its top is capped with everlasting snow. In the year 1829, Professor Parrot of Germany, after repeated failures, succeeded in reaching its top, and he describes it as being a circular platform about two hundred and twenty feet in diameter, which descends steeply on all sides. It has been ascended several times since, and Parrot's description of it has been fully confirmed. It could not have been the peak where the ark grounded, since the safe descent from it of Noah and his family, with all the "living creatures" committed to their care, would have been a greater miracle than their deliverance from the Flood. Most likely the ark touched earth on some one of the lower Armenian hills or plains.

A-rau′nah, a Jebusite, one of the people who inhabited Jerusalem before it was occupied by the Israelites. He owned on Mount Moriah a threshing-floor, which, with his oxen, he sold to David when the king was commanded to offer there a sacrifice in order to stay the desolating plague brought on Jerusalem by his presumptuous sin. The threshing-floor became the site of the temple which Solomon built (2 Sam. 24 : 18). In 1 Chron. 21 : 18, *Araunah* is called *Ornan*.

Ar′ba, or **Kirjath-Ar′ba** [*city of Arba*], the ancient name of Hebron (Gen. 35 : 27; Josh. 20 : 7; 21 : 11). See HEBRON.

Arch-an′gel [*chief angel*]. The word occurs in the New Testament but twice (1 Thess. 4 : 16; Jude 9). It is supposed

to denote those angels who occupy the highest rank in the celestial order or hierarchy. Of these there are said to be seven who stand immediately before the throne of God (Rev . 8 : 2), who have authority over other angels, and are the patrons of particular nations (Rev. 12 : 7; Dan. 10 : 13). The names of two only are found in Scripture—Michael, the patron of the Jewish nation (Dan. 10 : 13, 21; 12 : 1; Jude 9; Rev. 12 : 7), and Gabriel (Dan. 8 : 16; 9 : 21; Luke 1 : 19, 26).

Ar-che-la'us [*ruler of the people*], a son of Herod the Great, and his successor in the kingdom (Matt. 2 : 22). Like his father, he was a man of malignant and cruel disposition, and after enjoying his dignity for ten years he was accused before the Roman emperor for his cruelties, and banished to Vienne in Gaul, where he died.

Ar'cher, one skilled in the use of the bow (Gen. 21 : 20). Before the invention of firearms the bow was much used in war and hunting. See ARMS, ARMOR.

Ar-chip'pus [*ruler of the horse*], a Christian minister whom Paul styles his "fellow-soldier" (Philem. 2), and to whom on another occasion he sends a message to take heed to the ministry that he had received, and to fulfill it (Col. 4 : 17).

Arc-tu'rus [*bear-warden*]. This name is found twice in the book of Job (9 : 9 and 38 : 32). The etymology of the original word is obscure. Most critics regard it as denoting the principal star in the tail of the Great Bear, and of course take the "sons" of Arcturus in the sense of the smaller stars near it. Other critics, however, suppose that Arcturus and the other stars mentioned in Job were the leading constellations of spring and autumn in the days of the patriarch, and they seek, by calculations based upon the precession of the equinoxes, to fix the time when the book of Job was written.

Ar-e-op'a-gus [*the hill of Ares* or *Mars*], (Acts 17 : 19), a rocky height in Athens opposite the western end of the Acropolis. It had its name from the legend that Ares (Mars), the god of war, was here tried by the other gods on a charge of murder. Here was held that noted council, the Areopagus, which took cognizance of questions of religion, education and politics, and which considered and determined all kinds of offences, but especially such as related to religion. Before this court, on the hill of Mars, the apostle Paul was arraigned on the charge of being "a setter-forth of strange gods" (Acts 17 : 18). His noble defence of himself and his clear exposition of the grand facts and doctrines of the gospel resulted in the conversion of one of his judges, "Dionysius the Areopagite," and in his dismissal without rebuke (Acts 17 : 32–34).

A-re'tas, the name of several kings of Arabia Petræa, one only of whom is referred to in Scripture. Having made an incursion upon Damascus, he took the city and appointed a governor over it. It was during the incumbency of this subordinate officer that the attempt was made, at the instigation of the Jews, to seize and imprison the apostle Paul, of which when his friends were apprised, they let him down from the walls at night in a basket (2 Cor. 11 : 32 and Acts 9 : 24, 25).

Ar'gob [*stone-heap*], a district in Bashan, east of the Lake of Gennesaret, which was given to the half-tribe of Manasseh (Deut. 3 : 4, 13; 1 Kings 4 : 13). In later times it was called *Trachonitis* [*the rough*]; now it is the *Lejâh*, south of Damascus. The region is a very remarkable one. It is oval in shape, twenty-two miles by fourteen, and is thickly studded with ruined cities and villages. It is described as an "ocean of basaltic rocks."

A'ri-el [*lion of God*], a designation of Jerusalem (Isa. 29 : 1, 2, 7), originating, probably, from the fact that Jerusalem

was the chief city of the tribe of Judah, whose emblem was a lion (Gen. 49 : 9).

Ar-i-ma-the'a, probably the birthplace, certainly the residence, of Joseph, the rich counselor in whose sepulchre Our Lord was laid (Matt. 27 : 57–60). It is called in Luke 23 : 51 "a city of the Jews" or of Judæa. Some identify it with Ramah, Samuel's birthplace; others with the modern *Ramleh*, on the road from Jaffa to Jerusalem.

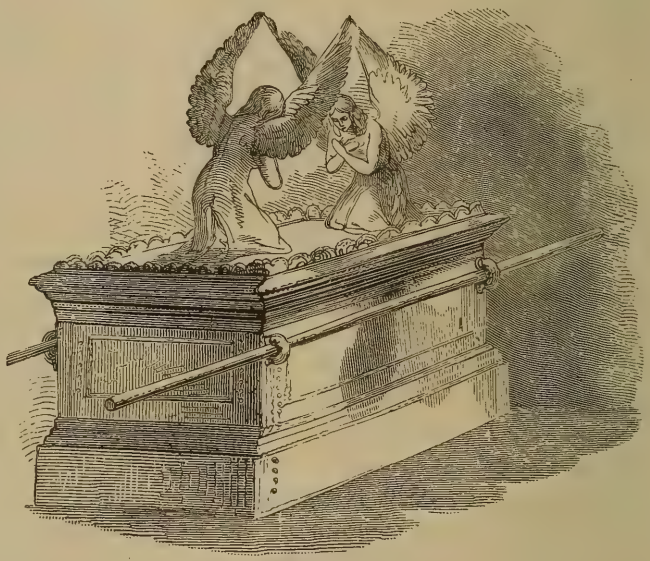
Ar-is-tar'chus [*best ruler*], a native of Thessalonica and a faithful and esteemed co-laborer with Paul (Acts 20 : 4; 27 : 2). In Col. 4 : 10, Paul styles him his "fellow-prisoner;" in Philem. 24, his "fellow-laborer." In the tumult raised against Paul by the silversmiths of Ephesus he was nearly killed (Acts 19 : 29). He was a companion of Paul on the perilous voyage to Rome and during his first imprisonment there. According to tradition, he was finally beheaded at Rome.

Ark [*coffer, chest*], the designation in the Scriptures of three specially important vessels:

1. Ark of Noah. This was built by Noah, at God's command, for the preservation of himself and family when the earth was devastated by the Flood. According to ordinary calculation, it was four hundred and fifty feet in length, seventy-five in breadth and forty-five in height—a size and capacity unequaled in the world's subsequent shipbuilding. Its form is supposed to have been that of an oblong floating house, with a roof either flat or only slightly inclined. It was constructed with three stories, and with a door in the side. It had sufficient *capacity* for its purposed use, and kept alive those human beings and those selected animals which floated in it. As the second cradle of the human race the ark entered largely into the traditions of the ancient world, and reappeared in the mysteries and religious ceremonies of many primeval nations.

2. Ark of Bulrushes. In Ex. 2 : 3 we read that Moses was exposed among the flags of the Nile in an ark or boat of bulrushes daubed with slime and with pitch. The bulrush was the papyrus reed, which, grew abundantly in Egypt, and which, with many other uses, was largely employed in the *weaving* of boats. These boats were noted for lightness and swiftness, and are alluded to in Isa. 18 : 2.

3. Ark of the Covenant. This was the first piece of the tabernacle's furniture for which precise directions were delivered (Ex. 25). It appears to have been an oblong chest of acacia wood, two and a half cubits long by one and a half broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged around



Ark of the Covenant.

about with gold, the mercy-seat was placed. It was fitted with rings, one at each of the four corners, through which

were passed the acacia staves, overlaid with gold, whereby it was carried (Num. 7 : 9; 10 : 21). When transported, it was enveloped in the veil of the dismantled tabernacle, in the curtain of badgers' skins and in a blue cloth overall; it was therefore not seen. It contained the two tables of the moral law, that covenant between God and his people from which it derived its title (1 Kings 8 : 9). Occupying the Most Holy Place of the sanctuary, it excluded every idol from the centre of worship. It was also the support of the mercy-seat, symbolizing materially, perhaps, the grand truth that the "covenant" was that on which mercy rested.

After the children of Israel had passed the Jordan the ark in the tabernacle was placed at Gilgal. Thence it was removed to Shiloh, where it was stationary some three or four hundred years. When taken out and borne before the army—which, renouncing faith in God, thus degraded the symbol of his presence into a magical charm—it fell into the hands of the Philistines at the defeat of the Israelites near Aphek (1 Sam. 4). The Philistines took it to Ashdod, and placed it by the side of their idol-god Dagon (1 Sam. 5). They were taught, however, in a very surprising manner that their profane use of it was highly displeasing to God, and they returned it to the people of Israel, who lodged it at Kirjath-jearim (1 Sam. 6, 7). When David had fixed his residence at Jerusalem it was removed thither, and kept until the temple was prepared to receive it. When Jerusalem was sacked by Nebuchadnezzar it was either carried away or destroyed.

Ark'ite, one of the families of the Canaanites, located in the north of Phœnicia (Gen. 10 : 17; 1 Chron. 1 : 15). The site which now bears the name of *Arka* lies on the coast, some five miles from the sea and about twelve miles north of Tripoli.

Arm, the common instrument of human strength and power, and so the symbol of God's almightiness (Ps. 89 : 13; Isa. 53 : 1). To break the arm of any one is to destroy his power (Ezek. 30 : 21). The expressions "making bare the arm" and "redeeming with an outstretched arm" refer to the action of warriors or other persons employed in vigorous and energetic working, who, in order to accomplish their purpose, must have full and free scope for the arm.

Ar-ma-ged'don, a name used emblematically for a place of slaughter and mourning (Rev. 16 : 16). It means the *mountain* of Megiddo, on which stood the city of the same name, on the southern border of the plain of Jezreel or Esdraelon, that great battle-field where Barak and Gideon conquered (Judg. 5 : 19; 6 : 33), and where Saul and Josiah fell (1 Sam. 29 : 1; 31 : 8; 2 Sam. 4 : 4; 2 Chron. 35 : 20–24). It is to be understood as pointing prophetically to the utter overthrow of the marshaled hosts of Antichrist at some place which shall revive the memories of Megiddo, and at some time in the future.

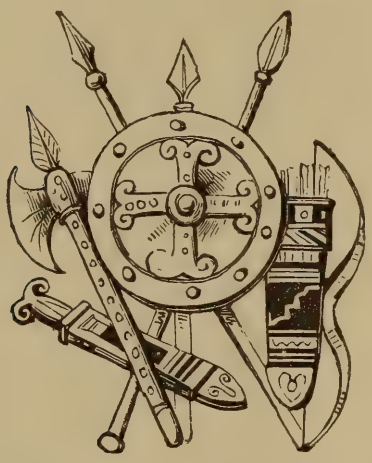
Ar-me'ni-a, a country of Western Asia between the Caucasus and Taurus Mountains and the Mediterranean, the Black and the Caspian seas. It is an elevated table-land triangular in shape, and the base from which rises the gigantic Ararat. In it the great rivers Euphrates and Tigris have their springs, and through it flow the Araxes and Kur. It is mentioned in Scripture in connection with but one event, the death of Sennacherib, king of Assyria (2 Kings 19 : 37; Isa. 37 : 38). Christianity was introduced into it in the fourth century, but, in the present Armenian Church, is greatly corrupted.

Arms, Ar'mor, the weapons of offence and the equipment for defence.

1. Arms, or the Weapons of Offence.—These were the sword, the spear,

the javelin, the dart, the lance, the sling, the bow and arrow and the battle-axe.

The sword was the earliest known and the most widely-used weapon (Gen. 27 : 40). Little can be ascertained as to its shape, size, material or mode of use. It was probably a lighter and shorter weapon than the modern sword, resembling what we call a dagger. It was carried in a sheath or scabbard (1 Sam. 17 : 51; 1 Chron 21 : 27; Jer. 47 : 6), slung by a girdle (1 Sam. 25 : 13), and rested upon the thigh (Judg. 3 : 16) or upon the hip (2 Sam. 20 : 8). From allusions to its brightness and "glittering" (Deut. 32 : 41) we infer that its material was metal.



Shield, Axe, Sword, Bow and Quiver.

The spear (Josh. 8 : 18), the javelin (Num. 25 : 7, 8), the dart (2 Sam. 18 : 14) and the lance (Jer. 50 : 42) differed chiefly in length and size. The spear was a long wooden staff with a stout metal point at one end. The lance was shaped like the spear, but was a lighter weapon. The javelin was a short spear, and was cast with the hand (1 Sam. 18 : 11). The dart was still smaller than the javelin, and was used in like manner.

The sling (1 Sam. 17 : 40) was an early weapon of war, by which stones were thrown with great force and surprising accuracy of aim (Judg. 20 : 15, 16).

The bow and arrow held the foremost place among the missile weapons of offence. From the earliest times they were in use both for the chase and for war (Gen. 21 : 20; 48 : 22). The bows were made of flexible wood or steel (Ps. 18 : 34), and the bow-string of leather, horse-hair or the tendons of animals. The arrows were originally made of reeds, and afterward of any light wood; they were carried in a case or box called a "quiver," slung over the shoulders in such a position that the arrows could be readily drawn out when wanted. Those who shot them were called archers.

The battle-axe (Jer. 51 : 20) was a powerful weapon of war, but of its form and manner of use we have now no definite knowledge.

Coats-of-Mail.

2. Armor, or the Equipment for Defence.—This comprised the shield or buckler or target, the coat-of-mail or habergeon or breastplate or brigandine, the greaves and the helmet.

The shield or buckler or target, differing in size and perhaps in form, was a defence against sword-blows and spear-thrusts, and such missiles as stones, javelins, darts and arrows. It was one of the earliest pieces of armor (Gen. 15 : 1; Ps. 5 : 12). It was usually made of light wood, and covered with several folds or thicknesses

of stout hides. Sometimes osiers or reeds woven like basket-work were used to stretch the hide upon. Sometimes the shield was either made entirely of brass or gold, or covered with thick plates of those metals (1 Kings 14 : 26, 27). It was held by the left arm, and sometimes was attached to the neck by a thong.

The coat-of-mail (1 Sam. 17 : 5) or habergeon (Neh. 4 : 16) or breastplate (Rev. 9 : 9) covered the body upon and below the breast and back. It consisted of two parts, and was fastened together at the sides. As it was the principal and most complete part of the armor, it is an appropriate emblem of defence and safety (Isa. 59 : 17; Eph. 6 : 14).

The greaves (1 Sam. 17 : 6) resembled boots without feet, and protected the legs. They were usually made of brass.

Helmets and Swords.

The helmet was a cap to protect the head. It was made of thick, tough hide, sometimes of plated brass, and was often ornamented with a crest or plume.

Arms and armor, the weapons of offence and the equipment for defence, furnish some of the most vivid Scripture allusions and figures. A fine example is in Eph. 6 : 11–18, where the Christian is represented as clothed in the panoply (or whole armor) of God, and as so using the sword of the Spirit that in the good fight of faith he achieves a certain and glorious triumph.

Ar'mor-Bear'er, a soldier selected by a king or general from the bravest of his followers to carry his armor until he was ready to equip himself for battle, and during the contest to stand beside him (1 Sam. 16 : 21; Judg. 9 : 54).

Ar'mo-ry, the place where, in times of peace, arms and armor were deposited (Song 4 : 4).

Army. See Soldier and War.

Ar'non [*rushing, roaring*], a river rising in the mountains of Gilead east of Jordan, and flowing into the Dead Sea (Num. 22 : 36; Deut. 2 : 24). It was originally the boundary between the Moabites and Amorites (Num. 21 : 13), and afterward between Moab and the tribe of Reuben (Josh. 13 : 15, 16). It is now called *El-Mojeb*, and is described as flowing in a deep ravine or chasm cut through red and brown and yellow sandstone. The stream, although rapid and wild in winter, is nearly dried up in summer. See Moab for a picture of the Arnon.

Ar'oer, the name of several places.

1. A city on the north bank of the torrent Arnon, assigned after the conquest of Sihon, king of the Amorites, to the tribe of Reuben (Deut. 2 : 32–36; Josh. 13 : 15, 16), but later again in the possession of Moab (Jer. 48 : 16–20). Near this city Jephthah defeated the Ammonites (Judg. 11 : 33). The site, marked by ruins, with the name *'A-râ'ir*, is on the old Roman road, upon the very edge of the precipitous north bank of *Wady-el-Mojeb*.

2. One of the towns "built" or probably rebuilt by the tribe of Gad (Num. 32 : 34).

3. A city in the south of Judah, to which David sent presents after recovering from the Amalekites the spoil of Ziklag (1 Sam. 30 : 26–28). It appears to have been the native city of two of David's warriors (1 Chron. 11 : 44).

Ar'pad, sometimes **Ar'phad**, a city

of Syria, always mentioned in connection with Hamath, and probably in the vicinity of Damascus, but its exact site is now unknown (2 Kings 18 : 34; Isa. 10 : 9; 36 : 19; 37 : 13; Jer. 49 : 23).

Ar-phax'ad, a son of Shem, born two years after the Flood (Gen. 11 : 10).

Ar'row (see ARMS, ARMOR), a word of extended symbolical use. As a means of domestic power and self-defence children are called arrows (Ps. 127 : 4, 5). Lightnings are described as Jehovah's arrows (Ps. 18 : 14; Hab. 3 : 11); so also are providential calamities (Job 6 : 4; Ps. 38 : 2). Words of bitterness and falsehood are strikingly compared to arrows (Ps. 64 : 3; 120 : 3, 4).

Ar-ta-xerx'es [*great warrior*], the name of two Persian monarchs mentioned in Scripture.

1. The monarch who obstructed the building of the temple (Ezra 4 : 7–21). He is supposed, with good reason, to have been the Magian impostor Smerdis, who usurped the throne B. C. 522 and reigned eight months.

2. The monarch who in the seventh year of his reign permitted Ezra to return into Judæa with such of his countrymen as chose to follow him (Ezra 7 : 1, 7), and who, fourteen years afterward, allowed Nehemiah to return and build Jerusalem (Neh. 2 : 1). He has been identified with Artaxerxes Longimanus, the son and successor of Xerxes.

Ar'te-mas, an esteemed disciple whom Paul proposed to send to Crete to supply the place of Titus, while the latter should visit the apostle at Nicopolis (Tit. 3 : 12).

Ar-til'le-ry. This word, found in 1 Sam. 20 : 40, is applied to the arrows which Jonathan had been shooting. It is Old English for offensive, especially missile, weapons; it must not be confounded with modern artillery, of which the ancients had no knowledge.

A-ru'mah or **Ru'mah**, a village near Shechem where Abimelech lived (Judg. 9 : 41; 2 Kings 23 : 36).

Ar'vad, a small island and city on the coast of Syria, still known under the name of *Ruad*. The inhabitants, who are called Arvadites (Gen. 10 : 18), were celebrated as mariners (Ezek. 27 : 8–11).

A'sa [*healing* or *physician*], the third king of Judah, son and successor of Abijam. He began to reign about B. C. 956, and reigned forty-one years in Jerusalem (1 Kings 15 : 9, 10). When he assumed the government he displayed a commendable zeal in suppressing all idolatrous practices and the gross immoralities which before had been tolerated (1 Kings 15 : 12). He did not spare his grandmother Maachah, who occupied the special dignity of "king's mother." He burnt the symbol of her religion (1 Kings 15 : 13), and threw its ashes into the brook Kidron; he then deposed Maachah from her dignity. He strengthened the kingdom and made the best use of his resources. His reliance on the divine aid was rewarded by a signal victory over Zerah the Ethiopian (2 Chron. 14 : 9–15). Although it is said, "Asa's heart was perfect with the Lord all his days," we are to understand this not of every particular act of his life, but of his continuing to maintain the sound principles with which he began his career. His alliance with the king of Syria in his war with Israel evinced a distrust of God, and his treatment of the Lord's prophet for faithfully rebuking him on this account was inexcusable (2 Chron. 16 : 1–10). In the latter part of his life he suffered from the gout, and, to his reproach, relied more on the skill of his physicians than on God's help (2 Chron. 16 : 12). He died, greatly loved and honored, in the forty-first year of his reign, and was buried with extraordinary pomp.

A'sa-hel [*God has made*], nephew of David and brother of Joab, distin-

guished for his swiftness in running. At the battle of Gibeon he pursued Abner, who, in self-defence, was obliged to kill him (2 Sam. 2 : 19–23).

A′saph [*assembler*], the name of three persons.

1. A Levite of the family of Gershom, son of Berachiah (1 Chron. 6 : 39; 15 : 17), eminent as a musician, and appointed by David to preside over the sacred choral services which he organized (1 Chron. 16 : 5). The office appears to have been hereditary, for his sons are mentioned as choristers in the temple (1 Chron. 25 : 1, 2). To twelve of the Psalms, the fiftieth and the seventy-third to the eighty-third inclusive, his name is prefixed, but his authorship of them all is, on good grounds, disputed. He may have been the founder of a school of poets and musical composers, who were called after him "the sons of Asaph."

2. The "father" of Joah, the "recorder" in the time of Hezekiah (2 Kings 18 : 18, 37; Isa. 36 : 3, 22).

3. A "keeper of the king's forests" (in Lebanon probably), to whom Nehemiah requested of Artaxerxes Longimanus an order for timber to rebuild the temple at Jerusalem (Neh. 2 : 8).

As-cen′sion, our Lord's. See CHRIST.

As′e-nath, daughter of Potipherah, priest (or possibly prince) of On, wife of Joseph (Gen. 41 : 45) and mother of Manasseh and Ephraim (Gen. 41 : 50; 46 : 20).

Ash. This word occurs but once in Scripture (Isa. 44 : 14). Whether it designates the ash-tree or a pine is uncertain.

Ash′an [*smoke*], a city in the plain, spoken of as belonging sometimes to Judah (Josh. 15 : 42), sometimes to Simeon (Josh. 19 : 7 and 1 Chron. 4 : 32), and sometimes to the sons of Aaron (1 Chron. 6 : 59). Its site has not been identified.

The Modern Ashdod.

Ash′dod [*stronghold, castle*], one of the five cities of the Philistines assigned to the tribe of Judah (Josh. 15 : 47), but not permanently conquered. The Greeks

called it Azotus (Acts 8 : 40). It was situated about three miles from the Mediterranean, midway between Gaza and Joppa. In it was the temple of Dagon, to which the Philistines bore the captured ark (1 Sam. 5 : 2). It is now an insignificant village called *Esdûd*, the prophetic denunciations (Amos 1 : 8, Zeph. 2 : 4) having been literally fulfilled.

Ash'er [*happy one*], the name of a man, of the tribe descended from him and of a city.

1. One of the sons of Jacob by Zilpah, Leah's handmaid (Gen. 30 : 13). No particulars of his personal history are recorded.

2. The tribe descended from Asher has as little prominence in Scripture history as Asher himself. After the conquest it took the territory allotted to it without any special mention, and, so far as the records show, participated in none of the stirring events of succeeding times. Its general position was on the seashore from Carmel northward, with Manasseh on the south, Zebulun and Issachar on the south-east and Naphtali on the north-east. Its territory, some sixty miles long by ten broad, contained some of the richest soil in all Palestine, and to this fact, and to the tribe's proximity to the commercial and luxurious Phœnician cities, may possibly be attributed the degeneracy of the Asherites (Judg. 1 : 31, 32).

3. A city on the boundary of the tribe of Manasseh (Josh. 17 : 7).

Ash'es. As in the East persons in deep affliction were accustomed to scatter dust or ashes on their heads or in their hair, and to sit or lie, or even roll, in ashes, so it was not unnatural that ashes should become the symbol of penitential mourning (Job 42 : 6; Matt. 11 : 21), and should contribute to many figurative forms of expression. When the Psalmist (Ps. 102 : 9) says, "I have eaten ashes like bread, and mingled my drink with weeping," he means that he has eaten the bread of humiliation and drunk the water of affliction. When, too, Isaiah (44 : 20) says of the idolater, "He feedeth on ashes," his meaning evidently is that idolatry can afford no spiritual nourishment, and that to practice it is to die.

Ash'i-ma, the idol-god of the people of Hamath, whose worship the colonists settled by Shalmanezer introduced into Samaria (2 Kings 17 : 30). It is said to have had the form of a goat, and to have been the same as the Pan of the Greeks and the Phœnician god *Esmûn*. Probably it is the Persian *Asuman*.

Ash'ke-lon. See ASKELON.

Ash'ke-naz, son of Gomer and grandson of Japheth (Gen. 10 : 3), the probable ancestor of those who inhabited a country of the same name (Jer. 51 : 27) lying along the northern and south-eastern shores of the Black Sea.

Ash'ta-roth, the name of a goddess and the designation of two cities.

1. As the name of a goddess, ASHTAROTH is the plural form of ASHTORETH, the great female divinity of the Canaanitish nations, the partner of Baal, the great male divinity. She was called *Istar* by the Assyrians and *Astarte* by the Greeks and Romans. The singular form, ASHTORETH (1 Kings 11 : 5, 33; 2 Kings 23 : 13), is coupled with the title "goddess of the Zidonians," and evidently implies that Zidon, if not the principal seat, was one of the principal seats, of her worship. The plural form of the name is the form of more frequent occurrence (Judg. 2 : 13; 10 : 6; 1 Sam. 7 : 3, 4; 12 : 10; 31 : 10), and is often associated with BAALIM. The worship of the goddess, consisting of impure rites and libidinous orgies, was very ancient and very widely spread. The four hundred priests which ate "at Jezebel's table" (1 Kings 18 : 19) were most likely employed in her service.

2. As the name of a city, ASHTAROTH

(once ASTAROTH, Deut. 1 : 4) has the sense of "shrines of Astarte," and is plainly designed to indicate a city where the worship of the goddess was maintained with imposing magnificence. The city was on the east of Jordan, in Bashan, and was the residence of King Og (Josh. 9 : 10; 12 : 4; 13 : 12). After the conquest of Bashan by the Israelites the city was allotted to the half-tribe of Manasseh (Josh. 13 : 31).

3. A very ancient city of the Rephaim, or giants (Gen. 14 : 5), is called ASHTEROTH-KARNAIM (*two-horned Astarte*). It shows in the spelling a slight variation from the usual form, and is certainly the name of a different city from that in Bashan. Possibly it is the modern *Mezareib*, on the great pilgrim-road from Damascus to Mecca.

Ash'to-reth. See ASHTAROTH.

A'sia, the name in the New Testament, not of the continent, but of the peninsula which lies between the Black Sea and the Mediterranean, and which, since the fifth century, has been known as *Asia Minor*. In the widest sense the term designated the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia (including Ionia and Æolis), Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia and Pisidia. In this general sense Asia is referred to in Acts 19 : 26, 27 and 20 : 16, 18. In a more restricted sense, Asia meant Proconsular Asia, or the section embracing the provinces of Phrygia, Mysia, Caria, Lydia and Ionia (Acts 27 : 2). In a more restricted sense still, Asia is spoken of in one place (Acts 2 : 9) as not including Phrygia; in another place (Acts 16 : 6, 7) as not including either Phrygia or Mysia; in all such places it is to be understood as referring to Ionia and the western coast, of which Ephesus was the capital, and in which the Seven Churches were situated.

As'ke-lon (Judg. 1 : 18), sometimes ASHKELON (Judg. 14 : 19), one of the five cities of the Philistines (1 Sam. 6 : 17), situated on the Mediterranean coast between Ashdod and Gaza, about forty miles west of Jerusalem. In post-biblical times it rose to a position of considerable importance. In the struggles of the Crusades it played a memorable part. Its desolation, predicted in Zech. 9 : 5, is now complete.

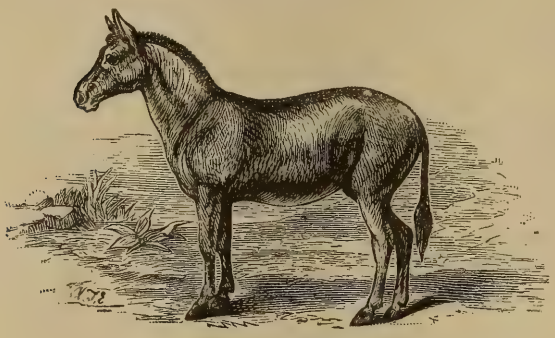
Asnap'per, mentioned in Ezra 4 : 10 as the person who settled the Cuthæans in the cities of Samaria. He was probably a general of Esarhaddon, king of Assyria.

Asp [Heb. *pethen*, so called probably from *extending* itself], a serpent remarkable for the venom and the instantaneously fatal effect of its poison. The Hebrew word occurs in six passages: Deut. 32 : 33; Job 20 : 14, 16; Ps. 58 : 4; 91 : 13; Isa. 11 : 8. In the two passages from the Psalms the word is rendered in our Authorized Version *adder;* in the other passages it is rendered *asp*. See ADDER. The passage in Isaiah intimates that the *pethen* was a dweller in the holes of walls; and as this is a characteristic of the cobra, it is commonly supposed that the cobra is meant. There is, however, a serpent in Syria, called *beten* by the Arabs, which answers well to the requisitions of Scripture. It is thus described: "Spotted all over with black and white; a foot long, and about twice as thick as one's thumb; oviparous; the bite instantly fatal, causing the body to swell." The passage in Isaiah strikingly represents the security of Messiah's reign under the figure of a child playing safely "on the hole of the asp."

Ass. There are five words in the Hebrew which are translated *ass*, and which express some of the characteristic differences in a well-known class of animals. Two of these words are applied to the domestic *male* ass and the domestic *female* ass respectively. The other three words describe as many species of the *wild* ass. The domestic ass was not only valuable as

a beast of burden, but also for its sure-footedness. It occupied the place of the horse, and was used in traveling. The nobles of the land rode upon asses, especially upon *white* ones, which were usually appropriated to persons of dignity (Judg. 5 : 10). The domestic ass constituted a valuable portion of Eastern wealth (Job 1 : 3).

The *wild ass* is often mentioned in Scripture, and is much more spirited and beautiful than the domestic kind (Job 39 : 5–8). In their wild state these asses herd like wild horses, having their leaders and sentinels, and show an extraordinary shyness and vigilance. They are captured with difficulty. In fleetness they equal the gazelle, and successfully defy the efforts of the swiftest Arab horses to overtake them. Mr. Morier, the Eastern traveler, says: "We gave chase to two wild asses, which had so much the speed of our horses that when they had got at some distance they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavors to catch them."



Wild Ass.

Assh'ur [*a step*], the second son of Shem (Gen. 10 : 22), who gave name to the city (not mentioned in Scripture) which was the first capital of Assyria, and to the country which, at one time designating ASSHUR (Num. 24 : 22; Hos. 14 : 3), at another time ASSYRIA (Isa. 7 : 18; Zech. 10 : 10), holds a prominent place in Old Testament records. The monuments indicate that in the later times of Assyrian history Asshur was worshiped as the chief god of Assyria.

As'sos, a seaport town of Mysia, over against the island of Lesbos. Paul came to this place on foot from Troas to take ship for Mitylene (Acts 20 : 13, 14). It is now an insignificant village.

As-sur'ance is the persuasion of the certainty of anything or the confident expectation of something future. Thus our Lord's resurrection affords the assurance that he will hereafter judge the world (Acts 17 : 31). In Col. 2 : 2, Paul speaks of the "full assurance of understanding," by which he evidently means an unalterable conviction of the truth of the mysteries of redemption. The "full assurance of faith" mentioned in Heb. 10 : 22 is the unwavering, confident and realizing belief in divine things; and to have it in our approaches to the throne of grace enables us to realize that God is, and that he is the rewarder of them that diligently seek him. The "full assurance of hope" spoken of in Heb. 6 : 11 is that confident personal expectation of the believer that God will confer on him the blessings which he has promised. Paul illustrates this kind of assurance in his own case in Rom. 8 : 38, 39. Although the doctrine of assurance, in either of the senses above mentioned, may be perverted to a fanatical presumption, yet assurance is attainable, and may be regarded as that precious privilege of the believer in which his mind is brought into a state of perfect peace. Assurance itself can never, in its gospel sense, be found associated with any allowed sin.

As-sy'-ria, a country and an empire of Western Asia.

1. The country of Assyria lay chiefly along the eastern or left bank of the Tigris, and in the earliest times was confined, most probably, to a small tract of low-lying land. It derived its name from

the progenitor of the aboriginal inhabitants, *Asshur*, the second son of Shem (Gen. 10 : 22; 1 Chron. 1 : 17). The Assyrian monuments place the beginning of the monarchy about B. C. 1850. The first capital of the monarchy was Asshur; the second capital was Calah; the later and more illustrious capital was Nineveh. Asshur (the modern *Kileh-Shergat*) stood on the right bank of the Tigris, sixty miles south of Nineveh. At this place have been found bricks and fragments of vases bearing the names and titles of apparently the earliest known Assyrian kings.

2. The empire of Assyria embraced not only the original country of Assyria, but the populous and powerful countries between the Tigris and Euphrates, commonly known as Mesopotamia and Babylonia. The cuneiform records place the beginning of the empire about B. C. 1300, when Tiglathi-Nin (the Ninus, perhaps, of the Greeks) took Babylon and established the predominance of Assyria over Lower as well as Upper Mesopotamia. In the times of Jonah, about B. C. 800, Nineveh, the metropolis of the empire, had become "an exceeding great city of three days' journey," and pre-eminent in wickedness (Jon. 1 : 2; 3 : 3; 4 : 11). See NINEVEH. In later times Assyria became the oppressor of Israel and Judah, and was terribly denounced by the prophets (Isa. 10 : 5–19; Nah. 3 : 1–19; Zeph. 2 : 13–15). It finally fell beneath the blows of the Medes and other revolting and combining nations, B. C. 625. Recent researches have added greatly to our knowledge of Assyrian history and have contributed much to the illustration of Old Testament Scripture. The cuneiform inscriptions give the names of fifty-two Assyrian kings between B. C. 1850 and B. C. 625, but leave unfilled several gaps in the succession. These inscriptions indicate that Assyria gained a prominent place in the world much earlier than has been commonly supposed, and through many centuries exercised a dominant influence over the affairs of Western Asia.

Assyrian Sculpture.

As-sy'ri-ans (2 Kings 19 : 35; Isa. 37 : 36), the children of Asshur and the first settlers of Assyria proper. Of all the descendants of Shem, they were the most prominent and powerful. The monarchy and empire which they founded lasted more than twelve centuries, and during the period of imperial greatness comprised all Western Asia as far as the Mediterranean and the confines of Egypt. The prophet Ezekiel (31 : 3–9) likens the empire to "a cedar in Lebanon exalted above all the trees of the field, fair in greatness and in the length of his branches, so that all the trees that were in the garden of God envied him, and not one was like unto him in beauty." The Assyrians are characterized in Scripture as "a fierce people" (Isa. 33 : 19). Their victories

were due to their combining individual bravery and hardihood with a skill and proficiency in the arts of war not possessed by their more uncivilized neighbors. Their courage was undeniably tinged with ferocity. The track of an Assyrian army was marked by carnage, ruin and desolation (Isa. 28 : 2). The capital of the country was denominated "the bloody city" (Nah. 3 : 1). Treachery, too, and pride, are in Scripture attributed to the Assyrians (Isa. 33 : 1; Ezek. 31 : 10, 11). Their pride calls forth the sternest denunciations, and is declared to be that which brings down the divine judgments upon them (Isa. 10 : 7–14; 37 : 24–28; Zeph. 2 : 15). But, whilst the character of the Assyrians embodied a number of very unpleasant features, their mental power certainly placed them among the foremost peoples of their times. They had not perhaps so much originality as the Chaldæans, from whom they derived the greater part of their civilization, but in many respects they surpassed their instructors, and introduced improvements which gave a greatly-increased value, and almost a new character, to arts previously discovered. To appreciate the Assyrians fully one needs to compare them with the much-lauded Egyptians, who, in important points, are very decidedly their inferiors. Their language and alphabet are greatly in advance of the Egyptian. Their religion is more earnest and less degraded. In courage and military genius their superiority is very striking. The one point of advantage to which Egypt may fairly lay claim is the grandeur and durability of her architecture. The Assyrian palaces, magnificent as they undoubtedly were, must yield the palm to the vast structures of Egyptian Thebes. But, except in this one respect, the great African kingdom must be regarded as inferior to her Asiatic rival.

As-trol'o-gers, a class of men who pretended to foretell future events by observing the motions of the stars. Astrology is said to have originated in Chaldæa, where, as we know, it was universally practiced. A learned caste, styled "Chaldæans," excelled in it (Dan. 2. 2). The practice of astrology still holds sway in the East, especially among Mohammedans, nor has it utterly ceased in professedly Christian countries.

A'tad [*a thorn*], the name of the man on whose threshing-floor the sons of Jacob and the Egyptians who accompanied them performed the final solemnities of mourning for the dead patriarch (Gen. 50 : 10, 11). See ABEL-MIZRAIM.

At'a-roth [*crowns*], the name of several places in Palestine.

1. A city east of Jordan, not far from Gilead, in the vicinity of Dibon, Jazer and Aroer, in a fertile grazing district (Num. 32 : 3).

2. A city on the border of Ephraim and Benjamin (Josh. 16 : 2, 7). Dr. Robinson thinks it identical with the modern *Atara*, a large village on the summit of a hill about six miles north by west of Bethel.

3. A city, called sometimes ATAROTH-ADDAR and sometimes ATAROTH-ADAR, and supposed to be the same as ATAROTH, No. 2 (Josh. 16 : 5; 18 : 13).

4. A city in the tribe of Judah, founded by the descendants of Salma (1 Chron. 2 : 54).

Ath-a-li'ah [*Jehovah oppresses*], daughter of King Ahab of Israel and the infamous Jezebel, sister to Ahaziah, king of Israel, wife of Jehoram, king of Judah, mother of Ahaziah, king of Judah, and, after her son's brief reign of one year, usurper of the crown of Judah. She is one of the most odious and revolting characters of all history. She instigated her husband to put his six brothers to death and to introduce the worship of Baal into Judah. She advised and aided her own son in schemes

of wickedness, and when that son was slain by Jehu, the usurping king of Israel, she murdered all his children but one, and all the children of her late husband. The one child saved was the infant Joash, whom his aunt Jehosheba and her husband Jehoiada, the high priest, secreted in the temple, and with his nurse kept there six years (2 Chron. 22 : 10–12). During these six years Athaliah occupied the throne. When, at length, the young king was presented to the people by Jehoiada, he was received and inaugurated with shouts of acclamation, whilst the wretched queen was seized and hurried to instant death (2 Chron. 23 : 11–15).

Ath'ens, a celebrated city, the capital of Attica and the seat of the Greek literature in the golden period of ancient Greece. Its inhabitants had the reputation of being fond of novelty and of being remarkably zealous in the worship of the gods (Acts 17 : 16–21). It was visited by Paul on his second missionary journey, and, most probably, was the apostle's residence for a time. Whilst there he delivered that memorable discourse (Acts 17 : 21–31) which resulted in the foundation of a Christian church (Acts 17 : 34).

A-tone'ment, the means or agency whereby the reconciliation of two who have been at variance is brought about. The word is used with great frequency in the Old Testament Scriptures, especially in the very common phrase "to make atonement," in the sense of to give or to do that which removes estrangement and re-establishes peace (Ex. 30 : 10; Lev. 9 : 7; 16 : 10, 11, 16, 17, 18, 24, 30, 32; Num. 8 : 19, 21; 16 : 46; 28 : 22). Occasionally in the Old Testament Scriptures the original Hebrew phrase which is rendered "to make atonement" is translated in our Authorized Version by the alternative phrase, "to make reconciliation" (Lev. 8 : 15; Ezek. 45 : 15; Dan. 9 : 24). Hence, as used in our English Bible, *reconcile* and *reconciliation* are synonymous with *atone* and *atonement*. In the New Testament the word "atonement" occurs but once (Rom. 5 : 11), but the equivalent words, "reconcile" and "reconciliation," often (Rom. 5 : 10; 11 : 15; 2 Cor. 5 : 18–20; Eph. 2 : 16; Col. 1 : 20, 21; Heb. 2 : 17). In both Testaments the matter of atonement, or the means which, in pre-eminence, effect reconciliation between the holy God and the sinning human soul, is an offered and accepted sacrifice (Lev. 17 : 11; Heb. 9 : 22). The lambs and bullocks of the Levitical Law simply served to type "the Lamb of God," the one great Victim, who "once in the end of the world hath appeared to put away sin by the sacrifice of himself" (Heb. 9 : 26). The Hebrew verb which is rendered "to atone" literally means "to cover," in the sense that the atonement made by our Lord Jesus Christ is "the covering" or the hiding of sin (Ps. 32 : 2; Acts 5 : 30, 31). With this covering of sin two ideas are necessarily connected: the one having respect to God's justice, and represented by the word *propitiation;* the other having respect to the sinner's guilt, and represented by the word *expiation*. Our Lord's self-sacrifice embodies not only that *on account* of which (*pro*-pitiation) the wrath of a holy God against sin is appeased and the enmity of the sinner's soul is removed, but also that by which the guilt of sin is cleansed *from* the soul (*ex*-piation) and the obligation of punishment is canceled. These two ideas pervade the whole New Testament (Rom. 3 : 25; 1 John 2 : 2; 4 : 10; 1 Cor. 6 : 11; Heb. 9 : 14; 1 John 1 : 7; Rev. 1 : 5, 6). They justify the emphatic statements in Scripture that our Lord's atonement is in fact a *substitution*, for he suffered in our stead (Lev. 1 : 4; 7 : 18; Gal. 3 : 13; Heb. 7 : 27), and a *satisfaction*, for he has vindicated the broken law and answered all the purposes of punishment with honor to the Law-

giver and eventual holiness to every pardoned sinner (Isa. 53 : 4, 5, 6, 10, 11; Rom. 8 : 3, 4; Gal. 1 : 4; Heb. 9 : 14; 10 : 10; 1 Pet. 2 : 24). They justify, moreover, the equally emphatic statements in Scripture that because of our Lord's atonement his penitent, believing and obedient people are reconciled to God (Rom. 5 : 10; 2 Cor. 5 : 18), are redeemed from all evil (Luke 1 : 68; 1 Pet. 1 : 18), and are saved with an everlasting salvation (Rom. 5 : 9; 1 Tim. 1 : 15; Heb. 7 : 25).

A-tone'ment, Day of, the great day of national humiliation, and the only one commanded in the Mosaic Law. The mode of its observance is described in Lev. 16, and the conduct of the people is emphatically enjoined in Lev. 23 : 26–32. It was kept by the people as a high solemn Sabbath, though not necessarily on a Sabbath-day, five days before the feast of tabernacles. In the particular rites of the day three points appear to be of a very distinctive character: the white garments of the high priest; his entrance into the Holy of Holies; and the scape-goat. The writer of the Epistle to the Hebrews (9 : 7–25) teaches us to apply the first two particulars. The high priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of the pure and holy One who was to purify his people and to cleanse them from their sins. But respecting the meaning of the scape-goat we have no such light to guide us. The common view is perhaps the true one, namely this: the goat was dismissed to signify the carrying away of the sins of the people, as it were, out of the sight of Jehovah. If we keep in view that the two goats in the prescribed service are spoken of as parts of one and the same sin-offering, we shall not have much difficulty in seeing that they form together but one symbolical expression; the slain goat setting forth the act of sacrifice in giving up its own life for others "to Jehovah," and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice.

At-ta-li'a, a coast-town of Pamphylia in Asia Minor. It was built by Attalus Philadelphus, king of Pergamos, and named after that monarch. Paul and Barnabas made a visit to it (Acts 14 : 25). It is still known by the name of *Satalia*, and, from the ruins in its neighborhood, was evidently at one time a place of considerable importance.

Au-gus'tus [*venerable*], nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Lord's birth. He ordered the enrolment which required the presence of Joseph and Mary at Bethlehem, where the child Jesus was born (Luke 2 : 1–4). He reigned forty-one years, and, dying in A. D. 14, was succeeded by Tiberius Cæsar (Luke 3 : 1).

A'va, a place in the empire of Assyria, apparently the same as Ivah (2 Kings 17 : 24; 18 : 34; 19 : 13), on the Euphrates, at the extreme northern limit of Babylonia.

A'ven [*nothingness;* hence *iniquity, idolatry*, and, concretely, an *idol* itself], a contemptuous name given to three places on account of the idolatry practiced therein.

1. A plain in Syria (Amos 1 : 5), called also the *Valley of Lebanon* (Josh. 11 : 17), because lying between the two ranges of the mountains of Lebanon. It is the supposed site of the present stupendous ruins of Baalbek.

2. A city in the kingdom of Israel (Hos. 10 : 8), called also *Beth-aven* (Hos. 4 : 15). It is but another name for Bethel, the seat of Israelitish idolatry.

3. A city in Egypt (Ezek. 30 : 17), the same as On or Heliopolis.

Aveng'er of Blood. According to

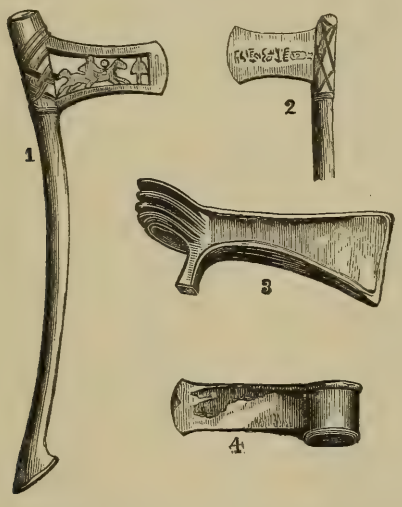
the Jewish law, a murderer was to be put to death, and the nearest male relative of the person killed was properly the avenger of blood. Cities of refuge were appointed for the security of those who had committed accidental homicide, into which the avenger of blood could not pursue them (Josh. 20 : 3). See Blood, Revenger of, and Cities of Refuge.

A′vim, supposed to be the same as the Avites or Hivites, a people occupying the southern part of Palestine, on the Mediterranean coast, who were afterward dispossessed by the Caphtorim or Philistines (Deut. 2 : 23; Josh. 13 : 3).

A′vouch, to make a solemn and deliberate act of recognition and choice (Deut. xxvi. 17).

Awl, a tool of which we do not know the ancient form. The only notice of it is in connection with the custom of boring the ear of the slave (Ex. 21 : 6; Deut. 15 : 17).

Axe. In our Authorized Version seven Hebrew words are rendered "axe," the one



1, 2. Ancient Egyptian Axes; 3, 4. Ancient Assyrian Axes.

of most common occurrence being *garzen*, from a root signifying "to cut or sever." It consisted of a head of iron fastened with thongs or otherwise upon a handle of wood, and so liable to slip off (Deut. 19 : 5; 2 Kings 6 : 5). It was used for felling trees (Deut. 20 : 19), and also for shaping the wood when felled (1 Kings 6 : 7). The other words represent implements which were lighter, and which were employed in the various processes of carving or fashioning. The battle-axe (Jer. 51 : 20) was probably a heavy mace or maul.

Az-a-ri′ah [*helped of Jehovah*], a common name among the Hebrews, borne by nineteen persons mentioned in the Old Testament. The principal are these:

1. A son of Ahimaaz (1 Chron. 6 : 9), and the high priest at the dedication of the temple.

2. A son of Oded (2 Chron. 15 : 1), and a remarkable prophet in the days of King Asa.

3. A king of Judah, commonly called Uzziah (2 Kings 15 : 1; 2 Chron. 26 : 1), the son and successor of Amaziah. He reigned fifty-two years. He was remarkably prospered so long as he did that which was right in the sight of the Lord; but at length, elated by his successes, he aspired to execute the office of a priest, entering the temple and essaying to burn incense. He was thereupon struck with leprosy, which remained upon him through all his subsequent life, and confined him in solitude to his palace (2 Kings 15 : 5; 2 Chron. 26 : 16–21).

A-ze′kah, a city of Judah, situated south of Jerusalem. It is noticed in the defeat of the Amoritish kings (Josh. 10 : 10), and in the slaughter of the Philistines after the death of Goliath (1 Sam. 17 : 1).

Az′mon [*strong*], a place on the southern border of Palestine (Num. 34 : 4, 5; Josh. 15 : 4). It has not yet been identified.

A-zo′tus (Acts 8 : 40), the Greek name of Ashdod (which see).

Azzah, an unusual but more correct mode of anglicising Gaza (Deut. 11 : 23; 1 Kings 4 : 24; Jer. 25 : 20).

B.

Ba′al [*lord* or *master*], a generic term for *god* in many of the Syro-Arabian languages. It is usually appropriated to the supreme *male* divinity of the Phœnicians, as Ashtoreth is appropriated to their supreme *female* divinity; and under these names the sun and the moon are supposed to have been worshiped. The principal seat of Baal's worship was Tyre. The worship itself was very old and very widespread. It prevailed throughout the countries where the social and commercial influences of the Babylonians, Carthaginians and Phœnicians were felt; it penetrated the wilds of Scandinavia, and was general over all the British islands. At the present day names of places in Ireland and Scotland, and superstitious observances everywhere in Britain, attest the prevalence and power of the ancient faith. It was introduced among the Israelites in the times of the judges (Judg. 2 : 13). It was continued in the reigns of Ahaz and Manasseh, kings of Judah (2 Chron. 28 : 2; 2 Kings 21 : 3). Ahab, king of Israel, through the instigation of his wife, set up Baal as his god (1 Kings 16 : 31). The altars of Baal were generally erected on eminences. Jeremiah refers to those who offered homage to this idol on the housetops (Jer. 32 : 29). As to the particular rites of worship, incense was burned to him (2 Kings 23 : 5), bullocks were sacrificed at his shrine (1 Kings 18 : 26), and even children were offered to him as burnt-offerings (Jer. 19 : 5). Homage was also paid by bowing the knee and kissing his image (1 Kings 19 : 18). His name, as that of Ashtoreth, has the peculiarity of being used in the plural (Ba′al-im), and when so used is not to be regarded as designating his images or statues, but some of the numerous modifications of his divinity (Judg. 2 : 11; 10 : 10; 1 Kings 18 : 18; Jer. 9 : 14).

The word *Baal* is frequently found in composition with names of divinities, names of places and names of persons.

I. *Names of Divinities.*—1. Ba′al-berith [*lord of the covenant*], (Judg. 9 : 4), an idol of the Shechemites, and chosen as their god by the Israelites in the times of the judges (Judg. 8 : 33).

2. Ba′al-pe-or [*lord of Peor*], (Num. 25 : 3), an idol of the Moabites, whose licentious rites are frequently alluded to in Scripture.

3. Ba′al-ze-bub [*lord of the fly*], (2 Kings 1 : 2), a god of Ekron, and worshiped as a protector against the fly or gnat. In Matt. 12 : 24, Beelzebub is the name given to the prince of the devils.

II. *Names of Places.*—1. Ba′a-lah, a city of Judah (Josh. 15 : 29), called also Kirjath-jearim (Josh. 15 : 9).

2. Ba′al-ath, a town in the tribe of Dan (Josh. 19 : 44).

3. Ba′al-ath-beer, a city of Simeon (Josh. 19 : 8).

4. Ba′al-gad, a city "in the valley of Lebanon, under Mount Hermon" (Josh. 11 : 17).

5. Ba′al-ha′mon, a place where Solomon had a vineyard (Song 8 : 11).

6. Ba′al-ha′zor, the place where Absalom had his shearing-feast when he murdered Amnon (2 Sam. 13 : 23).

7. Ba′al-her′mon, a place in or near Mount Hermon (1 Chron. 5 : 23).

8. Ba′al-me′on, a town in the tribe of Reuben (Num. 32 : 38) called Beth-meon (Jer. 48 : 23), and which was in possession of the Moabites in the time of Ezekiel (Ezek. 25 : 9). The vast ruins of *Máin*, about three miles south-west of *Medeba*, represent the ancient Baal-meon.

9. BA'AL-PER'A-ZIM, a place where David routed the Philistines (2 Sam. 5 : 20), and which he thus named in commemoration of his victory over the idol gods of an idolatrous people.

10. BA'AL-SHAL'I-SHA, a place supposed to be near Mount Ephraim, from which came the man who brought provisions for the prophet Elisha (2 Kings 4 : 42).

11. BA'AL-TA'MAR, a place near Gibeah, where there was a grove of palm trees sacred to Baal, and where the tribe of Benjamin was nearly annihilated by the other tribes (Judg. 20 : 33–35).

12. BA'AL-ZE'PHON, one of the resting-places of the Israelites after leaving Egypt, on the border of the Red Sea (Ex. 14 : 2).

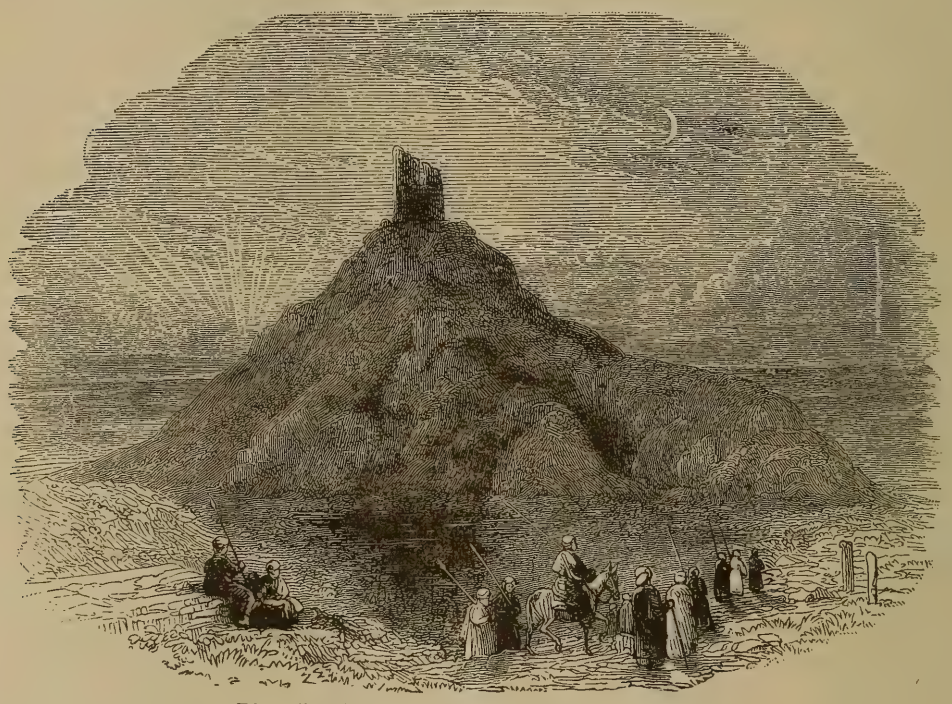
III. *Names of Persons.*—Sometimes at the end: Eth-baal (1 Kings 16 : 31); Jerub-baal (Judg. 6 : 32). Sometimes at the beginning: Baal-hanan (Gen. 36 : 38, 39); Baal-is (Jer. 40 : 14).

Ba'a-nah [*son of affliction*], a captain in the service of Ishbosheth, son of Saul, who with his brother Rechab treacherously slew Ishbosheth, and carried his head to David in hope of receiving a reward. David, indignant at the treachery of the brothers, ordered them to be put to death and their mutilated bodies to be hung up over the pool in Hebron (2 Sam. 4 : 2–12).

Ba'a-sha, the son of Ahijah and commander of the army of Nadab, king of Israel. At the siege of Gibbethon he treacherously slew his master and usurped his throne, which he held for twenty-four years (1 Kings 15 : 27). To secure himself in his usurpation, he exterminated the whole race of Jeroboam, and thus undesignedly fulfilled the prophecy respecting Jeroboam's posterity (1 Kings 14 : 10). He walked, however, in the ways of Jeroboam, and was visited with fearful divine judgments (1 Kings 16 : 3, 4).

Ba'bel [*confusion*]. The TOWER OF BABEL was the name of a structure erected in the plain of Shinar by the descendants of Noah, to serve as a national rallying-point and as a barrier against their dispersion (Gen. 11 : 1–9). The builders of this tower proposed to form a mighty empire whose centre and metropolis should be this gigantic edifice and the city around it. Their design was frustrated by the miraculous interposition of God, who, before the completion of the tower, confounded their language and compelled their separation. (See TONGUES, CONFUSION OF.) The incomplete tower was probably never finished, and, built of sun-dried brick, was early reduced to a shapeless ruin. When the Jews, however, many centuries afterward, were carried captive into Babylonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples, and were naturally inclined to think that with one or other of these the very tower itself might be identified. The predominant opinion favored the great temple of Nebo at Borsippa, the modern *Birs-Nimrûd.* But, although the Birs-Nimrûd cannot be the tower of Babel itself, it yet may well be taken to show the probable shape and character of the ancient and famous edifice. This building appears to have been a sort of oblique pyramid built in seven receding stages. Rawlinson describes it thus: "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage, an exact square of two hundred and seventy-two feet each way and twenty-six feet in perpendicular height. Upon this stage was erected a second, two hundred and thirty feet each way, and likewise twenty-six feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly, the third being one hundred and eighty-eight feet, and again twenty-

six feet high; the fourth, one hundred and forty-six feet square and fifteen feet high; the fifth, one hundred and four feet square, and the same height as the fourth; the sixth, sixty-two feet square, and again the same height; and the seventh, twenty feet square, and once more the same height. On the seventh stage there was probably placed the ark or tabernacle, which seems to have been again fifteen feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been one hundred and fifty-six feet, or, without the platform, one hundred and fifty-three feet.

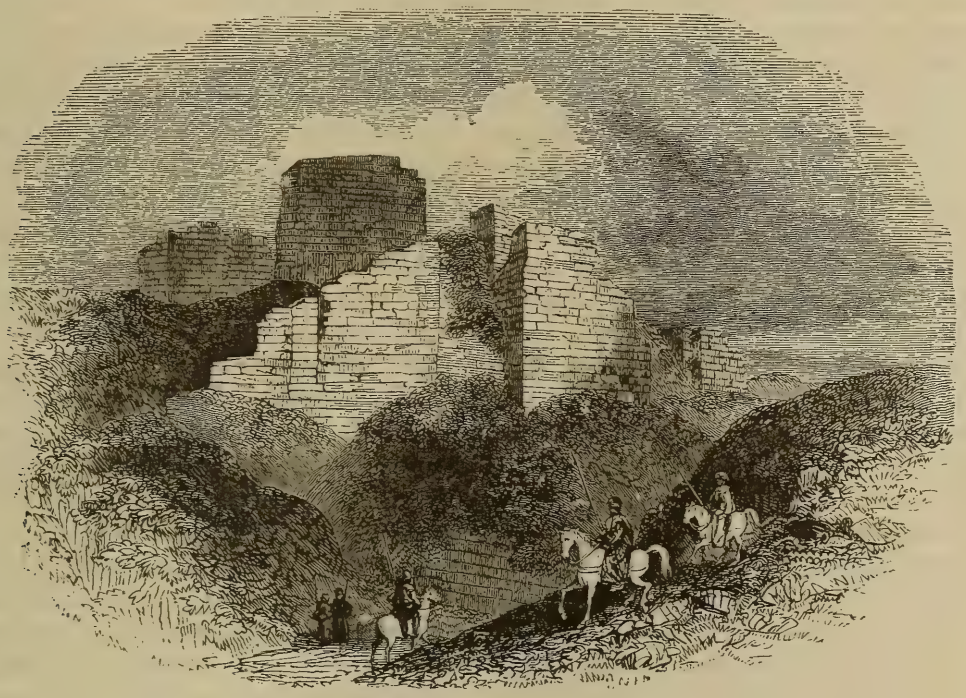


Birs Nimrûd, the Temple of Nebo, at Borsippa.

The whole formed a sort of oblique pyramid, the gentler slope facing the north-east, and the steeper inclining to the south-west. On the north-east side was the grand entrance, and here stood the vestibule, a separate building, the débris from which, having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction."

Bab'y-lon, the capital city of the country which is called in Genesis *Shinar,* and in the later books of Scripture *Chaldæa,* or the land of the Chaldæans. The name *Babylon* is the Greek form of "Babel," one of the four cities which Nimrod built (Gen. 10 : 10), and which the giant conqueror called *Bab-il,* "gate of God." The architectural remains discovered in Southern Babylonia, taken in conjunction with the monumental records, indicate that it was not at first the capital, nor indeed a town of very great importance. The beginnings of the Chaldæan power were in the region close upon the Persian Gulf; thence the nation spread northward up the course of the river, and the seat of government moved in the same direction, and became finally fixed at Babylon, not earlier perhaps than B. C. 1700. The city was situated upon a wide plain on both sides the river Euphrates. In its glory, immediately subsequent to the reign of Nebuchadnezzar, it was prob-

ably the largest and most splendid city our earth has ever seen. Herodotus, an eye-witness of its greatness and glory, describes it as a city incomparable for extent, strength, beauty and wealth. In form it was a parallelogram, the four sides measuring fifty-six miles and enclosing an area of nearly two hundred square miles. Its walls were very wide and very high; its temples and palaces were triumphs of architectural art and skill, and its "hanging gardens," borne up by many tiers of arches built on one another, were universally regarded as one of the Seven Wonders of the world. The Scriptures recognize its pre-eminence by styling it "the great" (Rev. 17 : 5), "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. 13 : 19). Nor was it more noted for strength and splendor than for luxury and licentiousness. Its religion was a depraving idolatry; its morals were exceedingly low. After its capture by Cyrus its glory steadily waned, and for generations now vast masses of ruins have been all that remains to attest its former greatness. The terrific predictions of Isaiah and Jeremiah (Isa. 13, 14, 47; Jer. 51) have been literally and awfully accomplished in its utter desolation.



The Kasr, or Palace, Babylon.

As Babylon was at once the centre of the ancient idolatry and the seat of enormous wickedness, its name is employed in Rev. 17 : 5 to denote Rome, the modern centre and seat of Antichristian corruption.

Bab'y-lo'ni-a, the province anciently called Shinar (Gen. 10 : 10), of which Babylon became the metropolis. It is an extensive alluvial plain between the Euphrates and Tigris, uninterrupted by hill or mountain, and subject to inundation from the annual rise in the two rivers. From its later and very famous capital its inhabitants were denominated "Babylonians" (Ezek. 23 : 15, 17). It was the seat of an ancient Hamitic empire founded by Nimrod, and of a remarkable civilization coeval, perhaps, with that of Egypt, and intimately connected with the origin

of our own civilization. From Babylonia civilization spread into Assyria, thence into Phœnicia and Asia Minor, thence into Greece and Rome, and thence into modern Europe. See CHALDÆA and SHINAR.

Bab'y-lo'nish Gar'ment (Josh. 7 : 21). This, in the original Hebrew, is literally "robe of Shinar." It designated an ample robe, made, probably, of the skin or fur of an animal and ornamented with embroidery, or perhaps it was a robe or garment variegated with figures inwoven, in the fashion for which the Babylonians were celebrated. The object of Achan's coveting, it had apparently a large money-value.

Ba'ca [*weeping*]. This word occurs in Ps. 84 : 6: "who passing through the valley of Baca make it a well." It is disputed whether the reference is to a valley of that name, or to any unpleasant and toilsome road which, in figure, may well be designated a valley of weeping. The psalm was written by David when in exile from the Holy City, and when his principal sorrow was his absence from the house of the Lord: "My soul longeth, yea even fainteth, for the courts of the Lord." As, in thought, he contemplates the companies of pious Israelites who make the usual pilgrimage to Jerusalem in order to worship there the God of their fathers, he conceives and beautifully represents their privilege and happiness to be such that the most sterile valley anywhere traversed is straightway converted into a fruitful field.

Bad'gers' Skins, the external covering of the tabernacle (Ex. 26 : 14). The animal furnishing these skins, and rendered "badger" in our Authorized Version, is quite uncertain. It could not have been what is known to us as the badger, for this animal is not found in Bible lands. The most probable conjecture is that the animal was a species of seal, as seems to be intimated in Ezek. 16 : 10.

Bag, a pouch or purse. It was an ancient custom, before coined money was in use, to keep money in bags of various sizes, the amount in each having been weighed by a proper officer, who also affixed his seal. While the seal remained unbroken the true value of the purse was known, and thus paid from hand to hand. This saved the trouble of repeated weighings. The custom is still observed in some Eastern countries, and furnishes an illustration of various passages of Scripture, as 2 Kings 5 : 23; 12 : 10; Job 14 : 17; Luke 12 : 23.

Ba-hu'rim, a place not far from Jerusalem, on the road to Jordan, where Shimei cursed and threw stones at David (2 Sam. 16 : 5, 6), and where David's two spies hid themselves in a well (2 Sam. 17 : 18).

Baking. The art of baking consists in heating anything in an oven or fire so as to harden it or prepare it for food. It is illustrated in the manufacture of bread, porcelain, pottery and bricks; but in Scripture it is usually associated with the manufacture of bread (Gen. 19 : 3; Ex. 16 : 23; Lev. 24 : 5; Num. 11 : 8; 1 Sam. 28 : 24; 2 Sam. 13 : 8; Jer. 37 : 21); once with the dressing or cooking of animal food (Gen. 40 : 17). The origin of baking, as of most arts of primary importance, precedes the period of history, and is involved in the obscurity of the first ages of the human race. In Egypt, which led the way to one of the forms of early civilization, the art of baking bread and meats was carried to high perfection, and the chief baker of Pharaoh in the time of Joseph was an important government official (Gen. 40 : 2). From Egypt the Hebrews bore away a practical knowledge of the art (Lev. 26 : 26; 1 Sam. 8 : 13), and the best illustrations of the Scripture refer-

ences to the processes of kneading and rolling dough, and of forming and baking cakes and loaves, are found portrayed on the Egyptian monuments. See OVEN.

Ba'laam [*devourer*], the son of Beor or Bosor, and a resident at Pethor, a city of Mesopotamia (Num. 22 : 5; Deut. 23 : 4). He was an eminent "soothsayer" or diviner (Josh. 13 : 22); a man of genius and of rare poetic power (Num. 23 : 18–24); a prophet who, among heathen peoples, possessed a greater than ordinary knowledge of the one true God, and whom Jehovah used to accomplish certain gracious purposes toward Israel (Num. 24 : 2–9). Conscious of his great gifts, and elated by the extraordinary influence which these gifts gave him, he conceived the thought of making merchandise of them; of acquiring by means of them both fame and fortune. Among many nations of antiquity there existed the custom of devoting enemies to destruction before entering upon a war with them. When the Israelites were marching to the occupation of Palestine, and had signally defeated and dispossessed of their lands the warlike Amorites, Balak, the king of Moab, apprehending a similar doom if energetic measures were not employed to avert it, entered into a league with five kings of the Midianites. Whilst the confederate kings were mustering their armies, Balak, to leave no expedient untried, sent once and again an embassage to Balaam with promises of money-gifts and distinguished honors if he would come and curse the dreaded foes. Balaam now saw the golden opportunity he had long coveted, and, although he was forbidden by the Lord to accede to Balak's wishes, he yet stifled the convictions of conscience and undertook the commission. He yielded himself body and soul to his royal employer. He resorted to enchantments. He built altars and sacrificed oxen and sheep. He ascended high places and put himself professedly in direct communication with Heaven. He did everything he could do to impress with awe the superstitious Moabites and to further the ends of the crafty monarch. He was not permitted, however, to utter the desired curse. He was restrained by the overmastering influence of God's Spirit, and in the stead of a curse was forced to pronounce on Israel a blessing. Foiled in the project of cursing, he conceived another and, as he judged, a more effectual stratagem. At his suggestion, Balak threw into the way of the Israelites the most alluring temptations to idolatry and lewdness. Assuming that he, and no one else, could curse the Israelites so long as they remained faithful to God, Balaam would make them curse themselves by a wicked departure from the ways of righteousness. The stratagem succeeded only too well. Israel was ensnared by the impure and idolatrous worship of Baal-Peor, and in the visitation of God's anger therefor twenty-four thousand of the people were cut off by plague (Num. 25 : 9). The punishment of the covetous prophet was signal and sudden. Accompanying the armies of Midian to the battle-field, Balaam, with the five Midianite kings, was slain with the sword (Num. 31 : 8).

Ba'lak [*empty, void*], the king of Moab who hired Balaam to curse the Israelites, and who, upon Balaam's failure to curse, it is conjectured, made no military attempt to oppose the chosen people (Mic. 6 : 5; Rev. 2 : 14).

Bal'ance, an instrument used in weighing. The word "balance" represents two Hebrew words—the one of dual form, pointing to the double scales (Gen. 23 : 16); the other, the word generally used for a measuring-rod, and denoting the tongue or beam of a balance (Prov. 16 : 11). Before money was coined silver and gold were made current according to weight, and some dealers were accustomed to carry a balance or scales

with them for the purpose of weighing these precious metals. Frequent allusion is made to the balance. A false or fraudulent one—by which is meant the wickedness of false dealings—is called an "abomination to the Lord" (Prov. 11 : 1). To be "weighed in the balance," referring to character, is to have the character tried by infallible tests. Thus, Belshazzar was weighed and found wanting (Dan. 5 : 27). According to Roberts, expressions of like kind are still familiar in the East, such as "the judge has been weighing the prisoners, and they are all wanting."

Bald'ness, bareness of hair on the top or back of the head. It is spoken of in Scripture as of two kinds, natural and artificial.

1. NATURAL.—This seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (Isa. 3 : 24; Jer. 47 : 5; Ezek. 7 : 18). The Jews prided themselves in a luxuriant growth of hair, which they perfumed and arranged with much care (Song. 5 : 11; Ps. 23 : 5). Elisha was ridiculed for his baldness (2 Kings 2 : 23). The general sentiment was that baldness implied a leprous taint. This opinion prevailed so extensively among the Jews that the Levitical Law required other accompanying symptoms before baldness should be accounted a conclusive proof of leprosy (Lev. 13 : 40–44).

2. ARTIFICIAL.—This was made by shaving the head, and was an ancient and wellnigh universal sign of mourning (Job 1 : 20; Jer. 16 : 6). It also marked the conclusion of a Nazarite's vow (Num. 6 : 9; Acts 18 : 18).

Balm, the gum or inspissated juice of a tree which cannot be identified with certainty, but which, growing in Gilead, is commonly referred to as the "balm of Gilead" (Jer. 8 : 22; 46 : 11). Its scent was pungent and exceedingly fragrant. When applied to wounds it was highly esteemed for its healing properties. It was a costly article of commerce (Gen. 37 : 25; Ezek. 27 : 17).

Ba'mah [*high place*], the general name of any height (Ezek. 20 : 29). The plural *Bamoth*, "high places," occurs in connection with Baal (Josh. 13 : 17; Num. 21 : 19, 20).

Band. In the New Testament this word designates a *cohort* of Roman foot-soldiers (Matt. 27 : 27; Mark 15 : 16; Acts 10 : 1; 21 : 31; 27 : 1), and also a company from the guards of the temple (John 18 : 3, 12). In the Old Testament, besides its common application to a troop or *company*, the word *band*, in its plural form, is frequently used in a metaphorical sense. In Hos. 11 : 4 "bands of love" indicate persuasive arguments or influences; in Ps. 73 : 4 the prosperous wicked are described as having "no bands in their death;" that is, no bonds or chains of which apparently they are conscious.

Bank, the rendering in our Authorized Version of two Hebrew words and one Greek word.

1. A Hebrew word which means the *shore* of a river or sea (Gen. 41 : 17).

2. A Hebrew word which designates the *mound* raised against a besieged city (2 Sam. 20 : 15; 2 Kings 19 : 32; Isa. 27 : 33).

3. A Greek word which, having the general sense of *table*, is applied to the *table* or *bench* of a money-changer (Matt. 21 : 12; Mark 11 : 15; John 2 : 15). In Luke 19 : 23 the word has the modern sense of the word *bank*, or the place where money is deposited and loaned out.

Banner, Ensign, Standard, devices for rallying soldiers and preserving ranks. The words are used indiscriminately by the sacred writers (Isa. 13 : 2; 5 : 26; 49 : 22). They corresponded to the flags of modern warfare. The tribes of Israel, when marching through the wilderness, had their respective standards and ensigns (Num. 2 : 2).

Ban'quet. See FEAST.

Bap'tism, one of the two sacraments instituted by our Lord in his Church. It is a solemn, significant ordinance, introducing its recipient into church-membership. In its administration water is applied to the person "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28 : 19), in sign of the native impurity of the human soul and of the cleansing efficacy of Christ's blood. It is an *emblem* of regeneration, not regeneration itself. As the rite of initiation into the Christian Church it is a covenanting ordinance, whereby is pledged an allegiance to the Triune Jehovah in the several relations which the three Persons in the Godhead sustain to the scheme of redemption. Its administration involves two points, namely, its *subjects*, or those who are to receive it, and its *mode*, or how the water is to be applied.

1. ITS SUBJECTS.—These are the members of that visible Church which consists of "all those throughout the world that profess the true religion, together with their children." The Scriptures plainly teach that they who make a credible profession of their faith in the Lord Jesus Christ as their Saviour are to be baptized (Mark 16 : 16; Acts 2 : 41; 8 : 12, 36–38; 18 : 8). The Scriptures quite as plainly teach that the children of believers are to be baptized (Acts 2 : 38, 39; 16 : 15, 33; 1 Cor. 1 : 16). The covenant of grace which defines the visible Church was with Abraham and his "seed after him in all their generations," and as "an everlasting covenant" still exists (Gen. 17 : 7). The duty of teaching and training was engrafted on the covenant (Gen. 18 : 18, 19), and the Church became a school or training institution (Deut. 6 : 6–9). Accordingly, our Lord commissioned his apostles to disciple all nations, "baptizing them" and "teaching them" (Matt. 28 : 19, 20), and the apostles taught that, inasmuch as the Abrahamic covenant was still in force, Gentile believers in Christ had a right to a place in the Church on equal terms with the Jews (Gal. 3 : 6–29). If, therefore, the children of Jewish parents were entitled to the sign of the covenant, the children of Christian parents are equally entitled to that changed sign of the same covenant which our Lord himself established. The assumption that Christianity has diminished the privileges of God's people is certainly a violent and unscriptural assumption.

2. ITS MODE.—As baptism is the symbol of a *spiritual* cleansing, the mode of applying the water is not definitely stated in Scripture. Yet, as baptism is at once the visible sign of an invisible grace, and the appointed seal of the believer's interest in the covenant of redemption, its mode probably corresponds with the mode in which the redemptive grace is represented as operating. Now, that blood of the ancient sacrifices which types the blood of Christ, and that blood of God's Son which cleanseth from all sin, are uniformly represented as *sprinkled* (Ex. 12 : 22; Lev. 16 : 14; Isa. 52 : 15; Heb. 11 : 28; 12 : 24; 1 Pet. 1 : 2). Moreover, those

Ancient representation of the Baptism of Christ, from a church in Ravenna. John stands on the river-bank, our Lord in the water. The river Jordan is symbolized by the sitting figure.

spiritual influences of God's Spirit which enlighten and renew and sanctify and comfort are sometimes represented as *sprinkled* and sometimes as *poured* (Isa. 44 : 3; Ezek. 36 : 25–27; Joel 2 : 28, 29; Acts 2 : 17, 18; 10 : 44–48; 11 : 15, 16). These representations of Scripture are strikingly supported by all the recorded instances of baptism. The baptism of the three thousand converts in Jerusalem on the day of Pentecost (Acts 2 : 38–41) was, from lack of a running stream or other available water in the city, and from the relations of the new sect of Christians to the mass of the people, an impracticable achievement if immersion were the mode, but if sprinkling or pouring were the mode an easily-accomplished feat. The baptism of the eunuch by Philip (Acts 8 : 26–39) took place on the "desert" way from Jerusalem to Gaza, and where no body of water sufficiently large and deep for immersion existed. The baptism of Paul by Ananias (Acts 9 : 17, 18; 22 : 12–16) was in the solitary chamber where the penitent man was fasting and praying, and was received *standing*. The baptism of Cornelius (Acts 10 : 44–48) was administered in the centurion's own house, upon the descent of the Holy Ghost during Peter's sermon, and with no intimation that for such a purpose any one had left the room where the company was assembled. The baptism of the jailer at Philippi (Acts 16 : 32–34) was at night and in the jail, at a time and in a place which forbade the use of other mode than that of sprinkling or pouring. In every one of these instances the strong presumption is against immersion.

Bar-ab′bas [*son of Abba*], a robber (John 18 : 40) who had committed murder in an insurrection in Jerusalem (Mark 15 : 7; Luke 23 : 19), and who, at the time of our Lord's trial before Pilate, was lying in prison. Pilate, anxious to release our Lord, and accustomed at the time of the passover, in order to conciliate the Jewish people, to set free some prisoner, proposed to chastise Jesus and to let him go (Luke 23 : 22); but the proposition was vehemently rejected, and, instead, the release of Barabbas was clamorously demanded.

Bar-a-chi′as [the Greek form of the name BARACHIAH, meaning *Jehovah has blessed*], father of the Zacharias (Zechariah) mentioned in Matt. 23 : 35 as having been murdered by the Jews. See ZACHARIAS.

Ba′rak [*lightning*], son of Abinoam of Kedesh-Naphtali, a Galilean city of refuge in the tribe of Naphtali (Judg. 4 : 6). He was summoned by the prophetess Deborah to take the field against the army of the Canaanitish king Jabin, commanded by Sisera. Accompanied by Deborah, and at the head of ten thousand men from the tribes of Naphtali and Zebulon, he gained a decisive victory. In commemoration of the signal deliverance the victors composed and sang a magnificent ode of triumph (Judg. 5).

Bar-ba′ri-an, a term used in the New Testament, as in classical writers, to denote nations distinct from the Greeks. Paul refers to the distinction in Rom. 1 : 14 : "I am debtor both to the Greeks and to the barbarians." Luke styles the inhabitants of Melita barbarians (Acts 28 : 4), because they were originally a Carthaginian colony and spoke a Phœnician dialect. As the term in classical writers does not imply a rude and savage state in those to whom it is applied, so in Scripture it is not to be understood as a term of contempt or reproach.

Barbed. A "barbed iron" (Job 41 : 7) is an instrument the edges of which are armed with sharp points, so arranged that when it is struck into a body the points prevent it from being withdrawn.

Bare′foot. To go barefoot was a sign of great distress (Isa. 20 : 2–4). In the description of David's grief at the rebellion of Absalom the custom is referred to

(2 Sam. 15 : 30). According to Roberts, the Hindoos, on occasions of great sorrow, cover the face and go barefoot.

Bar-je′sus [*son of Jesus* or *Joshua*], also called Elymas the sorcerer, was a Jewish magician resident in the island of Cyprus. When Paul and Barnabas visited Cyprus, and Sergius Paulus, the deputy or proconsul, was anxious to hear their doctrine, Elymas opposed them and endeavored to counteract their influence. Paul severely rebuked him, and he was struck with blindness. This judgment, so evidently inflicted by a divine power, produced the most salutary effect on the proconsul's mind, and he became a believer (Acts 13 : 6–12).

Bar-jo′na [*son of Jonas*], the Syriac designation of Peter (Matt. 16 : 17).

Bar′ley, a species of grain sown in Palestine in the autumn and reaped in the spring (Ruth 1 : 22), as is the case with almost everything sown and reaped in that country. Bread was made of it (Judg. 7 : 13; 2 Kings 4 : 42), and it was the common food not only of people, but also of horses, asses and draught oxen, oats being unknown.

Bar′na-bas [*son of consolation* or *exhortation* or *prophecy*], an eminent and successful preacher of the gospel in the early Church. He was a native of the island of Cyprus. His original name, Joses, was changed into Barnabas by the apostles, because of the ability in proclaiming the truth which he displayed. When he embraced the gospel he sold all his property and placed the avails of it at the disposal of the apostles (Acts 4 : 36, 37). He became an active missionary, and his name is connected with that of Paul in many of the prominent incidents noticed in the book of Acts. In consequence of a dispute between him and Paul relative to Mark, the nephew of Barnabas, they separated, Paul going to Asia, and Barnabas to Cyprus (Acts 15 : 36–41). His subsequent history is not known. Although on one occasion he was guilty of dissimulation (Gal. 2 : 13), yet "he was a good man and full of the Holy Ghost," and through his ministry "much people was added to the Lord" (Acts 11 : 24).

Bar′sa-bas, the surname of two men.

1. Of JOSEPH, nominated with Matthias to fill the apostleship rendered vacant by the death of Judas (Acts 1 : 23).

2. Of JUDAS, referred to as one of the chief men among the brethren (Acts 15 : 23).

Bar-thol′o-mew [*son of Tolmai*], one of the twelve apostles (Matt. 10 : 3; Mark 3 : 18; Luke 6 : 14). He is supposed, from several circumstances, to have been the same person whom John calls Nathanael (John 1 : 45; 21 : 2).

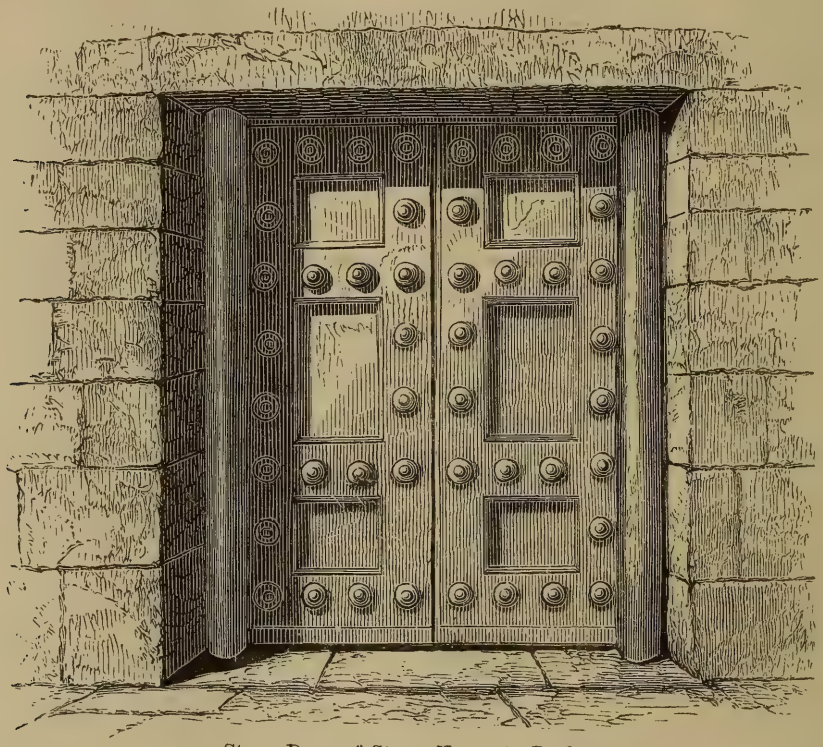
Bar-ti-me′us [*son of Timeus*], the blind beggar of Jericho whom Christ restored to sight (Mark 10 : 46).

Ba′ruch [*blessed*], the faithful friend and secretary of Jeremiah the prophet, who wrote the prophecies at the dictation of Jeremiah, and at his personal risk read them to the princes of the people. King Jehoiakim destroyed this roll, being offended with its contents, and, at the dictation of Jeremiah, Baruch wrote out another, with some additions. This second roll is the volume of prophecies which we now have (Jer. 36). He was imprisoned during the siege of Jerusalem, and released on its capture. When and where he died is not known.

Bar-zil′lai [*of iron*, i. e. *strong*], a wealthy Gileadite of Rogelim who evinced the sincerity of his attachment to David by entertaining him when fleeing from Absalom. Every necessary comfort was provided by him for the afflicted king and his followers (2 Sam. 17 : 27–29). The king on his triumphant return was anxious to requite this friendship, and urged Barzillai to spend the residue of his life with

him at Jerusalem. This he declined, urging as a reason his great age, the comforts of which could not be promoted by such a change. He permitted his son, however, to accompany David to his court (2 Sam. 19 : 31–39). David, in his dying charge to Solomon, showed that he still affectionately remembered this kindness of Barzillai (1 Kings 2 : 7).

Ba'shan [*rich, fertile soil*], a district of country east of the Jordan, embracing the four later provinces—Gaulonitis, the modern *Jaulan;* Trachonitis, the ancient Argob, now the *Lejâh;* Auranitis, the *Hauran;* and Batanæa, now *Ard-el Bataniyeh.* It abounds in rich woodlands and pastures. References in Scripture to its oaks and cattle and flocks are numerous. Its early inhabitants were Amorites and men of gigantic stature (Deut. 3 : 11–13; 4 : 47). It was conquered by the Israelites, and assigned to the half-tribe of Manasseh (Num.



Stone Door of Stone House in Bashan.

21 : 24, 35). Modern explorations bear emphatic testimony to the accuracy of the often-ridiculed Bible description of ancient Bashan. No longer can it be alleged that "sixty fenced cities and unwalled towns a great many" (Deut. 3 : 5) could have had none other than an imaginary existence, for the whole land is to-day literally crowded with cities and towns which are deserted, but not ruined. Many of these cities are in almost perfect condition, yet without an inhabitant.

Ba'sin, a small vessel used for hand and feet washing and for receiving from sacrificed victims the blood which was to be sprinkled for purification. The form and material of these several vessels can only be conjectured. The "basin" from which our Lord washed the disciples' feet (John 13 : 5) was probably deeper and larger than the hand-basin for sprinkling.

Bas'ket. Five different words in the Old Testament and three in the New Tes-

tament have this rendering in our English Version. They indicated, probably, the different uses to which the basket was applied, such as holding bread, holding fruit, carrying corn to the mill, carrying grapes to the press and carrying clay to the brick-yard. They were made of various materials, often of twigs, and were of many forms and sizes (Ex. 29 : 3; Num. 6 : 15, 17; Jer. 6 : 9; Amos 8 : 1; Matt. 14 : 20; Acts 9 : 25). It illustrates the difference in the size of the baskets mentioned in the New Testament to observe that the "baskets" spoken of in Mark 6 : 43 were the comparatively small baskets in one of which a Jew when on a journey would carry his mid-day meal, and that the "baskets" spoken of in Mark 8 : 8 were the very large baskets used for storing grain. In a basket of this latter kind Paul was let down by the wall of Damascus (Acts 9 : 25).

Bat [Hebrew, *'ătalléph, flying in the dark*], the connecting link between birds

Bat.

and quadrupeds. In the Levitical Law (Lev. 11 : 19; Deut. 14 : 18) it is named as an unclean bird; in reality, however, it has no resemblance to a bird except that it can fly. It belongs to the class of mammiferous quadrupeds, comprising a great number of genera, species and varieties. The whole race, according to their Hebrew name, fly in the dark. They vary in size from that of the smallest common mouse up to that of the vampire, whose body is as large as the squirrel's. They haunt caverns, vaults, old ruins, deserted buildings and desolate places. Their well-known habits afford a forcible illustration of Isaiah's fearful picture (Isa. 2 : 20) of the day when the Lord shall arise "to shake terribly the earth;" "a man shall cast his idols of silver and his idols of gold to the moles and to the bats;" that is, "for fear of the Lord" he shall cast his idols into those dark and desolate places which moles and bats frequent, and in which he himself would be glad to find a refuge.

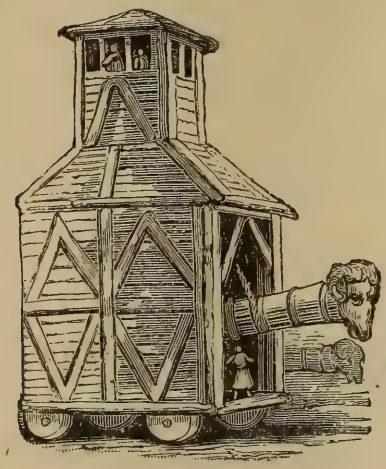
Bath, a Hebrew measure for liquids (Isa. 5 : 10; Ezek. 45 : 11), with a capacity of eight gallons and three quarts, nearly.

Bathe, Ba'thing. This was a prescribed part of the Jewish ritual of purification in the cases of uncleanness specified in the Law (Lev. 15, 16 : 28; 22 : 6; Num. 19 : 7, 19; 2 Sam. 11 : 2, 4; 2 Kings 5 : 10), as also after mourning, which always implied defilement (Ruth 3 : 3; 2 Sam. 12 : 20). With bathing anointing was customarily joined, the climate making both these essential to health and pleasure, to which luxury added the use of perfumes (Esth. 2 : 12).

Bath'she-ba [*daughter of the oath*], wife of Uriah the Hittite, and after his death wife of King David and mother of Solomon. The narrative of David's connection with this woman, while exhibiting the strict impartiality of Scripture history, presents a deplorable picture of human depravity when the restraints of divine grace are withdrawn (2 Sam. 11).

Bat'ter-ing-Ram, an ancient implement of warfare for making breaches in the walls of fenced cities. It was a heavy beam suspended on a frame by the middle, so as

to swing to and fro. One end was armed with a thick metallic head, often, but not always, fashioned like that of a ram, and this was struck heavily against the wall



Battering-Ram.

by the swinging of the beam after the force which drew it back was removed (Ezek. 4 : 2; 21 : 22). See RAM, BATTERING.

Bat'tle-ment, a parapet or balustrade which surrounded the flat roofs of Oriental houses to prevent accidents. This precaution was rendered the more necessary from the circumstance that people in Eastern countries often resorted to the flat roofs of their houses for repose or amusement (Deut. 22 : 8).

Bay Tree. The Jewish doctors understand by the Hebrew word thus rendered in Ps. 37 : 35 "a tree which grows in its own soil;" that is, one that has never been transplanted, and so is strong and branchy and beautiful. What tree is meant is uncertain, but if it were the bay (*Laurus nobilis*), it would furnish a very admirable symbol of a prosperous worldling.

Bdel'li-um is generally supposed to be an odoriferous resin or gum; by some, however, it is understood to mean a precious stone, and to designate either the pearl, the carbuncle or the beryl (Gen. 2 · 12; Num. 11 : 7).

Bea'con, a pole or standard erected on a hill or mountain-top as a signal for the assembling of the people—sometimes on the invasion of an enemy, and sometimes after a defeat. In bold figure the prophet Isaiah (30 : 17) represents the Jews, when suffering God's severe judgments upon their sins, as a beacon to all other peoples and nations.

Beans (2 Sam. 17 : 28; Ezek. 4 : 9) are cultivated in Palestine, where are grown many of the leguminous order of plants, such as lentiles, kidney-beans, vetches and the like. Beans are in blossom in January; they have been noticed in flower at Lydda on the twenty-third, and at Sidon and Acre even earlier; they continue in flower till March.

Bear. The Syrian bear is a savage and rapacious animal, dwelling in solitary places, and still found on the higher mountains of Palestine. David showed his courage and strength in successfully defending his flock against the attack of

Syrian Bear.

one of these animals (1 Sam. 17 : 34–36). The impious children who mocked the prophet Elisha were destroyed by bears

(2 Kings 2 : 24). These animals are particularly ferocious when deprived of their young or when assailed. Thus the divine anger is forcibly depicted by Hosea (13 : 8), "I will meet them as a bear that is bereaved of her whelps."

Beard. The Oriental nations from time immemorial have attached great importance to the beard as a feature of beauty and a mark of distinction. Its growth was promoted in every way, and its dressing, trimming and anointing were performed with much ceremony by persons of wealth and rank (Ps. 133 : 2). The custom was and is to shave it off or to pluck it out in mourning (Isa. 15 : 2; Jer. 41 : 5; Ezra 9 : 3), to neglect it in seasons of permanent affliction (2 Sam. 19 : 24), and to regard any insult to it as the last outrage which enmity can inflict (2 Sam. 10 : 4, 5). To take hold of a man's beard in order to kiss it was an especial mark of respect and affection. Hence, when Joab under the pretence of friendship took Amasa's beard in his right hand to kiss it, and, instead of kissing him, plunged a sword into Amasa's heart (2 Sam. 20 : 9, 10), he perpetrated a deed of the basest treachery.

Beast. In the Scriptures this word, when used in contradistinction to man (Ps. 36 : 6), denotes a brute creature generally; when in contradistinction to *creeping things* (Lev. 11 : 2–7; 27 : 26), it has reference to four-footed animals; and when to *wild mammalia* (Gen. 1 : 25), it means tamed cattle. The Mosaic regulations respecting domestic animals forbade all harsh and cruel usage, and were eminently considerate and humane (Ex. 23 : 12; Lev. 25 : 7; Deut. 25 : 4). Wild beasts furnish the writers of Scripture with numerous metaphors and figures. Paul describes some of his opposers as wild beasts, so furious and brutal were they in their treatment of him (1 Cor. 15 : 32). A similar use of the word occurs in Ps. 22 : 12, 16; 2 Pet. 2 : 12; Jude 10. Daniel represents the four tyrannical world-powers which he saw in vision as so many wild beasts (Dan. 7 : 3–23). By an infelicitous translation, the four *living creatures* whom John saw before the throne (Rev. 4 : 6) are represented as "four beasts." They correspond to the "four living creatures," or cherubim, which Ezekiel saw (1 : 5), and they symbolize the providential agencies of the Almighty.

Bed. In the Jewish bed five principal parts are to be distinguished: 1. The mattress, a mere mat or one or more quilts. 2. The covering, a finer quilt than that laid on the floor. In summer a thin blanket or the outer garment worn by day (1 Sam. 19 : 13) sufficed. Hence, the Law provided that it should not be kept in pledge after sunset, else the poor man might lack his needful covering (Deut. 24 : 13). 3. The pillow, some fabric woven or plaited of goats' hair. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin with a stuffing of cotton. 4. The bedstead. This was not always necessary, the divan or platform along the side or end of an Oriental room sufficing as a support for the bedding. Yet some slight and portable frame seems implied among the senses of the word, which is used for a "bier" (2 Sam. 3 : 31) and for the ordinary bed (2 Kings 4 : 10), for the litter on which a sick person might be carried (1 Sam. 19 : 15) and for Jacob's bed of sickness (Gen. 47 : 31). 5. The ornamental portions, pillars and a canopy, ivory carvings, gold and silver, mosaic-work, purple and fine linen (Esth. 1 : 6; Song 3 : 9, 10). The ordinary furniture of a bed-chamber in private life is given in 2 Kings 4 : 10. The "bed-chamber" in the temple where Joash was hidden was probably a store-chamber for keeping beds (2 Kings 11 : 2; 2 Chron. 22 : 11). The position of the bed-chamber in the most remote and secret parts of the

palace is indicated in Ex. 8 : 3; 2 Kings 6 : 12.

Be'dan [*servile*], a judge of Israel (1 Sam. 12 : 11), between Jerubbaal (Gideon) and Jephthah. He is not mentioned in the Judges, and his name is therefore supposed to be a corrupted form either of Samson or of Barak or of Abdon.

Bee. The Hebrew word thus rendered in our Authorized Version is from a root meaning to *swarm*, and is a generic term, the species being very numerous. The honey-bee, to which frequent allusion is made in Scripture, is an insect noted for its remarkable instincts, its untiring industry, its fierceness when assailed and the valuable products of its labors. It abounded in Palestine, and its honey was highly esteemed. A land flowing with milk and honey was one particularly desirable (Lev. 20 : 24). In their wild state bees deposited their honey in the clefts of the rocks (Ps. 81 : 16). It has been thought to be entirely opposed to the usual habits of the bee for it to have chosen the carcass of a lion as a place of deposit for its honey, as mentioned in Judg. 14 : 8; but as the interval at which Samson visited the remains of the lion might have been long enough for the consumption of the flesh by wild animals or the heat of the climate, it may be presumed that it was the skeleton, and particularly the head, that had been selected as a hive. When David says of his enemies, "They compassed me about like bees" (Ps. 118 : 12), he refers to the fierceness of these formidable little creatures when their hive is disturbed. Isaiah compares the Assyrians who should be commissioned to attack Israel to the bee (Isa. 7 : 18). The expression in this connection, "The Lord shall hiss for the bee," merely denotes his call upon those represented by it to execute the assigned work, and can have no allusion, as some suppose, to any ancient custom, similar to those adopted in modern days, of gathering a swarm of bees by various sounds or noises.

Be-el'ze-bub is the name applied to "the prince of the devils" in Matt. 12 : 24. It probably refers to Baalzebub, the fly-god of the Ekronites (2 Kings 1 : 2, 16), or, according to a more correct reading, to Beelzebul [*lord of filth*].

Be'er [*well*], or **Beeroth** [*wells*], a local proper name, denoting the presence of water.

BEER designated—1. A halting-place of the Israelites after they had crossed the Arnon (Num. 21 : 16–18), identical, probably, with Beer-Elim. 2. A town in Judah to which Jotham fled (Judg. 9 : 21); site not certainly known.

BE-E'ROTH designated a city of the Gibeonites (Josh. 9 : 17) in the tribe of Benjamin. It is now identified as *el-Bireh*, a village of seven hundred inhabitants, ten miles north of Jerusalem. Here, according to tradition, our Lord was missed by his parents when returning from Jerusalem (Luke 2 : 44).

BE'ER was frequently combined with a descriptive word in order to designate a place made memorable by some important event. The principal names of places in which this combination appears are the following:

1. BE'ER-E'LIM [*well of heroes*], (Isa. 15 : 8), supposed to be the same as the well referred to in Num. 21 : 16–18.

2. BE'ER-LA-HA'I-ROI [*the well of the Living One who seeth me*], (Gen. 16 : 13, 14), the well which the angel of the Lord pointed out to Hagar.

3. BE'ER-SHE-BA [*the well of the oath*], the place where Abraham formed an alliance with Abimelech (Gen. 21 : 31); where Isaac dwelt (Gen. 26 : 23–25); whence Jacob set out for Haran (Gen. 28 : 10); and where Jacob more than a half century later, on his way to Egypt, offered sacrifices unto the God of his father Isaac (Gen. 46 : 1). A town of some

consequence was afterward built at this place, twenty-six miles south of Hebron, at the southern extremity of Palestine. Dan being at the northern extremity and Beersheba at the southern, "from Dan even to Beersheba" (Judg. 20 : 1) became a proverbial expression to denote the whole extent of the country. Dr. Robinson visited the site of this city, which still goes under the name of *Bir-es-Seba*. He found two circular wells of water over forty feet in depth, around which were the ruins of what, at one time, must have been a place of considerable size and importance. The latest visitor to Beersheba who has published his observations is President Bartlett, who thus speaks of the two wells described by Dr. Robinson: "The smaller of the two wells still in use was about five feet and a half in diameter, well stoned and the stones fluted by bucket-ropes. It seemed forty feet to the water. From this we passed perhaps sixty rods to the principal well, which was twelve and a half feet in diameter, and the water stood, as we judged, about forty feet from the top. It was thoroughly walled with massive stones, and these were cut with the ropes of ages into 'one hundred and forty-three flutings' (according to Tristram's count), 'the shallowest of them four inches deep.' We were by the wells of Abraham."

Bee'tle, only mentioned in Lev. 11 : 22, where some species of locust is probably meant.

Beeves, the plural of beef. The word, collectively, signifies horned cattle (Lev. 22 : 19).

Beg'gar, one dependent on charity through misfortune, improvidence or vice—causes which effectually prevent a perfect equality of condition among men. Even among the Israelites there were those who depended on alms, and liberality to the poor was urged as a duty (Deut. 15 : 11). The Psalmist states it as his experience that the posterity of the godly were never reduced to beggary (Ps. 37 : 25), while he regards poverty as an appropriate curse on the wicked (Ps. 109 : 10). In the times of our Lord instances are mentioned of diseased and maimed persons being laid in the highways, at the doors of the temple and at the gates of the rich to solicit alms (Mark 10 : 46; Luke 16 : 20, 21; Acts 3 : 2). It is a peculiarity of the Christian religion that, in proportion to its prevalence, the sorrows of the poor are mitigated and their wants supplied.

Be'he-moth. The word thus rendered in Job 40 : 15 is elsewhere rendered *beast* (Job 35 : 11; Ps. 73 : 22) and *cattle* (Ps. 50 : 10). That it primarily and properly designates the hippopotamus or river-horse of Egypt there can be little doubt. All the details descrip-

The Hippopotamus.

tive of the *behemoth* accord entirely with the ascertained habits of that animal. The hippopotamus is of great bulk and amazing strength. Often it is above sixteen feet in length and seven feet in height, with a large head, short feet and huge flat muzzle. It is herbivorous and exceedingly voracious.

Beka, half of the shekel. See WEIGHTS AND MEASURES.

Bel, the name under which the national

god of the Babylonians is cursorily mentioned (Isa. 46 : 1; Jer. 50 : 2; 51 : 44), and the same as BAAL(which see).

Bela [*swallowed*, or *destruction*], the name of one place and three men.

1. A small city on the shores of the Dead Sea, not far from Sodom, afterward called Zoar, to which Lot retreated from the destruction of the cities of the plain, and for the sparing of which he interceded (Gen. 14 : 2, 8; 19 : 20–23).

2. The eldest son of Benjamin (Gen. 46 : 21; Num. 26 : 38; 1 Chron. 7 : 6) and head of the family of Belaites.

3. A king of Edom before the institution of royalty among the Israelites (Gen. 36 : 32; 1 Chron. 1 : 43).

4. A son of Azaz, a Reubenite and a man of wealth and consequence in the land of Gilead (1 Chron. 5 : 8, 9).

Be'li-al [*worthlessness, recklessness, lawlessness, wickedness*], a designation of such lewd, profligate and vile persons as regard neither God nor man (Judg. 19 : 22; 1 Sam. 2 : 12). In the Old Testament it is not a proper name, but in one passage in the New Testament (2 Cor. 6 : 15) it is, and is applied to Satan, as the embodiment of all that is vile and worthless.

Bell. The first bells known in history were the small golden bells attached to the lower part of the blue robe which formed part of the high priest's dress when engaged in ministrations (Ex. 28 : 33–35). Their design was to announce the high priest's entrance into the Holy Place, the presence-chamber of Jehovah, and to summon the people outside to engage in prayer. In the East great use has always been made of small bells. They are attached to the anklets of dancing-girls, to the roofs and spires and projecting points of temples—where they are rung by the winds—and to the bridles and neck-belts of horses. To the bells on the horses Zechariah (14 : 20) alludes when predicting that the spirit of true religion is to be so prevalent in our world as to pervade all interests and pursuits.

Bel'ly, a figurative expression in Scripture for carnal indulgence (Rom. 16 : 18; Phil. 3 : 19); once, for the soul's inmost recesses (John 7 : 38). The gluttonous and indolent Cretans are described as "slow bellies" (Tit. 1 : 12).

Bel-shaz'zar [*the prince of Bel*], the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians (Dan. 5 : 1; 7 : 1; 8 : 1). He was a descendant of Nebuchadnezzar, and by Nabonadius, his father, was associated in the government of the empire, and was allowed the royal title. He conducted, probably, the defence of Babylon against Cyrus, and was slain in the massacre which followed the capture of the city. His name appears on the inscriptions as *Bil-sar-uzur*. The only events of his history recorded in Scripture are his impious feast and his violent death, B. C. 538.

Bel-te-shaz'zar [*whom Bel favors*], the Chaldee name given to Daniel at the court of Nebuchadnezzar in Babylon (Dan. 1 : 7).

Ben-ai'ah [*Jehovah prospers*], the son of Jehoiada, a chief priest (1 Chron. 27 : 5), and distinguished on several occasions for his enterprise and bravery (2 Sam. 23 : 20–23). He adhered to Solomon against the pretensions of Adonijah (1 Kings 1 : 36), and, after putting Joab to death, succeeded to the command of the army (1 Kings 2 : 29–35).

Ben-ha'dad [*Bin* (an Assyrian god) *is exalted*], the name of three kings of Damascene Syria.

1. The king who was subsidized by Asa, king of Judah, to invade Israel, and thereby compel Baasha, who had invaded Judah, to return for the defence of his own kingdom (1 Kings 15 : 18). He seems to have been an energetic and powerful sovereign.

2. The son of the preceding. His reign was characterized by long wars with Israel,

in which he suffered some signal defeats. Besieging Samaria, he pressed the siege so closely that there was a terrible famine in the city. Suddenly and mysteriously, however, his army was panic-stricken in the night, and fled in utter disorder. Soon after he fell sick, and sent Hazael, an officer of distinction, to consult the prophet Elisha as to the issue of his malady. The interview with Elisha brought Hazael's ambitious projects to a head, for upon his return he murdered Benhadad and seized his throne.

3. The son and successor of usurping Hazael. His reign was disastrous for Damascus, and the vast power wielded by his father was wrenched from his hand (2 Kings 13 : 25).

Ben'ja-min [*son of the right hand*], the youngest of Jacob's children and the only one born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter. His mother, Rachel, died in the act of giving him birth, and with her last breath named him *Benoni*, "son of my sorrow," which Jacob afterward changed to *Benjamin* (Gen. 35 : 16–18). The tribe descending from him numbered in the desert 35,400 warriors (Num. 1 : 36, 37). The territory allotted to the tribe lay immediately south of Ephraim and between Ephraim and Judah. It formed almost a parallelogram of about twenty miles in length by ten in breadth. Its eastern boundary was the Jordan, and from thence it extended to the wooded district of Kirjath-jearim, a point about eight miles west of Jerusalem, while in the other direction it stretched from the Valley of Hinnom on the south to Bethel on the north. In the time of the judges the tribe was nearly exterminated by the other tribes in a war excited against them for acts of atrocious wickedness (Judg. 20). The tribe, however, was afterward revived, and in the time of Jehoshaphat it numbered 200,000 warriors (2 Chron. 17 : 17). When the kingdom was severed Benjamin united with Judah in forming the kingdom of Judah (1 Kings 12 : 21).

Ben-o'ni [*son of my sorrow*], the name which the dying Rachel gave to her newly-born son, but which by his father Jacob was changed into Benjamin (Gen. 35 : 18).

Be-re'a, a city of Macedonia, not far from Pella and some twenty miles west of Thessalonica. To this city Paul and Silas, when persecuted in Thessalonica, returned, and finding there a large Jewish population singularly free from prejudice, they preached the gospel with great success (Acts 17 : 10–12). It is now known as *Verria*, in Roumelia, and has a population of from fifteen to twenty thousand.

Ber-ni'ce, otherwise **Ber-e-ni'ce**, the eldest daughter of Herod Agrippa I. and sister of Herod Agrippa II. She was first married to her uncle Herod, king of Chalcis, and after his death she lived under circumstances of great suspicion with her brother Agrippa, with whom she is mentioned (Acts 25 : 13, 23; 26 : 30) as visiting Festus on his appointment to the procuratorship of Judæa.

Be-ro'dach-Bal'a-dan, a king of Assyria (2 Kings 20 : 12) to whose messengers Hezekiah, king of Judah, imprudently displayed all his treasures. He is also called Merodach-baladan (Isa. 39 : 1).

Ber'yl, the rendering into English of the obscure Hebrew word *Tarshish*, and the designation of a precious stone whose precise character is not known. It was the tenth stone on the high priest's breastplate (Ex. 28 : 20), and is mentioned as one of the foundations of the heavenly Jerusalem (Rev. 21 : 20).

Bes'om, a brush for sweeping, used metaphorically for a sweeping destruction (Isa. 14 : 23).

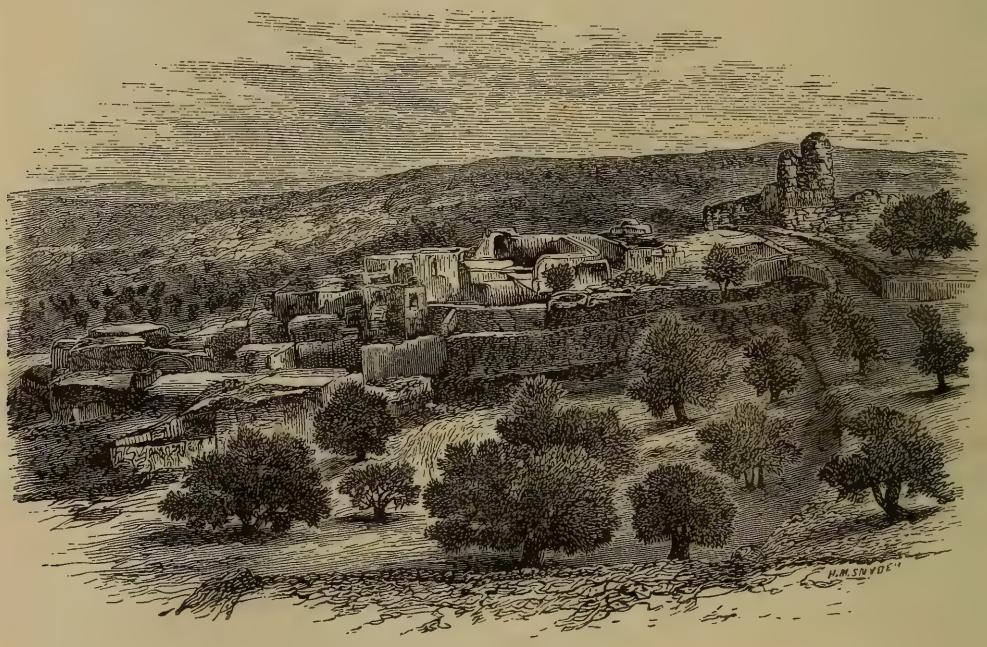
Be'sor [*the cool*], a brook flowing into the Mediterranean near Gaza. Here two hundred of David's men, exhausted and

faint, halted for rest and refreshment, whilst he, at the head of four hundred, continued the pursuit of the Amalekites who had plundered and burned the town of Ziklag (1 Sam. 30 : 9, 10, 21).

Be-stead′, an obsolete word meaning *situated*. It occurs in Isa. 8 : 21, where it has the sense of *roughly situated*, placed in difficulty.

Beth-ab′a-ra [*the house* or *place of passage, the ferry* or *ford*] a place beyond Jordan where John the Baptist baptized (John 1 : 28). A point east of the Jordan, and near one of the main fords of that river, just above the place where, on the west side, the Jalûd River enters it, has been recently indicated as the ancient Bethabara. It has been heretofore identified with Beth-nimra, a little above Jericho.

Beth′a-ny [*house of dates*], a village on the eastern slope of the Mount of Olives, two miles from Jerusalem, on the road to Jericho. Many fruit and forest trees—olives, pomegranates, almonds, oaks—give the place to-day, as in long-past



Modern Bethany.

times, an aspect of seclusion and repose. Its scriptural associations are peculiarly interesting. Here dwelt Mary and Martha and their brother Lazarus (John 11 : 1); here our Lord, after the labors of the day in the city, frequently found a hospitable and quiet home (Matt. 21 : 17); here our Lord raised Lazarus from the grave (John 11 : 43, 44); here our Lord was anointed by Mary for his burial (Matt. 26 : 12; John 12 : 3, 7); and near here, in close vicinity and in full view, our Lord "was parted from his disciples and carried up into heaven" (Luke 24 : 50, 51). It is now an insignificant village of twenty poor families, but its modern Arabic name, *el-'Azarîyeh* (from *el-'Azar*, the popular corruption of Lazarus), echoes very impressively the story which has given it an imperishable distinction.

Beth-Ar′bel [*house of the snares* (or *ambush*) *of God*], a place mentioned only in Hos. 10 : 14, and supposed to have been a strongly-fortified rock-fortress, de-

spoiled and destroyed by Shalmaneser, king of Assyria, with circumstances of appalling atrocity. The weight of opinion inclines to identify it with the *Arbela* of Josephus, a village in Galilee, near which were fortified caverns situated on the sides of precipitous cliffs, to which the only access was by a steep, narrow and easily-defended path.

Beth-A'ven [*house of idolatry*]. See AVEN.

Beth'el [*house of God*], a town and sanctuary in Central Palestine, about ten English miles north of Jerusalem. It was thus named by Jacob, who, journeying from Beersheba to Haran, and lying down here to sleep, had a marvelous vision, which he commemorated by setting up and consecrating a stone pillar (Gen. 28 : 11–22). When Jacob returned from Padan-Aram, some thirty years after the time of his vision, he revisited the spot, built an altar to Jehovah, and, consecrating another stone pillar, renewed and confirmed the name he had before given it (Gen. 35 : 6–15). After the conquest of the land by Joshua, Bethel became a holy city, and, as a sanctuary, a place of commanding influence. Here Jeroboam, upon the revolt of the ten tribes and the formation of the kingdom of Israel, set up idolatrous calves (1 Kings 12 : 29–33). Here the kings of Israel occasionally held their courts and celebrated with great pomp the rites of an infamous worship (Amos 7 : 10–13). It now is, and for many generations has been, one of the most desolate-looking places in Palestine. Its modern name is *Beitin*.

Beth-es'da [*house of mercy*], a pool of water situated near the sheep-gate of Jerusalem, and the scene of one of our Lord's miracles (John 5 : 2–16). It is supposed to be the pool now called *Birket-Israel*, within the city walls and near St. Stephen's Gate. It is memorable from the fact that at certain times an angel imparted a miraculous efficacy to its waters for the cure of all kinds of diseases. After the troubling of the water the first diseased person that stepped in was healed. This shows that the water itself possessed no medicinal virtues, and that the cures effected by it were truly miraculous.

Beth-Gam'ul [*house of the camel*], a town of Moab (Jer. 48 : 23), about forty-five miles south-east of the Sea of Galilee. Its modern name is *Um el-Jemal*. "Although it has been deserted for centuries," says Prof. Osborn, "the massive houses look as though the inhabitants had just left them."

Beth-ha'ran [*house of the height*], a fenced city of the tribe of Gad (Num. 32 : 36), called Beth-aram in Josh. 13 : 27.

Beth-hog'la [*partridge-house*], a place on the border of Benjamin and Judah (Josh. 15 : 6; 18 : 21). A fountain called *Hajla*, on the road between Jerusalem and Jericho, according to Dr. Robinson, may indicate the site of the ancient Beth-hogla.

Beth-Ho'ron [*house of the hollow; perhaps of the hollow way*], the name of two towns of the tribe of Ephraim, one of which, called "the Upper," was situated in the northern part of that tribe (Josh. 16 : 5; 21 : 22); the other, "the Nether," was situated on the border of Benjamin (Josh. 16 : 3; 18 : 13). Both were on the road from Jerusalem by Gibeon to the coast-plain. Upper Beth-Horon was about twelve miles from Jerusalem, and Nether Beth-Horon some two miles farther on, in a precipitous valley. Upper Beth-Horon stands upon a rocky headland overlooking this valley. The "descent of Beth-Horon" is the way passing these places, and was the great road of communication—especially when heavy baggage was to be transported—between Jerusalem and the sea-coast. The road connecting the Upper and Nether Beth-Horon is memorable in sacred history as the scene of the very complete victory

achieved by Joshua over the five kings of the Amorites (Josh. 10). The two Beth-Horons still survive in the modern villages of *Beit-ûr*, "Upper" and "Lower." On the mountain which lies to the southward of the nether village is still preserved the name *Yalo* or *Ajlûn*, the ancient Ajalon, the city so closely connected with the proudest memories of Beth-Horon (Josh. 10 : 12).

Beth-jes'i-moth [*house of desolations*], a city on the east of Jordan and assigned to the tribe of Reuben (Num. 33 : 49; Josh. 13 : 20).

Beth-leb'a-oth [*house of lionesses*], a city in the tribe of Simeon (Josh. 19 : 6).

Beth'le-hem [*house of bread*], a city of Judah, nearly six miles south of Jerusalem. It was called Bethlehem-Judah to distinguish it from another Bethlehem in Zebulun (Judg. 17 : 7; Josh. 19 : 15, 16). It was also called Ephratah [*the fruitful*], (Mic. 5 : 2). It was the residence of Boaz, of Naomi and of Ruth. As David was born here (1 Sam. 17 : 12) and here was anointed king (1 Sam. 16 : 1–13), it was sometimes denominated "the city of David" (Luke 2 : 4). But the chief glory of Bethlehem is in the fact that here was born the most illustrious personage of all history, the Son of man and the Son of God, the Saviour and the Sovereign of the world (Matt. 2 : 1, 6; Luke 2 : 6–12). Its modern name is *Beit-Lahm*. It has a population of about five thousand souls, the most of them Christians, and noted for their enterprise and energy in trade. It is situated on a hill of limestone which runs east and west. The east end of the hill is bold, whilst the west end slopes gradually to the valley. On the sides of this hill, which is about a mile in length, are terraced gardens, with olive trees, fig trees and vines. Altogether, Bethlehem is one of the most attractive and thriving towns in Palestine.

Beth-me'on [*house of Baal's habitation*], a city of the Moabites in the territory of the tribe of Reuben, denounced by the prophet Jeremiah (Jer. 48 : 23).

Beth-nim'ra [*house of sweet water*], now called *Nimrin*, of which some ruins remain, situated near the junction of the brook Nimrin with the Jordan (Num. 32 : 36). Here is still a fountain corresponding with the "waters of Nimrim" (Isa. 15 : 6).

Beth-pe'or [*house* or *temple of Peor*], a city in Moab not far from the Jordan, and near which Moses was buried (Deut. 4 : 46; 34 : 6).

Beth'pha-ge [*house of unripe figs*], a small village south-east of Jerusalem. Our Lord in coming from Jericho visited it before reaching Bethany (Mark 11 : 1).

Beth're-hob. See REHOB.

Beth-sa'i-da [*house* or *place of fishing*], the name of two places not far from each other, at the head and on the opposite shores of the Sea of Galilee.

1. A town in Galilee (John 12 : 21), on the western side of the sea and not far from Capernaum. It was the birthplace of the apostles Peter, Andrew and Philip and the frequent residence of our Lord. The site of the town is placed by Dr. Robinson at *'Ain et-Tabigah*, a short distance north of *Khan Minyeh*, and recent explorations strongly sustain his view. It was one of the cities upon which our Lord pronounced a woe for its obstinate unbelief in spite of the mighty works he performed there (Matt. 11 : 21).

2. A town on the eastern side of the same sea or lake, near the point where the Jordan enters. In the neighborhood of this place our Lord fed the five thousand (Luke 9 : 10). This Bethsaida was greatly enlarged by Philip the tetrarch, and named Julias. The supposed site at *et-Tell*, three miles north of the sea or lake, is covered with ruins.

Beth'shan or **Beth'she-an** [*house of quiet* or *security*], a city belonging to

the half-tribe of Manasseh, (1 Sam. 31 : 10; Josh. 17 : 11), on the west of Jordan, three miles from the river and sixteen miles from the southern end of the Sea of Galilee, just where the plain of Esdraelon begins its slope to the Jordan Valley. The Greeks called it *Scythopolis*, because a colony from the great Scythian irruption in the times of King Josiah was left here. It is now called *Beisan*, and is a miserable hamlet of mud hovels. The ruins of the ancient city are still to be seen, and are of considerable extent. After the battle of Gilboa, in the near neighborhood, the Philistines fastened the dead bodies of King Saul and his three sons to the walls of this city, whence the valiant men of Jabesh-Gilead, in a successful night-expedition, bore them to a sad yet reverent burial (1 Sam. 31 : 8–13).

Beth-shem′esh [*house of the sun*], the name of four cities mentioned in Scripture.

1. A sacerdotal city on the borders of Dan and Judah (Josh. 15 : 10; 21 : 13, 16), about fourteen miles west of Jerusalem. When the Philistines were plagued on account of their retaining the captured ark, they sent it to Beth-shemesh, whose inhabitants, irreverently prying into it, were smitten by the Lord to the number of fifty thousand and seventy. As this number appears very great, some suppose that the transcriber has mistaken an arithmetical sign, writing this number instead of five thousand and seventy. Others, with Bochart, render it, "he smote threescore and ten men, fifty out of a thousand;" that is, it was only in this proportion that the people suffered. A battle between Judah and Israel, disastrous to Judah, was fought at this place (2 Kings 14 : 11–13). Dr. Robinson has identified this city with *Ain-Shems*, an insignificant Arab village constructed of ancient materials. Extensive ruins overspread the neighborhood.

2. One of the fenced cities in Naphtali (Judg. 1 : 33).

3. A city on the borders of Issachar (Josh. 19 : 22).

4. A city in Egypt, the seat of an idolatrous temple (Jer. 43 : 13). It was called by the Greeks *Heliopolis;* by the Egyptians, *On.*

Beth-u′el [*man of God*], son of Nahor, nephew of Abraham and father of Rebekah, whom Isaac married (Gen. 22 : 23; 24 : 15; 28 : 5).

Be-troth′ing, an engagement of marriage between a man and woman. Anciently, these engagements were made or arranged by the parents of the parties, often when they were mere children and when they had not seen each other. It is still one of the customs of Oriental countries. Although after this betrothment the parties lived apart until the day appointed for their marriage, they were nevertheless regarded as so bound together that separation could be effected only by death or divorce. Mary, our Lord's mother, was thus betrothed to Joseph, and, according to the history (Matt. 1 : 18–20), the engagement was considered as equivalent to marriage.

Beu′lah [*married*], a symbolical name applied to the land of Israel, which, according to the prediction of Isaiah (62 : 4), is to be recovered from desolation and is to be again the Lord's delight. In India, according to Roberts, a sovereign is familiarly represented as married to his dominions.

Be-witch′, to lead astray by trick and jugglery. Thus Simon bewitched the people of Samaria by his arts, making them believe he was some great person (Acts 8 : 9). False teachers, who are generally the most artful among men, are charged with bewitching those who fall into their snares, by so fascinating them that they cannot form a right judgment (Gal. 3 : 1).

Be-wray′, an antiquated word, signi-

fying to "expose, discover." Thus, Peter's speech *bewrayed* or exposed him, his dialect being peculiar to the place from which he came (Matt. 26 : 73). Thus, too, the perfumed ointment bewrays or reveals its presence by its fragrance (Prov. 27 : 16). The word is also sometimes used in the sense of *betray*, or to discover treacherously (Isa. 16 : 3).

Be-yond'. The phrase "beyond Jordan" frequently occurs in Scripture, and to determine its meaning we must take into consideration the writer's situation. For example, in the writings of Moses "beyond Jordan" means the west side of the river, as he wrote on the east side; with Joshua it means on the east side, as he lived on the west side.

Bez-al'eel [*in the shadow of God*], the son of Uri, the son of Hur, of the tribe of Judah, an eminent artificer who was employed in constructing the tabernacle and its furniture (Ex. 31 : 1–11).

Be'zek [*lightning*], a city in the lot of Judah, where the Canaanites were routed and their king, Adonibezek, taken and punished (Judg. 1 : 4–6). It was probably among the hills not far from Jerusalem.

Be'zer [*ore of gold* or *silver*], one of the cities of refuge east of the Jordan, near the north bank of the Arnon and a few miles west of Aroer. It is called "Bezer in the wilderness" (Deut. 4 : 41–43).

Bib'ber. A "wine-bibber" is an habitual and excessive drinker of wine (Prov. 23 : 20; Matt. 11 : 19).

Bil'dad [*son of contention*], one of the three friends who visited Job in his afflictions. He is called "the Shuhite" (Job 2 : 11), which connects him with Shuah, the sixth son of Abraham by Keturah (Gen. 25 : 2).

Bil'hah [*bashfulness*], the handmaid of Rachel, concubine of Jacob and mother of Dan and Naphtali (Gen. 35 : 25).

Bil'lows, heavy waves of the sea, used metaphorically to denote overwhelming afflictions (Ps. 42 : 7; 88 : 7).

Bind, to tie firmly together. Metaphorically, the word is used to denote the obligation of an oath or vow (Num. 30 : 2–13); also restraint (Job 28 : 11); the power of Satan in inflicting physical evils (Luke 13 : 16); arbitrary stretch of power without authority (Matt. 23 : 4); the infliction and ratification of church censures (Matt. 16 : 19).

Birds. Under the Levitical Law there was a distinction of birds into clean and unclean, and the respective classes are given. There is no certainty that our Authorized Version has properly identified these (Lev. 11 : 13–20). It was a benevolent provision in the Jewish law that when young birds were taken from a nest the mother-bird should be permitted to escape (Deut. 22 : 6). It is not improbable that singing birds, as in modern times, were kept in cages, as bird-cages are referred to (Jer. 5 : 27). The art of snaring birds was also known (Prov. 7 : 23; Eccles. 9 : 12). The bird is frequently spoken of in a metaphorical sense: thus the Chaldæans are compared to ravenous birds (Isa. 46 : 11); thus, too, David was hunted by Saul as a partridge on the mountains (1 Sam. 26 : 20); and thus, too, our Lord's followers are enjoined to be as "harmless as doves" (Matt. 10 : 16).

Birth'days. The custom of observing birthdays is very ancient (Gen. 40 : 20; Job 1 : 4). In Persia they were celebrated with peculiar honors and banquets, and in Egypt the king's birthdays were kept with great pomp. The Scriptures record no instance of a birthday-celebration among the Jews themselves, and from other sources we learn that the later Hebrews associated such celebrations with idolatrous worship, because of the rites universally observed in honor of the gods, who were accounted patrons of the day. The example of Herod the tetrarch (Matt. 14 : 6) can scarcely

be regarded as in the line of a Jewish birthday-celebration, since the family to which he belonged was notorious for its adoption of heathen customs.

Birth'right, a word denoting the special privileges and advantages belonging to the first-born among the Hebrews (Gen. 25 : 31). See FIRST-BORN.

Bish'op [*an overseer*]. The term in the New Testament designates spiritual rulers, and when applied to the ministers of the gospel it simply and exclusively signifies a pastor or presbyter, and never a superior order among the clergy. The term originated thus: When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title *bishop* presented itself as at once convenient and familiar, and was therefore adopted as readily as the word *elder* had been in the mother-church of Jerusalem. That the two titles were originally equivalent is clear from the following facts:

1. Bishops and elders are nowhere named together as orders distinct from each other.

2. Bishops and deacons are named as apparently an exhaustive division of the officers of the church (Phil. 1 : 1; 1 Tim. 1 : 1, 8). Deacons were not officially preachers, though they might have individually become preachers; they relieved preachers from the duty of serving tables, and they ministered to the worthy poor the alms collected for that purpose (Acts 6 : 1–6).

3. "Bishops" and "elders" are terms descriptive of the same persons (Acts 20 : 17, 28; Tit. 1 : 5, 7).

4. Elders discharge functions which, as involving pastoral superintendence, are essentially episcopal (1 Tim. 5 : 17; 1 Pet. 5 : 1, 2).

As to the relation which existed between the two titles, there can be no doubt that, in the order of time, "elders" had the priority. The order itself is recognized in Acts 11 : 30 and Acts 15 : 2. On the other hand, the earliest use of the word "bishops" or overseers is in the address of Paul at Miletus to the elders of Ephesus (Acts 20 : 28); and there the word is not so much a title as a description of functions. The earliest Epistle in which the word *bishops* is formally used as equivalent to the word *elders* is that to the Philippians, as late as the time of Paul's first imprisonment at Rome. It was natural, indeed, that the use of the word *bishop*—which was borrowed from the constitution of a Greek state—should not precede the use of the word *elder*, which was derived from the usages of the synagogues of Palestine. And if the word *bishop* displaced in time the word *elder*, it must have been because there was a life in the organization of the church higher than that of the synagogue, and because there were functions of pastoral superintendence devolving on the elders of the Christian congregation which the elders of the Jewish congregation had never known. The word *bishop* had the merit of being descriptive as well as titular. It indicated office not less than honor. It could be associated, as the word *elder* could not be, with the thought of the highest pastoral superintendence — even that of Christ himself, the Shepherd and Bishop of souls (1 Pet. 2 : 25). It hinted, however, at no superiority of rank. It was confined to the individual church, in which there might be, and often were, several bishops. Its association with the word *diocesan* was altogether subsequent to New Testament times; and in its early and wellnigh universal reception in the churches it furnished a very striking illustration of the widely-extended influence of Greek thought and expression.

Bi-thyn'i-a, a province of Asia Minor, on the shore of the Euxine or Black Sea,

bounded on the west by Mysia and on the south by Phrygia and Galatia. It was opposite Constantinople. Peter names the Bithynians, with others, in the salutation of his first Epistle (1 Pet. 1 : 1). It was to this province that Paul essayed to go, but the Spirit suffered him not (Acts 16 : 7). In subsequent times Pliny was governor of this province, and from it wrote his celebrated letter to the emperor Trajan on the subject of persecuting the Christians, to whose good character he bore honorable testimony. The capital of the province was *Niccæa*, where was held the council (A. D. 325) which condemned Arianism.

Bit'tern, a fowl of the same genus with the heron, and about the same size. Its resorts are in fens and swamps, and it generally flies in the dusk of the evening. Nineveh and Babylon became a "possession for the bittern," according to prediction (Isa. 14 : 23; 34 : 11; Zeph. 2 : 14). Biblical critics, however, differ much as to the true meaning of the Hebrew word rendered *bittern*. Some suppose it to designate the porcupine, and others the hedgehog, but the weight of opinion inclines to the rendering in our English Version.

Black, Black'ness, used metaphorically to denote terror and dismay; "all faces shall gather blackness" (Joel 2 : 6; Nah: 2 : 10). Hell is called the "blackness of darkness" (Jude 13).

Blains, burning boils or eruptions, constituting the sixth plague of Egypt (Ex. 9: 9), and hence called, in Deut. 28 : 27, 35, "the botch of Egypt." It seems to have been the black leprosy.

Blas'phe-my. In the Scriptures this word signifies the irreverent and reproachful speaking of God and his attributes. The blasphemer is the calumniator of the most high God, and so is a sinner of the most daring and impious kind. Under the Jewish law it was enacted "that he that blasphemeth the name of the Lord shall surely be put to death" (Lev. 24 : 16). On this charge both our Lord and the martyr Stephen were condemned to death by the Jews (Mark 14 : 64; Acts 6 : 11). Profane swearing, however thoughtlessly practiced, is obviously a near approach to this sin.

The "blasphemy against the Holy Ghost" (Matt. 12 : 31), which is represented as an unpardonable sin, is supposed by some to have consisted in the wicked ascription of Christ's miracles to the agency of the devil; by others it is regarded as a malicious and persevering rejection of Christ, including a determined and infidel reviling of the work of the Holy Spirit. As many persons of sensitive consciences are filled with apprehensions that they are chargeable with this sin, it may be remarked that their fear is groundless. The existence of fear is proof that they are free from the sin. In all cases of its actual commission there is an obdurate insensibility of heart which effectually prevents the sinner from seeking pardon or from feeling any anxiety about his personal salvation.

Blast. The word is used as a verb and as a noun. As a verb it means to wither or parch up (Hag. 2 : 17); as a noun it represents the sound of a horn or trumpet (Josh. 6 : 5); the anger of God (2 Kings 19 : 7); the violent and futile assaults of the wicked (Isa. 25 : 4).

Blas'tus, Herod's chamberlain, whose interest was secured by the Tyrians and Sidonians (Acts 12 : 20).

Blem'ish. No person could be a priest under the Levitical Law who had any blemish or bodily defect (Lev. 21 : 17–21). The animals offered to God in sacrifice were required to be perfect and without blemish (Deut. 15 : 21). This corporeal perfection of priests and victims typified the spiritual perfection of our Lord Christ, who, as Priest and Victim, was "without blemish and without spot" (1 Pet. 1 : 19). Like our Lord Christ, the Church, washed from

sin in his own blood, is to be "without blemish" (Eph. 5 : 27).

Bless, Blessing. When God blesses man, the blessing includes the multiplied bestowments of temporal and eternal happiness (Job 42 : 12; Ps. 45 : 2). When man blesses God, the blessing extols the perfections of the Most High and renders thanks for divine mercies (Ps. 104 : 1; 16 : 7). When man blesses his fellow-man, the blessing implies good wishes and hearty prayers (Ps. 129 : 8; Luke 6 : 28). The form of blessing prescribed by the Jewish ritual (Num. 6 : 23–27) is admirably simple and sublime. It was pronounced by the priest standing and with uplifted hands. Our Lord, the High Priest of his people, when ascending to heaven from Olivet, "lifted up his hands and blessed" his disciples (Luke 24 : 50).

Blind'ness, the privation of sight. From many causes it was and is extremely common in the East. Our Lord displayed his power in removing it. Under the Jewish Law it was highly criminal to annoy or mislead the blind (Lev. 19 : 14; Deut. 27 : 18). Spiritual blindness is the want of discernment in spiritual things (Matt. 15 : 14). The indulgence of improper tempers is denominated blindness (1 John 2 : 11). Those who are under the power of Satan are blinded to the excellences of the gospel (2 Cor. 4 : 4). This spiritual blindness is often sent on men in the way of judgment from God (John 9 : 39; 12 : 40).

Blood, the fluid of life in the animal body (Ex. 29 : 11, 12), and by figure the life itself (Lev. 17 : 11). Its use for food was expressly forbidden to Noah (Gen. 9 : 4) when everything else was freely given him, and was solemnly interdicted by the Levitical Law (Lev. 17 : 10). It has in Scripture many and varied applications. Watering the land with blood (Ezek. 32 : 6) or pouring out fury in blood (Ezek. 14 : 19) denotes great slaughter. To wash the feet in blood (Ps. 58 : 10) expresses signal triumph over enemies. To build a town with blood (Hab. 2 : 12) imports the wicked and murderous means through which it is done. To stop the ears from hearing blood (Isa. 33 : 15) is to reject proposals for taking away life. These examples are sufficient to show the method of interpreting other similar expressions. The Jewish ritual made large use of blood (Heb. 9 : 22) with the design of prefiguring the atoning efficacy of our Lord's self-sacrifice (Heb. 7 : 27). To our Lord's blood are ascribed *cleansing* (1 John 1 : 7; Rev. 1 : 5), *justification* (Rom. 5 : 9), *sanctification* (Heb. 10 : 29), *redemption* (Eph. 1 : 7; Col. 1 : 14), *eternal life* (John 6 : 54).

Blood, Revenger of. Among nations of patriarchal habits it was, and still is, a common practice for the nearest of kin, as a matter of duty, to avenge the death of a murdered relative. The Koran allows murder to be compensated by the payment of a price agreed on, but among the Bedouin and other Arab tribes, should the offer of blood-money be refused, the law of blood-revenge comes into operation, and any person within the fifth degree of blood from the manslayer may be legally killed by any one within the same degree of consanguinity to the victim. The right to blood-revenge is never lost except as annulled by compensation; it descends to the latest generation. The Mosaic Law contains the following precise regulations of the custom of blood-revenge, the effect of which was to modify very greatly the violence of passion and to bring the whole matter of manslaughter under the salutary control of public justice: 1. The willful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (Num. 35 : 19). 2. The law of retaliation was not to extend beyond the immediate offender (Deut. 24 : 16; 2 Kings

14 : 6; 2 Chron. 25 : 4; Jer. 31 : 30). 3. The involuntary blood-shedder was permitted to flee to one of six Levitical cities specially appointed as cities of refuge (Num. 35 : 11–28; Deut. 19 : 4–10).

Bo-a-ner'ges [*sons of thunder*], a surname given by our Lord to James and John (Mark 3 : 17), probably on account of their fervid, impetuous spirit.

Boar. The Hebrew word thus rendered in Ps. 80 : 13 is in every other passage rendered SWINE (which see). In the

Syrian Boar.

wild state the boar is a very ferocious and formidable animal. Its common haunt is the depths of forest and jungle, but when the grain is nearly ripe or when the grapes are maturing it commits great ravages in the fields and vineyards, ploughing over the ground with its snout and breaking the vines with its sharp tusks. To it are aptly compared the powers that subverted the Jewish nation.

Bo'az [*in him is strength*], a wealthy Bethlehemite and kinsman of the first husband of Ruth, whom he afterward married (Ruth 2 : 1). By this marriage he became one of the direct ancestors of Christ (Matt. 1 : 5). His character appears to great advantage in the book of Ruth.

BOAZ was also the name given to the left hand one of the two brazen pillars which Solomon erected in the court of the temple (1 Kings 7 : 21).

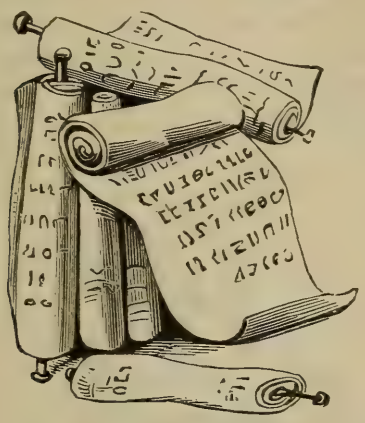
Bo'chim [*of the weepers*], the name given to a place where "an angel of the Lord" reproved the assembled Israelites for their disobedience in forming alliances with the heathen. This caused profound grief and weeping among the people, from which circumstance the place took its name (Judg. 2 : 4, 5). "An angel" is thought to have the ordinary sense of "a messenger," and he is supposed to have been a prophet.

Body. In our Authorized Version this word is the rendering of several Hebrew words and of one Greek word, all of which are employed to designate the animal frame of man as distinguished from his spiritual nature (1 Sam. 31 : 12; Prov. 5 : 11; Isa. 51 : 23; Matt. 6 : 22; 2 Cor. 5 : 8; James 2 : 26). At the resurrection the body is to be changed (1 Cor. 15 : 42, 51–53; Phil. 3 : 21). Tropically, the body, as something substantial, is opposed to shadow, figure (Col. 2 : 17), and as an organized whole it is used to image the Church of Christ (Rom. 12 : 5; 1 Cor. 10 : 17; Eph. 1 : 23; Col. 3 : 15).

Boll'ed (Ex. 9 : 31). When the flax was in the pod, or nearly ready for gathering, it was said to be bolled.

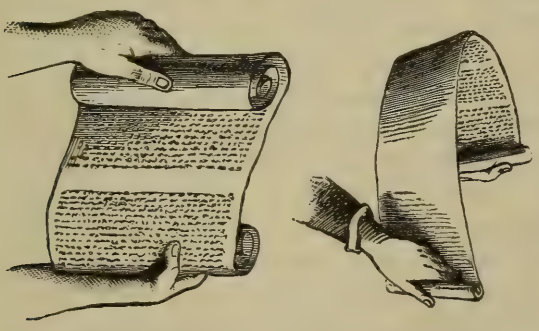
Book. In ancient times tablets of metal, wood, stone and bark were used for writing upon. The law from Sinai was inscribed on stone. A tablet was often coated over with a thin layer of wax, to facilitate the operation of writing with an iron style or pen. The thin bark of the maple, ash, beech and other trees was also used instead of paper. The word *book* is supposed to be related to *beech*,

because in the northern countries of Europe books were anciently made of the bark or thin smooth slices of beech-wood. The Latins used the word *liber*



Ancient Rolls.

in the double sense of inner *bark*, or bast-fibre, and *book*. These barks, instead of being made into leaves, were united in a continuous sheet, and from their being rolled up were called *volumen*, whence our word *volume*. One of the most ancient materials used for writing on was a sheet prepared from a reed called the *papyrus*, whence our name of *paper*. At still later periods the skins of animals and parchment were used. The invention of paper made of linen only



Method of Unrolling Ancient Manuscripts.

dates back to A. D. 1300, but of cotton to A. D. 1000 or 1100, and printing was not introduced until the middle of the fifteenth century. When, therefore, we read of books used in Scripture times, we are not to suppose they were like the convenient volumes now used, but either tablets fastened together at the edges by rings, through which a stick was passed for convenience in carrying, or rolls of a continuous sheet, which were unfolded backward or forward until the place was found which the reader wanted. The Book of the Law which is read in the Jewish synagogues at the present time is written on such rolls. In some nations writings took the form of pages laid together, but not bound.

A sealed book (Rev. 5 : 1–3) is a book or roll whose contents are not made known. A book of remembrance (Mal. 3 : 16) may allude to the custom of kings in registering the services rendered to them by individuals. The book of life (Rev. 21 : 27) denotes the certainty of the salvation of those who are redeemed by Christ. To eat a book (Jer. 15 : 16; Rev. 10 : 9, 10) may refer to the careful reading of it and digesting its contents. The names of men are registered in the books of judgment (Dan. 7 : 10; Rev. 20 : 12), and they are judged out of them according to their deeds, whether good or evil; by which we are to understand that God has a perfect remembrance of the character and acts of all men, and will judge them accordingly.

Booth, a hut made of green boughs fixed on upright poles, and thus distinguished from a tent, in which the Israelites were directed to celebrate the feast of tabernacles (Lev. 23 : 40). This was done in commemoration of their abode in the wilderness.

Boo'ty. This word is used in our Authorized Version to denote the captives of both sexes, the cattle and whatever a captured city might contain, especially metallic treasures (Num. 31 : 32). Within the limits of Canaan no captives

were to be made (Deut. 20 : 12–17); beyond these limits, in case of warlike resistance, all the women and children were to be made captives and the men put to death. The law of booty is given in Num. 31 : 26–47. As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged (1 Sam. 30 : 24, 25).

Bor'row. The word translated *borrow* in Ex. 11 : 2 has the general sense of *ask, request, demand,* and does not imply any promise to return. The Hebrews had rendered the Egyptians a long and severe servitude, and on the eve of leaving the country they demanded compensation, which, in the panic, was promptly given. They left behind them much real property in the houses and lands they had occupied.

Bos'om. It is usual with the Western Asiatics to carry various sorts of things in the bosom of their dress, which, from its loose construction around the neck, is both convenient and easy. In allusion to this Christ is beautifully represented as carrying the lambs in his bosom (Isa. 40 : 11). To be pressed to the bosom, to lie in the bosom, denotes intimacy, affection, security and confidence (Gen. 16 : 5; John 1 : 18; 13 : 23).

Boss'es, the projecting points on the face of a buckler or shield (Job 15 : 26).

Botch. The Hebrew word thus rendered in our Authorized Version (Deut. 28 : 27, 35) is elsewhere rendered "boil" (Ex. 9 : 9, 10), and has the sense of a cutaneous inflammatory eruption.

Bot'tle. It was and is still customary among Eastern nations to convert the skins of slaughtered animals into vessels for holding wine or water. The skin being stripped off without any incision in the lower part, and properly dressed, it was only necessary to tie up those parts through which the legs passed, and leave the neck open for the mouth of the vessel. It is necessary to bear this in mind in interpreting those scriptures which refer to bottles. Thus, the Gibeonites, in pretending to Joshua that they had traveled a great distance, took among other things "wine-bottles old and rent, and bound up" (Josh. 9 : 4); these must necessarily have been skin-bottles. Thus, too, according to Matt. 9 : 17, men do not put

Skin-Bottle.

new and fermenting wine into old skin-bottles, for fear of their bursting. A passage apparently contradictory to this is the word of Elihu (Job 32 : 19), "My belly is as wine which hath no vent; it is ready to burst like *new* bottles." He may be supposed to say that, although new wine is not apt to burst new skins, yet it may do even this when there is no vent and the fermentation is powerful; so with me, my impatience to utter the fullness of my mind is so great that I am ready to burst. In Ps. 119 : 83, David compares himself to a bottle in the smoke. A skin-bottle hung up and exposed to the smoke of an Arab tent would become dingy and shriveled, and so would properly represent the appearance of one who, by distress, had become sadly altered. Bottles of earthenware are also spoken of (Jer. 19 : 1, 10). Metaphorically, the clouds are called "the bottles of heaven" (Job 38 : 37) and by a beautiful figure the "tears" of suffering

saints are represented as preserved in the treasure-bottle of Jehovah (Ps. 56 : 8).

Bow. See ARMS, ARMOR.

Bow, Rainbow. See RAINBOW.

Bow'els are often spoken of in the Scriptures as the seat of certain emotions, and as we speak of the *heart*. Thus "bowels of mercies" (Col. 3 : 12), "bowels of compassion" (1 John 3 : 17). Sometimes, also, the bowels are made the seat of wisdom and understanding (Job 38 : 36; Ps. 51 : 10; Isa. 16 : 11).

Bow'ing. As an attitude indicative of respect and reverence, bowing was in use from the earliest times (Gen. 23 : 7; 33 : 3; 43 : 28), and is still in use among

Three Postures in Bowing.

the peoples of the East. The attitude is more or less profound, in accordance with the dignity and station of the person saluted and the feeling of homage in the person saluting. Before the great and noble, Eastern people of to-day incline themselves almost to the earth; before princes and kings, they prostrate themselves at full length upon the ground. Similar were the customs of the ancient Hebrews (Ex. 4 : 31; 1 Sam. 24 : 8; 1 Kings 1 : 53; 2 : 19). In addition to its use as a gesture of courtesy, bowing is frequently mentioned in Scripture as an act of adoration to idols (Josh. 23 : 7; Judg. 2 : 19; 2 Kings 5 : 18; Isa. 44 : 15, 17, 19; 46 : 6), and also to the supreme God (Josh. 5 : 14; Ps. 95 : 6; Mic. 6 : 6; Eph. 3 : 14).

Box Tree. This tree is mentioned but twice in Scripture—in Isa. 41 : 19 and 60 : 13. The Hebrew name for it has the sense of *erectness, tallness*. The Talmudical and Jewish writers generally are of opinion that the box tree is intended, but the more probable opinion identifies it with the *sherbîn*, a species of cedar.

Boz'rah [*enclosure*]. In most of the passages in which this place is mentioned it is referred to as a city of Edom, as in Isa. 34 : 6; 63 : 1, but in Jer. 48 : 24 it is represented as a city of Moab. This has given rise to the question whether there were not two places of the same name. Some critics contend that but one place is intended, and that the seeming reference to two places has been occasioned by that change of masters which war so often brings about. The weight of opinion, however, inclines to the existence of two places bearing the same name—the one in Edom, the modern *el-Busaireh*, a village of about fifty houses standing on a height south-east of the Dead Sea and halfway between the sea and Petra; the other, the modern *Busrah*, in Hauran, the *Bostra* of the Greeks and Romans, situated in an open plain some sixty miles south of Damascus, and once, as evidenced to-day by extensive ruins, a city of considerable note.

Bracelet, an ornament for the wrist worn by both sexes, but particularly by women (Gen. 24 : 30; 38 : 18). Similar ornaments were worn on the arm above the elbow and on the ankle. Layard says of the Assyrian kings: "The arms were encircled by armlets and the wrists by bracelets." Representations of bracelets worn by the Egyptians, and most likely by the Hebrews, are found on the tombs at Thebes.

Bram'ble. This word is not the representative of a trailing plant, but of a thorny shrub. Such shrubs are abundant in Palestine (Judg. 9 : 14, 15; Luke 6 : 44). See THORNS and THISTLES.

Branch. As trees in Scripture often denote great men and princes, so branches, boughs, sprouts, plants, denote their offspring. In conformity with this mode of speaking, Christ, in respect of his human nature, is styled "a rod out of the stem of Jesse, and a branch out of his roots" (Isa. 11 : 1). He is styled also THE BRANCH in Zech. 3 : 8. As only a vigorous tree can send forth vigorous branches, a branch is used as a general symbol of prosperity (Job 8 : 16). The rejection of the Jews is compared to branches broken off (Rom. 11 : 17, 21). "Putting the branch to the nose" was a ceremonial act in the worship of the ancient fire or sun-worshipers, and is referred to by the prophet Ezekiel (8 : 16, 17).

Brass [*the shining* or *hard* or *strong*]. The Hebrew word rendered thus in our English Bible is not brass, but most generally *copper*, sometimes *bronze*, a compound of copper and tin (Deut. 8 : 9; 33 : 25; Job 28 : 2). Copper was known at a very early period (Gen. 4 : 22), and bronze is frequently found in ancient tombs. In figure the word *brass* is used to symbolize strength (Mic. 4 : 13), obstinacy (Isa. 48 : 4) and baseness (Jer. 6 : 28). The "fine brass" of Rev. 1 : 15; 2 : 18 is a brilliant compound, probably of gold and silver, like the famous "Corinthian brass."

Brav'e-ry, a term used in our English Version only in its early sense of *finery* (Isa. 3 : 18).

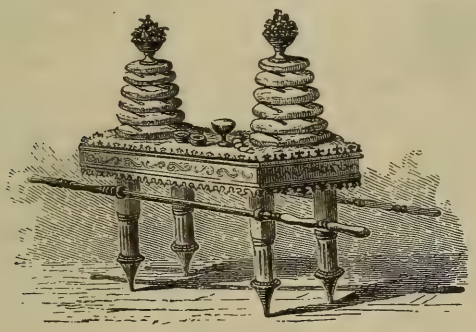
Brawl'er, a quarrelsome man (1 Tim. 3 : 3; Tit. 3 : 2).

Bray, the peculiar cry of an ass (Job 6 : 5). It means also to beat to pieces in a mortar (Prov. 27 : 22). Braying in a mortar is a punishment still in use among Oriental nations.

Bra'zen Ser'pent. See SERPENT.

Bread. The first mention in the Scriptures of the preparation of bread as an article of food is in Gen. 18 : 5, 6, where Abraham, offering refreshment to the three angels on the plain of Mamre, proposes to "fetch a morsel of bread," and hastens into Sarah's tent to say to her, as the mistress of his household, "Make ready quickly three measures of fine meal (wheaten flour), knead it, and make cakes upon the hearth." The cakes thus quickly made were obviously unleavened, but the use of the word *unleavened* in the account of Lot's entertainment of two angels immediately succeeding the interview with Abraham (Gen. 19 : 3) implies that in those early times the two great classes of bread, leavened and unleavened, were known and used. The best bread was made of wheat, which, after being ground, produced the "flour" or "meal" (Judg. 6 : 19; 1 Sam. 1 : 24; 1 Kings 4 : 22; 17 : 12, 14), and when sifted the "fine flour" usually employed in the sacred offerings (Ex. 29 : 40; Lev. 2 : 1; Ezek. 46 : 14) and in the meals of the wealthy (1 Kings 4 : 22; 2 Kings 7 : 1; Ezek. 16 : 13, 19; Rev. 18 : 13). The process of making bread was as follows: The flour was first mixed with water, or perhaps milk; it was then kneaded with the hands in a small wooden bowl or "kneading-trough" until it became dough (Ex. 12 : 34, 39; 2 Sam. 13 : 3; Jer. 7 : 18; Hos. 7 : 4). When the kneading was completed, leaven was generally added, but when the time for preparation was short it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouin. The leavened mass was allowed to stand for some time (Matt. 13 : 33; Luke 13 : 21). The dough was then divided into round cakes (Ex. 29 : 23;

Judg. 7 : 13; 8 : 5; 1 Sam. 10 : 3; Prov. 6 : 26), not unlike flat stones in shape and appearance (Matt. 7 : 9), and these cakes were baked in an oven heated with wood (1 Kings 17 : 12; Isa. 44 : 15) or dried grass and flower-stalks (Matt. 6 : 30). The cakes when eaten were broken, and not cut with a knife. From this circumstance arose the familiar expression "breaking of bread," signifying to take a repast (Luke 24 : 35). Breaking of bread also denotes the celebration of the Lord's Supper (Acts 2 : 42). Bread was baked in the ashes, on the hearth, on metal plates and in ovens. The Arabs, from scarcity of fuel, sometimes bake their bread with fires made of cow-dung (Ezek. 4 : 15), but oftener with the dung of camels and asses. The "cracknels" mentioned in 1 Kings 14 : 3 were a hard kind of biscuit.

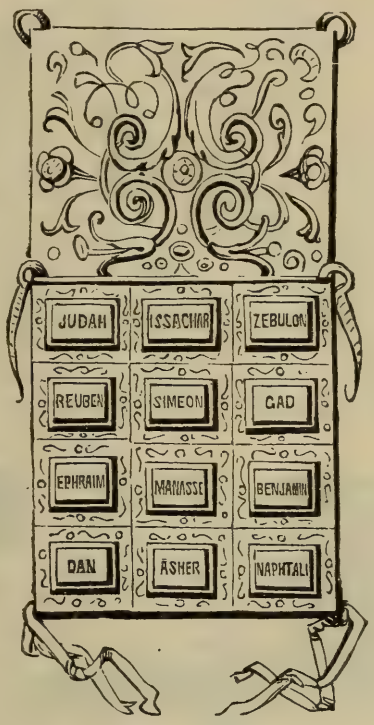


Shew-Bread.

The SHEW-BREAD, or *bread of the presence*, is described in Lev. 24 : 5–9. It was presented every Sabbath day before the Lord, the stale loaves being removed as the fresh ones were laid on the table. It was not lawful for any but the priests to eat of it (Matt. 12 : 4).

Breast'plate, a term applied in our English Version to two very different pieces of equipment.

1. SACERDOTAL.—This was a beautiful part of the dress of the Jewish high priest, covering his breast and composed of richly embroidered cloth, in which were set, in four rows, twelve precious stones, whereon were engraved the names of the twelve tribes of Israel (Ex. 28 : 15–29; 39 : 8–21). It was suspended to the neck by



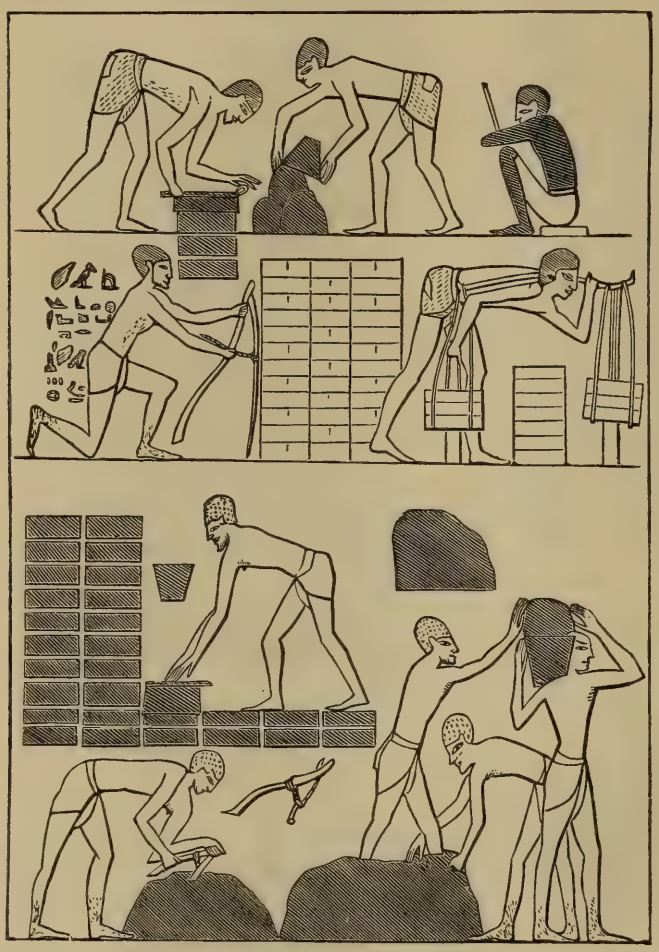
Breastplate.

rich chains of gold. In wearing it the high priest became, in a certain sense, the representative of the tribes of Israel in his holy ministrations, and was thus a type of Christ, the great High Priest, who, in his continual intercession for his people, carries their names on his heart.

2. MILITARY.—This was a piece of defensive armor. See ARMS, ARMOR.

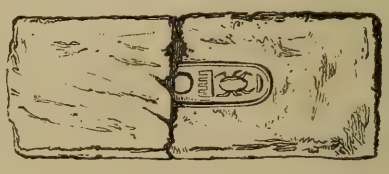
Brick, a kind of artificial stone made of baked clay. The art of brickmaking dates from the earliest times (Gen. 11 : 3), and was probably the invention of the ancient inhabitants of the alluvial plain of Shinar. The bricks of Babylon were commonly burned in kilns, but those of Nineveh and Egypt, because made with straw to prevent cracking, were universally sun-dried. Most of the Babylonian

bricks now found bear the name inscribed in cuneiform characters of Nebuchadnezzar, whose buildings doubtless replaced



Egyptian Brickmaking.

those of an earlier age. A similar custom of stamping bricks with the name of the monarch in whose reign they were made existed in Egypt, and Wilkinson states that there have been discovered more bricks bearing the name of Thothmes III. (a Pharaoh who reigned a short time before the Exodus) than of any other period. Lately-discovered and recently-deciphered monuments of the reign of Thothmes III. furnish abundant illustrations of the hard bondage of the Hebrews in Egypt. Brickmaking, as the work of prisoners and slaves, and as the source whence came the material for the building of temples and storehouses, is in every stage of the work vividly pictured on walls. Some of the unfortunate workers carry water in jugs from the tank hard by; others knead and cut up the loamy earth; others, again, by the help of a wooden form, make the bricks or place them carefully in long rows to dry. Overseers urge the workers to complete their tasks; one of these overseers is represented as speaking to the workers thus: "The stick is in my hand; be not idle." The ancient Egyptians esteemed brickmaking an unhealthy and exhausting employment, and accordingly imposed it upon captives and slaves. In common with other captives, the Israelites in Egypt were forced to make bricks (Ex. 1 : 14; 5 : 6–19), and were so cruelly oppressed that "their cry came up unto God" (Ex. 2 : 23), and Moses was sent to bring them out of the house of bondage (Ex. 3 : 7–10). The Egyptian monuments of the period contain many representations of light-colored bondsmen en-



Brick stamped with Name of Thothmes III.

gaged in brickmaking, who, possibly, were Hebrews, but who, if not Hebrews, resem-

bled closely God's ancient people in servitude and suffering.

As to the use of bricks by the Hebrews in Palestine, the notices in Scripture are very slight. The brick-kiln is referred to in David's time (2 Sam. 12 : 31), and Isaiah complains that the people built altars of brick instead of unhewn stone, as directed by the Law (Isa. 65 : 3; Ex. 20 : 25).

Bride, Bride'groom. See MARRIAGE.

Bri'ers. See THORNS and THISTLES.

Brig'an-dine, a coat-of-mail (Jer. 46 : 4; 51 : 3). See ARMS, ARMOR.

Brim'stone [*burning-stone*], the old English designation of sulphur, a highly inflammable mineral found in the neighborhood of volcanoes, and one of the ingredients used in the manufacture of gunpowder. With fire and brimstone God destroyed the cities of Sodom and Gomorrah (Gen. 19 : 24). It is used as a symbol of desolation: "brimstone shall be scattered upon his habitation" (Job 18 : 15; Deut. 29 : 23). In India they still designate a barren and arid soil as a place of brimstone. It is also used to express great suffering and pain (Ps. 11 : 6). It is descriptive, too, of the torments of hell (Rev. 21 : 8).

Brook, the rendering in our Authorized Version of four Hebrew words—the first denoting a violent torrent sweeping through a mountain-gorge (Ps. 42 : 1); the second, an Egyptian word applied to the Nile or to the canals by which Egypt was watered (Isa. 19 : 6, 7, 8); the third, occurring but once and signifying a "rivulet" or small stream of water (2 Sam. 17 : 20); the fourth, a term applied to the dry torrent-bed and rendered "valley" (Num. 21 : 12; Judg. 16 : 4), and to the torrent itself (1 Kings 17 : 3).

Brother. The Hebrew word thus rendered in our Authorized Version is used in various senses in the Old Testament: 1. Any kinsman, and not a mere brother; for example, nephew (Gen. 14 : 16), husband (Song 4 : 9); 2. One of the same tribe (2 Sam. 19 : 12, 13); 3. Of the same people (Ex. 2 : 11), or even of a cognate people (Num. 20 : 14); 4. An ally (Amos 1 : 9); 5. Any friend (Job 6 : 15); 6. One of the same office (1 Kings 9 : 13); 7. A fellow-man (Lev. 19 : 17); 8. Metaphorically of any similarity, as in Job 30 : 29. The Greek word rendered "brother" in the New Testament has a similar range of meanings.

Bruit, an old word meaning a report or rumor (Jer. 10 : 22; Nah. 3 : 19).

Buck'ler. See ARMS, ARMOR.

Buf'fet, to beat, to harass (1 Cor. 4 : 11; 2 Cor. 12 : 7).

Build. This word, with its derivatives, is used frequently in a figurative sense. For example, the saints are built on Christ as the true foundation (Col. 2 : 7; Eph. 2 : 20); the people of God are built on faith (Jude 20); the apostles are called wise master-builders (1 Cor. 3 : 10); to build up the walls of Jerusalem is to give security and strength to the Church (Ps. 51 : 18). In its figurative use, therefore, it denotes security, enlargement, successful enterprise.

Bul [*products* or *fruit*], the eighth month of the Jewish sacred year reckoning and second of their civil, corresponding to our October or November (1 Kings 6 : 38).

Bull, Bul'lock. These terms, used synonymously with "ox," "oxen," in our Authorized Version, represent several Hebrew words which may be thus described: 1. The most common word (*bakar*) is properly a generic name for horned cattle when of full age and fit for the plough. It is rendered sometimes *bullock* (Isa. 65 : 25), sometimes *cow* (Ezek. 4 : 15) and sometimes *oxen* (Gen. 12 : 16). 2. The next most common word (*shôr*) embodies the idea of *size,* and is used interchange-

ably with *bakar* for domestic cattle in a generic sense (Gen. 32 : 5, 7; Ex. 22 : 1; 1 Kings 1 : 9, 19). 3. Another word (*par*) is extensively employed, especially in the

Syrian Bull.

directions for sacrifices, and appears to mean specifically a young bull or one in the prime of his vigor—a "bullock," but not emasculated (Gen. 32 : 15; Ps. 22 : 12). 4. Still another word (*abbir'*) has the general sense *strong*, and describes those ferocious, semi-wild bovine races which roamed through the forest-pastures of Western Asia (Ps. 50 : 13; 68 : 30; Isa. 34 : 7; Jer. 50 : 11). 5. The word (*to*) rendered "wild bull" in Isa. 51 : 20 is rendered "wild ox" in Deut. 14 : 5, and is supposed to have been one of the larger species of antelope, taking its name from its *swiftness*. The term "bulls" is figuratively used to denote ferocious and powerful enemies. David compares his enemies to the bulls of Bashan, which, from being full fed in their rich pastures, exhibited great strength and ferocity (Ps. 22 : 12).

Bul'rush, a species of reed growing in the marshy places of the Nile—the *papyrus*, out of the bark of which the ancient *paper* was made. The little ark in which Moses was exposed in the river by his mother was made of this material (Ex. 2 : 3). The bulrush grew to the height of ten or twelve feet, and was easily bowed by the wind; hence hanging down the head in token of sorrow is compared to the bending of the bulrush (Isa. 58 : 5). See Reed.

Bun'dle. Things bound together constitute a bundle. Thus bundles of tares represent the wicked gathered together to be cast into hell (Matt. 13 : 30). The soul bound up in the bundle of life denotes its being secured and preserved (1 Sam. 25 : 29).

Bur'den. The word in Hebrew thus rendered means a *lifting up;* that is, of the voice. It is used in prophecy to indicate the prediction of heavy judgments; thus the burden of Moab (Isa. 15 : 1), the burden of Damascus (Isa. 17 : 1), the burden of Egypt (Isa. 19 : 1).

Bur'ial. In this article will be presented a brief notice of the ancient treatment of the dead.

1. When a person died, immediate preparations were made for the burial, which was hastened in consequence of the heat of the climate. The eyes being closed, the near relatives affectionately kissed the corpse. The ceremony of closing the eyes by a near kinsman is referred to in Gen. 46 : 4; and in Gen. 50 : 1 we are told that when Jacob died "Joseph fell upon his father's face, and wept upon him and kissed him." The corpse was then washed with water and laid in an upper room (2 Kings 4 : 21; Acts 9 : 37). Then the body was wrapped round with many folds of linen, and the head bound up in a separate napkin, as in the case of Lazarus (John 11 : 44). So also in the burial of our Lord (John 20 : 6, 7).

2. Embalming the Body.—Among the Egyptians the process of embalming the dead was committed to a particular class of persons, whose office was deemed sa-

cred. The internal and soft parts of the body were removed, and the cavities filled with aromatic spices. Many folds of linen were wrapped round the body, enveloping it entirely, and were glued together with a gum, over which rich perfumes were spread. The body thus embalmed was placed in a carved and painted mummy-case or coffin. These preparations corresponded to the wealth of the deceased,

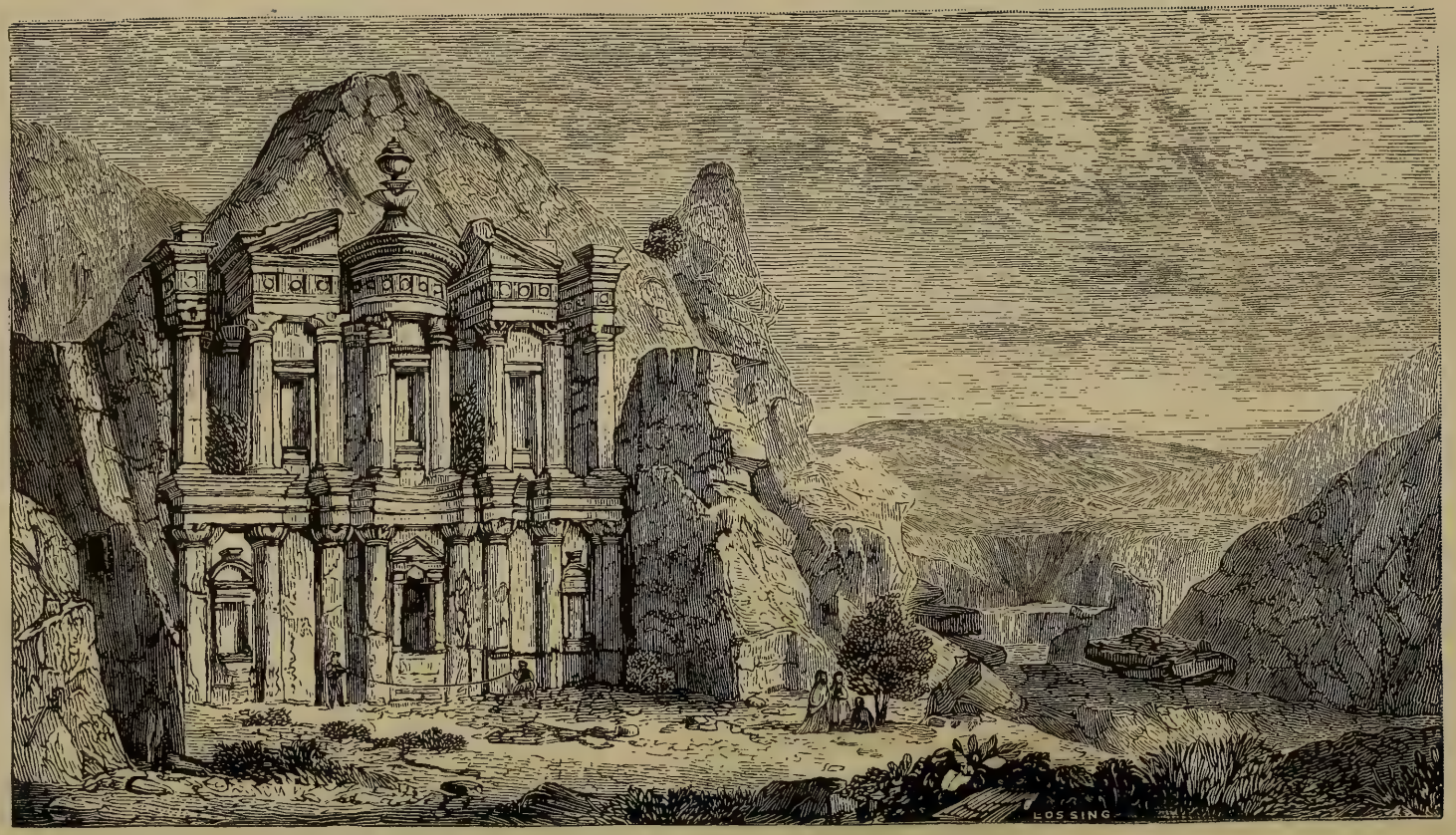
Mummy and Mummy-cases.

and they were often very costly. The body of Jacob was thus embalmed in Egypt (Gen. 50 : 2, 3). The Hebrews, it would seem, did not adopt this very difficult and expensive mode of embalming, but a simpler though less efficacious one. They wrapped the body in spices, which would retard the progress of decay. Thus, Nicodemus and Joseph of Arimathea brought the most costly spices, with which in linen clothes they wound up the body of Jesus (John 19 : 38–40).

3. Mourning for the Dead.—The death of friends was attended with great lamentation and wailing, as in the case of the daughter of Jairus (Mark 5 : 38). Grief was sometimes expressed by shaving the head and plucking out the hair of the head or beard (Ezra 9 : 3 ; Job 1 : 20 ; Jer. 7 : 29), but cutting the flesh, a custom associated with idolatrous practices, was strictly prohibited (Lev. 19 : 28). It was an abuse of this natural custom of expressing grief at the death of friends that hired mourners were employed to increase the appearance of it (Jer. 9 : 17 ; 2 Chron. 35 : 25). A more sincere grief was evidenced in rending the clothes and sitting in sackcloth (Gen. 37 : 34). It does not appear that any period was fixed for the continuance of this mourning. The mourning for Jacob was threescore and ten days before he was carried to the place of sepulture, and seven days in addition (Gen. 50 : 3, 10). That for Moses and Aaron was each thirty days (Num. 20 : 29 ; Deut. 34 : 8). It was customary also to go to the grave of a deceased friend to mourn there, as in the case of Mary weeping for her brother Lazarus (John 11 : 31). See Mourning.

4. Carrying to the Grave.—The dead body was not usually placed in a coffin, although sometimes coffins were used, especially for the rich (Gen. 50 : 26), but, enveloped in its grave-clothes, it was laid on a bier or bed, and thus carried to the grave. It would seem that Lazarus was not enclosed in a coffin, for at the command of our Lord he came forth "bound hand and foot with grave-clothes" (John 11 : 44). Thus, too, the son of the widow of Nain at the command of Jesus sat up on the bier (Luke 7 : 14, 15). The funeral procession was composed of relatives and friends. When the widow of Nain was following her son to the tomb "much people of the city were with her" (Luke 7 : 12).

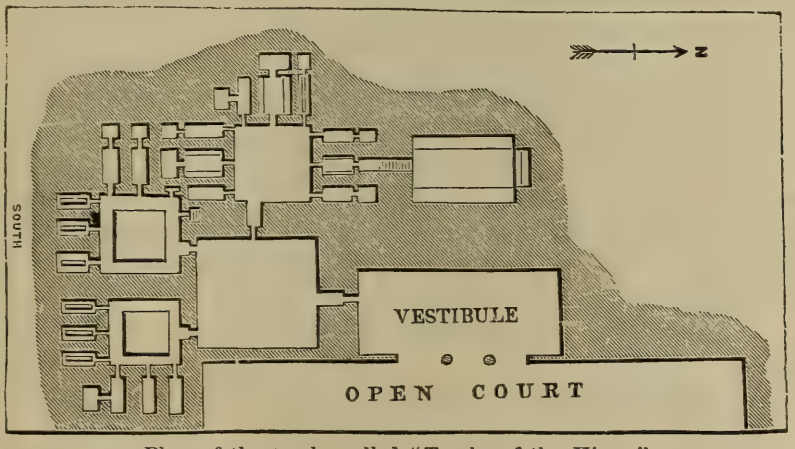
5. Places of Burial.—The places of sepulture among the Jews, with the exception of those for the royal family and persons of distinction, were always beyond the limits of cities. Affection for the dead prompted the desire for family burying-places. Abraham manifested this desire in his treaty with the sons of Heth for the cave of Machpelah (Gen. 23 : 20), and



Rock-hewn Tomb at Petra.

Jacob evinced the strength of the feeling when he charged his sons to bury him with his fathers (Gen. 49 : 29–31). To be left unburied was esteemed a great calamity (Ps. 79 : 2, 3; Isa. 14 : 20). Various were the situations selected for tombs. Deborah was buried beneath an oak (Gen. 35 : 8); Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried in a cave (Gen. 49 : 31); Manasseh in his own garden (2 Kings 21 : 18); our Lord in a tomb excavated from the solid rock (Matt. 26 : 60). An ordinary rock-hewn tomb was a cavern about nine feet square, or nine feet by twelve feet, from three sides of which were recessed longitudinally several shelf-like vaults, each large enough for a corpse. On the fourth or front side the cavern was approached through a small open covered court or portico, of a size to receive the bier and bearers. The entry from this court to the cavern and vaults was closed by a large round stone set in a groove and capable of being rolled. Many rock-hewn tombs are still to be seen in Palestine, especially around Jerusalem. Of the tombs in the neighborhood of Jerusalem, the "Tombs of the Kings" are quite celebrated, and in their structure quite remarkable. They are excavated out of the rock. The traveler passes through a low arched doorway into a court ninety-two feet long by eighty-seven feet wide. On the western side is a vestibule or porch thirty-nine feet wide. The open front was supported by two columns in the middle. Along the front extend a deep frieze and cornice, the

Rolling away the Stone.



Plan of the tombs called "Tombs of the Kings."

former richly ornamented. At the southern side of the vestibule is the entrance to the tomb. The first room is a mere antechamber, eighteen and a half feet by nineteen feet. On the south side are two doors leading to other chambers, and on the west, one. These three chambers have recesses running into the rock at right angles and intended for bodies.

Sepulchres were sometimes distinguished by a column. Thus, Jacob erected a pillar over the grave of Rachel (Gen. 35 : 20). It was a practice with the Jews to adorn their tombs (Matt. 23 : 29), and sometimes to whiten them (Matt. 23 : 27). This latter custom was intended, it is thought, to warn persons coming to the feasts at Jerusalem not to contract ceremonial defilement by too near approach to the dead. Sepulchres were, as they still are in the East, situated without the precincts of cities.

Burnt-Offering. See OFFERING.

Bush. The Hebrew word thus rendered in our Authorized Version occurs only in those passages which refer to Jehovah's appearance to Moses "in the flame of fire in the bush" (Ex. 3 : 2, 3, 4; Deut. 33 : 16). It has commonly been associated with the thorny acacia of the Sinaitic peninsula, but it more properly designates a brier or bramble.

Bushel (Matt. 5 : 15). The word so translated here and in parallel passages (Greek, *modios*) was a dry measure of nearly one peck.

But'ler, an officer in the house of a king or noble, who had the charge of his entertainments, and who acted as cup-bearer in furnishing the wine at feasts (Gen. 40 : 21).

But'ter. In most instances in which butter is referred to in Scripture, curdled milk of a cheesy consistence is to be understood (Gen. 18 : 8; Judg. 5 : 25; Job 20 : 17). Indeed, it may be doubted whether it denotes butter in any place besides Deut. 32 : 14 and Prov. 30 : 33. All the other texts will apply better to curdled milk than to butter. And yet butter, in the sense which we associate with the word, was known to the Hebrews, as it is at present known to the Arabs. Hasselquist describes thus the method which, in making butter, the Arab women employ: "They made butter in a leather bag, hung on three poles erected for the purpose in the form of a cone, and drawn to and fro by two women." The butter of the Arabs, having the consistency of lard, and of the same color, is usually rancid and quite unpalatable to foreigners, but the natives of the wilderness eat it in large quantities and with relish. It is eaten with bread; not spread out thinly over the surface as with us, but taken in mass with the separate morsels of bread. The butter of the Hebrews was sometimes clarified and preserved in skins or jars, as at the present day in Asia, and when poured out it resembled rich oil (Job 20 : 17). Butter and honey were used together, and were esteemed among the richest productions of the land (Isa. 7 : 15). The Arabs of the present day account cream or new butter mixed with honey a principal delicacy.

Butter in abundance was an evidence of prosperity. Thus, Job, in expressing the abundance which once was his, says, "I washed my steps with butter" (Job 29 : 6).

Buz [*contempt*], the second son of Milcah and Nahor (Gen. 22 : 21). Elihu "the Buzite" (Job 32 : 2) was probably a descendant of Buz. Judgments are denounced upon the tribe of Buz by Jeremiah (25 : 23), who, as he connects them with Dedan and Tema, apparently locates the tribe in Arabia Deserta. Some connect the territory of Buz with the Roman fort *Busan;* others with *Basta* in Arabia Petræa.

C.

Cab [*hollow*], a measure for things dry, mentioned in 2 Kings 6 : 25. Its capacity is estimated to be nearly *two quarts*, English measure.

Cab'ins [*cells*]. The word thus rendered in our English Version occurs in Jer. 37 : 16, and refers to vaults or arched apartments within a dungeon for the separate confinement of prisoners. The idea conveyed is that the prophet suffered the most severe and loathsome imprisonment.

Ca'bul [*displeasing*, or *as vanity*], the name which Hiram, king of Tyre, applied to the district of twenty cities in Galilee which Solomon had given him for services rendered in erecting the temple, and with which he was dissatisfied (1 Kings 9 : 13). Josephus locates this district in the northwest part of Galilee, adjacent to Tyre.

Cæ'sar, a name assumed by or conferred upon all the Roman emperors after Julius Cæsar. It thus became a sort of title, like Pharaoh, and as such is usually applied to the emperors in the New Testament as the sovereign of Judæa (John 19 : 15; Acts 17 : 7), without their distinctive proper names. To the emperor the Jews paid tribute (Matt. 22 : 17; Luke 20 : 22); to him such Jews as were Roman citizens had the right of appeal (Acts 25 : 11; 26 : 32; 28 : 19), in which case, if their cause was a criminal one, they were sent to Rome (Acts 25 : 12, 21), where was the emperor's court. The Cæsars mentioned or alluded to in the New Testament are Augustus (Luke 2 : 1), Tiberius (Luke 3 : 1; 20 : 22), Claudius (Acts 11 : 28), Nero (Acts 25 : 8). Caligula, the successor of Tiberius, is not at all referred to.

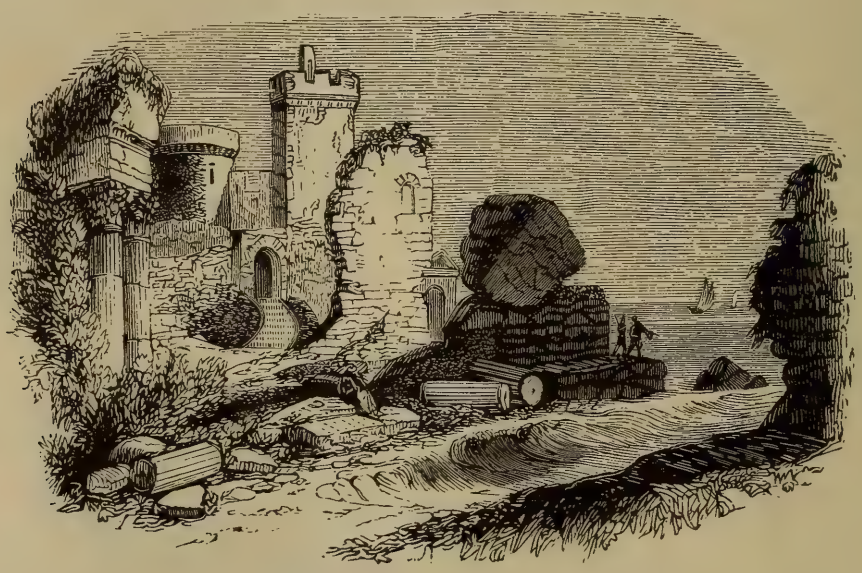
Region about Cæsarea Philippi.

Cæs-a-re'a, the name of two celebrated cities in Palestine.

1. Cæsarea Philippi, a city at the source of the Jordan. Its first name was

Paneas, from the worship of the heathen god Pan. It was greatly beautified by Herod the Great, who built a temple to Augustus. Later, it was enlarged and embellished by Philip the tetrarch, who gave it the name of *Cæsarea*, in honor of the emperor Tiberius Cæsar, adding *Philippi* to distinguish it from Cæsarea on the Mediterranean. Later still, Agrippa II. made some extensive improvements and called it *Neronias*, in honor of the emperor Nero. But the oldest name survived and still survives in the modern *Banias*. Its site, on an elevated plain, where one of the sources of the Jordan gushes in a profuse spring from the foot of a rocky hillock, with the snowy crown of Hermon towering seven thousand feet above it, is singularly beautiful and attractive. Its distance from Jerusalem is about one hundred and twenty miles. It was apparently the extreme northern limit of our Lord's travels (Matt. 16 : 13; Mark 8 : 27).

2. CÆSAREA, a city on the Mediterranean, about thirty miles south-west of Acre and fifty-five north-west from Jerusalem. It was built by Herod the Great,



Ruins of Cæsarea Palestina.

who during ten years spared no expense to make it a city of equal splendor and strength. In the reigns of Herod the Great and Herod Agrippa it was the capital of Judæa; under the government of Rome it was the residence of the Roman procurator. Now it is, as for generations it has been, a desolation. Its extensive ruins bear the modern Arabic name *Kaisariyeh*, but their only inhabitants are wild beasts and reptiles. In the Acts of the Apostles, Cæsarea is very frequently alluded to. It was the residence of Philip the Evangelist (Acts 8 : 40; 21 : 8, 16) and of Cornelius (10 : 1, 24; 11 : 11). It was the scene of Herod Agrippa's death (12 : 19). It was visited by Paul (9 : 30; 17 : 22) and by Peter (10 : 24). It was especially the scene where, before Felix, Paul reasoned of righteousness, temperance and judgment to come, and where, subsequently, in the presence of Festus the procurator and Agrippa the king, Paul made his noble defence (Acts 24 and 26).

Cage. The Hebrew term thus ren-

dered in Jer. 5 : 27 is more properly a *trap* in which decoy-birds were placed. In Rev. 18 : 2 the Greek term thus rendered means a prison.

Cai'a-phas [*depression*], called by Josephus *Joseph Caiaphas*, was high priest of the Jews in the reign of Tiberius Cæsar, at the beginning of our Lord's public ministry (Luke 3 : 2), and also at the time of his condemnation and crucifixion (Matt. 26 : 3, 57; John 11 : 49; 18 : 13, 14, 24, 28; Acts 4 : 6). He was son-in-law of Annas, who had formerly been high priest, and who, after his deposition from the office, possessed great influence and control in sacerdotal matters. Two years after our Lord's crucifixion Caiaphas himself was deposed from the high priesthood.

Cain [*possession*], the first-born child of Adam and Eve, the first-born child of the human race, the first murderer and the first fratricide. The historical facts in his life are recorded in Gen. 4, and are briefly these: He followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled "from the presence of the Lord" and "from the face of the earth," and made "a fugitive and a vagabond;" he settled in the land of Nod, on the east of Eden, and built a city which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were remarkable. To Cain occasional references are made in the New Testament (Heb. 11 : 4; 1 John 3 : 12; Jude 11). All the Scripture accounts agree in representing him as proud, petulant, morose, malicious, revengeful, wicked. See ABEL.

Cai'nan [*possessor* or *smith*], the fourth antediluvian patriarch, eldest son of Enos. He died at the age of nine hundred and ten (Gen. 5 : 9–14). The name occurs again in Luke 3 : 36 as the son of Arphaxad and grandson of Shem. As, however, it is not found in the Hebrew text, but only in the Septuagint, it is commonly accounted an unreliable addition to our Lord's genealogy.

Ca'lah [*strength* or *toughness*], one of the most ancient cities of Assyria (Gen. 10 : 11), twenty miles south of Nineveh. Rawlinson regards the site as marked by the *Nimrûd* ruins, and the city itself as at one time the capital of the empire.

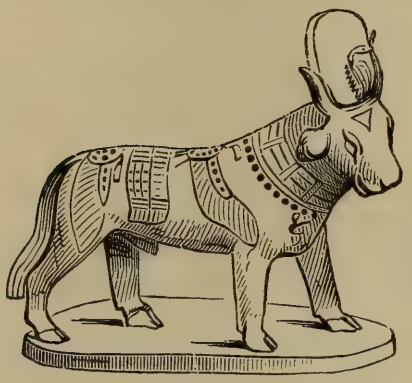
Cal'a-mus (thus called in Song 4 : 14 and Ezek. 27 : 19; SWEET CALAMUS in Ex. 30 : 23; SWEET CANE in Isa. 43 : 24; Jer. 6 : 20), a plant which is thought to be identical with the *Acorus calamus* of Linnæus, which has a rush-like stem, and which, when bruised, is exceedingly fragrant. It grows in moist places in Egypt and Judæa. It was an article of Syrian commerce and an ingredient in the richest perfumes.

Cal'dron, a vessel for boiling flesh, either for ceremonial or domestic use (Job 41 : 20; 1 Sam. 2 : 14; 2 Chron. 35 : 13; Mic. 3 : 3).

Ca'leb, the son of Jephunneh, of the tribe of Judah (Num. 13 : 6). He was commissioned by Moses, in company with Joshua and ten others, to explore the Promised Land, and to report what they should see. On their return Caleb and Joshua gave a most favorable report of the land, but the other ten gave such a discouraging account of the difficulties which would have to be surmounted before the land could be possessed that the people rebelled against Moses and determined to proceed no farther. For this inexcusable unbelief God signally punished them by decreeing that none over twenty years of age should enter into the Promised Land, and that their whole generation should die in the wilderness except Caleb and Joshua (Num. 13, 14). Forty-five years afterward Caleb came to Joshua

and claimed as his portion the land of the Anakim or the hill-country around Hebron (Josh. 14 : 6–16). His claim was immediately granted, and was quickly made good by the expulsion of the ancient owners.

Calf. The calf was an object of idolatrous worship among the Egyptians, and with this worship the Hebrews whom Moses led from Egypt must have been familiar. In Ex. 32 : 4 we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf to represent the gods which brought Israel out of Egypt. This calf was perhaps a wooden figure plated with gold, a process which is known to have existed in Egypt. To punish the apostasy, Moses burnt the calf, and then grinding it to powder scattered it over the water, which he made the people drink. Of the three kinds of sacred bulls worshiped in Egypt, Apis, Basis and Mnevis, Sir G. Wilkinson fixes on the latter, the representative of the sun, as the prototype of the golden calf. This figure of Mnevis was subsequently set up by Jeroboam, the first king of the divided kingdom of Israel, at Dan and at Bethel. The calf at Dan was carried away by Tiglath-pileser, and that at Bethel ten years after by his son, Shalmaneser.



The Egyptian Apis.

As calves were prominent among the animals offered in sacrifice, by a bold figure of speech "the calves of our lips" denoted the offering of praise and thanksgiving (Hos. 14 : 2).

Call, Calling. The Hebrew and Greek words thus rendered in our Authorized Version contain the same root as their English equivalents, and are used in the following senses: 1. To give a name (Gen. 1 : 5; 2 : 19; Luke 1 : 13, 31); 2. To cry to another for help, hence to pray (Gen. 4 : 26; Acts 2 : 21); 3. To speak to any one in order that he may come or go anywhere (Judg. 16 : 25; Mark 1 : 20); 4. To send for (1 Sam. 16 : 3; Matt. 2 : 7); 5. To summon authoritatively (Isa. 48 : 13; Rom. 4 : 17); 6. To invite (Prov. 1 : 24; Rev. 19 : 9); 7. To appoint (Isa. 51 : 2; Heb. 5 : 4). The most important sense of the words is that which expresses God's call in the gospel to the souls whom he chooses to become the heirs of salvation. This call or calling is according to God's purpose (Rom. 8 : 28–30; 2 Tim. 1 : 9), is sovereign (1 Cor. 1 : 26–28), is high and heavenly (Phil. 3 : 14; Heb. 3 : 1), is holy (2 Pet. 1 : 3), and is certain to issue in eternal life (Rom. 11 : 29; 1 Tim. 6 : 12).

Cal'neh [*stronghold of Anu*], a city built by Nimrod in the land of Shinar or Babylonia (Gen. 10 : 10). It is probably the same with Calno (Isa. 10 : 9) and Canneh (Ezek. 27 : 23). Its site is supposed to have been on the left bank of the Euphrates, sixty miles south-east of Babylon. It is considered to be identical with the modern *Niffer*, where extensive ruins exist.

Cal'va-ry [*a bare skull*], the place where our Lord was crucified (Luke 23 : 33). Its name is the Latin equivalent of the Hebrew *Golgotha*. It was so named either because it was the place of public execution, or because it was a bare round spot resembling a skull in shape. Its locality is much disputed, and perhaps will never be determined. Since it was outside the city gate (Matt. 27 : 32; Heb. 13 : 12),

yet near the city (John 19 : 20), near a public road (Mark 15 : 21; Luke 23 : 26), and near Joseph's garden (John 19 : 41), the topographical evidence against the identification of its site with that of the modern Church of the Holy Sepulchre is apparently very strong. The whole question, so far as the Church of the Holy Sepulchre is concerned, turns upon the precise location of the city-walls at the time our Lord was crucified. If at that time the site of the church were *inside* the city-walls, as it is to-day and has been for generations, then it could *not* have been the spot of the crucifixion. But were we certain that the site of the church was not the site of the crucifixion, we should still be unable to determine the actual site. Arguments more or less plausible for three other sites are pressed by their respective advocates: for a promontory of land projecting south-eastwardly into the Kidron Valley, a short distance above Gethsemane; for a locality on the north of Jerusalem, not far from the Damascus gate, above the Grotto of Jeremiah; and for a spot on Mount Moriah. Careful observations of the rock-levels of Jerusalem and military considerations bearing on the location of the ancient second wall of the city seem to justify the conclusion that the site of the Church of the Holy Sepulchre is not, and could not have been, Calvary. The real site of Calvary will, perhaps, never be determined, but of the four sites named we incline to the one above the Grotto of Jeremiah, which is a rounded knoll with a precipice on its south side; it was the ancient place of execution, and is still denominated "the Place of Stoning."

Cam'el. The Hebrew term *gamal* is almost the same in pronunciation with the English word *camel*, and, according to Gesenius, has the sense of *carrier*. Of the animal there are two species—the Bactrian camel, which has two humps or protuberances on its back, and the Arabian camel or dromedary, which has a single hump. Of this latter species there are two races: the one of very strong frame and slow pace, used chiefly for carrying burdens; the other of lighter form and much fleeter, used for the saddle with single riders. Their adaptation for desert life is striking evidence of the wisdom of Providence. Without them there could be no traveling or commerce across those

The Camel.

extended and arid plains, and hence they have been appropriately styled "the ships of the desert." They are endowed with strength and docility to fit them for the service of man. Their structure too, especially the conformation of the cushioned foot, enables them to travel through the sands with facility; but in a more especial manner the ease with which they are sustained adapts them for the particular service to which they are called. A pound of dates or barley will suffice one for twenty-four hours, together with the thistles and thorny plants it may snatch up, without stopping, while traveling; and for four or five days together it will endure fatigue and heat without drinking. From Gen. 12 : 16 it is evident that camels were early known to the Egyptians, though no representation of the animal has yet been discovered in the paintings or hieroglyphics. The Ethiopians had "camels in

abundance" (2 Chron. 14 : 15). The queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 Kings 10 : 2). The men of Kedar and of Hazor possessed camels (Jer. 49 : 29, 32). David took away the camels from the Geshurites and Amalekites (1 Sam. 27 : 2; 30 : 17). Job had three thousand camels before his affliction, and six thousand afterward (Job 1 : 3; 42 : 12). All the Scripture notices of camels, indeed, imply that the animal was an important element of the wealth of individual men and of powerful nations.

The camel has a fine hair, which is wrought into beautiful and costly fabrics. Its coarse hair is also woven into garments, which are worn by men whose employments expose them to rough and changeful weather. The raiment of John the Baptist (Matt. 3 : 4) was of this coarse kind, for it is put in opposition to soft raiment (Matt. 11 : 8; Luke 7 : 25).

The expression in Matt. 19 : 24, of a camel passing through the eye of a needle, is a proverbial one, denoting an impossibility. That also in Matt. 23 : 24, of straining at, or *out*, a gnat and swallowing a camel, is of similar import, since it shows the glaring inconsistency of one who, particular about a trifle, is yet not particular about a matter of real moment; who scrupulously strains out of the wine the small unclean gnat, but takes no pains to strain out the huge unclean camel; who is strictly legal in little things, and shockingly lawless in great things.

Ca-me'le-on or **Cha-me'le-on**, a species of lizard of very singular construction and appearance, reckoned in the Levitical Law among unclean animals (Lev. 11 : 30). Its tail is long and prehensile, and, being wound round the branches of trees, assists the animal in retaining its hold. It feeds on insects, which it catches on a long tongue covered with a glutinous substance. It has the curious property of changing its color, which is supposed

The Cameleon.

to result, not from the color of the object on which the animal rests, as is commonly believed, but from the respiratory organs acting upon a transparent skin and on the blood of the animal.

Camp, an *encampment*, whether of troops or nomads, especially of the Israelites in the desert (Ex. 16 : 13); hence also put for *troops* or a *company* itself. Of the Jewish system of encampment the Mosaic books contain a detailed description. From the period of the sojourn in the wilderness to the crossing of the Jordan the twelve tribes were formed into four great armies, which encamped in as many fronts, facing the cardinal points and forming a square, with a great space in the rear, where was placed the tabernacle of the Lord surrounded by the tribe of Levi and the bodies of carriers, by the stalls of the cattle and the baggage. During this time it does not appear that Israel ever had lines of defence thrown up; but in after ages, when only single armies came into the field, it is probable that the castral disposition was not invariably quadrangular, and that the fronts were adapted to the character of the ground and to the space necessary to be occupied. The rear of such positions was enclosed with a line of carts or chariots, which, from the remotest period, was a practice among all the nomad nations of the North.

Cam'phire, mentioned in Solomon's

Song 1 : 14 and 4 : 13, is not the gum camphor of the apothecary, but the cypress plant, the *Lawsonia alba* of botanists and the *henna* of Arabian naturalists. It grows in Egypt, Syria, Arabia and North India, and is from four to six feet high. It resembles the myrtle, has small and beautiful white flowers of a very fragrant odor and hanging in clusters. Oriental ladies are not only partial to the flower for its perfume, but of the dried leaves ground to powder they make a paste with which they dye the nails of their fingers and toes of an orange-brown color.

Ca'na of Galilee [once IN GALILEE], the native place of Nathanael (John 21 : 2) and the scene of two of our Lord's miracles—that of converting water into wine (John 2 : 1–11), and that of curing with a word the nobleman's son who was sick at Capernaum (John 4 : 46–54). Tradition locates the site at the modern village of *Kefr Kenna*, about four English miles north-east of Nazareth, and on the way from Nazareth to the Sea of Galilee. Dr. Robinson preferred the now deserted village of *Kana-el-Jelil*, about eight miles north-east of Nazareth. The Scripture text does not afford facts by which the claims of either can be decisively maintained.

Ca'naan [*lowland*], the fourth son of Ham and grandson of Noah (Gen. 10 : 6; 1 Chron. 1 : 8). He was connected in some unknown way with the transgression of his father (Gen. 9 : 22–27), and brought upon his descendants that doom which Noah predicted, and which in after ages was literally and most arrestingly fulfilled. His posterity was numerous. His eldest son, Zidon, founded the city of that name, and his ten other sons were the fathers of as many tribes dwelling in Palestine and Syria (Gen. 10 : 15–19; 1 Chron. 1 : 13). It is believed that Canaan lived and died in Palestine, which from him was called "the land of Canaan."

Ca'naan, Land of [*low land*], originally peopled by the descendants of Canaan, but subsequently conquered and possessed by the descendants of Abraham. It received its name from its first settler, whose eleven sons became the heads of separate and numerous tribes (Gen. 10 : 15–18). The land of Canaan is designated in Scripture by various other names: 1. The *land of Israel* (1 Sam. 13 : 19), because of the name given by Jehovah to Jacob. 2. The *land of promise* (Heb. 11 : 9), because it was promised to Abraham and his posterity. 3. The *land of the Hebrews* (Gen. 40 : 15), because Heber was an ancestor of Abraham. 4. The *holy land* (Zech. 2 : 12), because it was the residence of God's chosen people. 5. *Palestine* (Ex. 15 : 14), the Greek mode of writing Philistia, the land of the Philistines. At present this and the Holy Land are the most common designations. 6. The *land of Judah* or *Judæa* (2 Chron. 9 : 11). 7. *Immanuel's land* (Isa. 8 : 8).

The precise extent of the country inhabited by the Israelites is not easily determined, in consequence of the variation of the boundaries at different periods of their history. These, however, were its general boundaries: the Mediterranean Sea on the west; the mountains of Lebanon and Syria on the north; Arabia Deserta, land of the Ammonites and Dead Sea on the east; and the Desert of Sin on the south. From the names of the two cities on the extreme north and south, Dan and Beersheba, it was customary to express the length of the country by the phrase, "from Dan even to Beersheba" (Judg. 20 : 1; 1 Sam. 3 : 20; 2 Chron. 30 : 5). This was about one hundred and eighty miles, while the width was about sixty miles.

Joshua divided the land, when he took possession of it, among the twelve tribes. Solomon divided it into twelve convenient districts (1 Kings 4 : 7–19); and on the accession of King Rehoboam and the revolt

of ten tribes it was divided into two kingdoms, that of *Judah*, embracing the tribes of Judah and Benjamin, and that of *Israel*, embracing the other ten tribes. At subsequent periods it was conquered by the Babylonians, the Syrians and the Romans. At the time of our Lord's birth it was divided into five Roman provinces—Galilee, Samaria, Judæa, Peræa and Idumæa. Subsequently, the whole land was frequently referred to as "the land of Judæa."

The face of the country is beautifully diversified with mountains, plains, valleys and rivers. The chief mountains are Lebanon, Carmel, Tabor, Hermon, Ebal, Gerizim, Gilboa, Olivet; the principal streams, Jordan, Arnon, Kishon, Jabbok. Its lakes are the Dead Sea, the Lake of Tiberias or Sea of Galilee, and Lake Merom.

While some portions of the country are barren, the larger part is susceptible of a high degree of cultivation. As it once supported a large population, and had within its limits numerous towns and cities, it must have been extremely fertile, justifying its ancient description as a land flowing with milk and honey. Its present condition, under the withering curse of God and the grinding despotism of Turkey, is truly deplorable. The traveler is only occasionally reminded of what the land once was.

Ca'naan-ite, The, the designation of the apostle Simon, otherwise known as "Simon Zelotes." The word does not signify a descendant of Canaan, as from its form it might be understood. It occurs in Matt. 10 : 4; Mark 3 : 18, and is derived from a Chaldee or Syriac word by which the Jewish sect or faction of "the Zealots" was designated. The Greek equivalent to the word rendered Canaanite is *zelotes* (Luke 6 : 15; Acts 1 : 13).

Ca'naan-ites, The, a word used in two senses, for a tribe and for the non-Israelite inhabitants of the land of Canaan.

1. As the name of a tribe the Canaanites were the dwellers in the lowland. The whole of the country west of Jordan was a "low land" as compared with the loftier and more extended tracts on the east, but there was a part of this western country which was still more emphatically a "low land." It was "by the sea and by the side of Jordan" (Num. 13 : 29). In Gen. 10 : 18–20 the seats of the Canaanite tribe are given as on the sea-shore and in the Jordan Valley.

2. As the general name of the non-Israelite inhabitants of the land of Canaan the Canaanites were the "seven nations greater and mightier than" Israel, whom the Lord delivered into Israel's hands. Of these seven nations, the tribe of "the Canaanites" is one, and the other six are "the Hittites, and the Girgashites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites" (Deut. 7 : 1). The Canaanites, especially those along the sea-shore, were largely engaged in commerce, and their name in later times became an occasional synonym for a merchant (Job 41 : 6; Prov. 31 : 24).

Can'da-ce, a queen of Ethiopia, or that region in Upper Nubia which was called by the Greeks *Meroë*. She is mentioned in Acts 8 : 27. Candace is not a proper name, but the name of a dynasty of Ethiopian queens.

Can'dle. In our Authorized Version this word represents a word in Hebrew and also a word in Greek, which would have been more accurately represented, as indeed it is frequently rendered, by the word LAMP or LIGHT (see LAMP). It is largely used in Scripture in a metaphorical sense: as an image of *conscience* (Prov. 20 : 27), of *prosperity* (Job 18 : 6; 21 : 17; 29 : 3; Ps. 18 : 28; Jer. 25 : 10; Rev. 18 : 23), of a *godly example* (Matt. 5 : 15; Mark 4 : 21; Luke 8 : 16; 11 : 33), of God's *omniscience* (Zeph. 1 : 12), of heaven's *splendor* (Rev. 22 : 5).

Can'dle-stick, the splendid candelabrum which Moses was commanded to

make for the tabernacle (Ex. 25 : 31–37; 37 : 17–24). With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but "of beaten work." It consisted of a shaft or

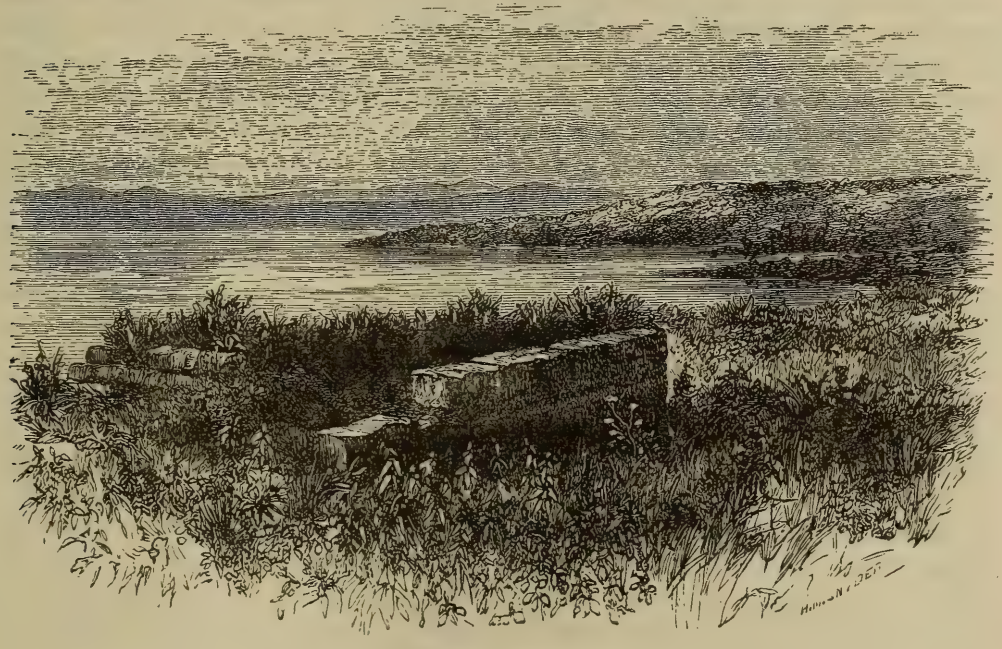
The Golden Candlestick.

stem supposed to have been five feet high, with six branches. The branches came out from the shaft at three points, two at each point, and the width of the whole candlestick across the top was about three and a half feet. It was richly adorned with raised work representing flowers, with knops or knobs, and with little bowls resembling half an almond shell. At the extremity of each branch there was a socket for the lamp, and also at the top of the main shaft, making in all seven sockets and lamps (Rev. 1 : 12, 13, 20). It was placed on the south side of the first apartment of the tabernacle, opposite the table of shew-bread (Ex. 25 : 37), and was lighted every evening and dressed every morning (Ex. 27 : 20, 21; 30 : 8). Each lamp was supplied with cotton and about four ounces of the purest olive oil, which was sufficient to keep it burning during a long night. In Solomon's temple, instead of this candlestick, there were ten golden candlesticks similarly embossed, five on the right and five on the left (1 Kings 6 : 49; 2 Chron. 4 : 7).

Cane. See CALAMUS, REED.

Cank'er-worm. See LOCUST.

Can'neh, another form of CALNEH (which see).



Tell Hum—Capernaum.

Ca-per'na-um [*village of Nahum*, or *of comfort*], a city in or near the district of Gennesaret (comp. Matt. 14 : 34 with John 6 : 17, 21, 24), on the north-western shore of

the Sea of Galilee and on the borders of the tribes of Zebulun and Naphtali. In our Lord's times it was a populous and prosperous place. It lay on the great thoroughfare between Damascus and the Mediterranean, and was the centre of a flourishing local trade. It had a synagogue, built by the centurion who in our Lord's times commanded the detachment of Roman soldiers there quartered (Matt. 8 : 5–9; Luke 7 : 1–8); it had also a customs station, where the dues were gathered both by stationary (Matt. 9 : 9; Mark 2 : 14; Luke 5 : 27) and by itinerant (Matt. 17 : 24) officers. Here during his public ministry our Lord chiefly dwelt (Matt. 4 : 13), here he performed some of his most wonderful miracles (Matt. 8 : 5, 14; 9 : 1; Mark 1 : 33; Luke 4 : 33; John 4 : 46–54), and here he uttered some of his most memorable discourses (John 6 : 59). Its inhabitants, disbelieving our Lord's words and works, were terribly denounced (Matt. 11 : 23; Luke 10 : 15). The prophetic doom of the once-favored city has been so literally fulfilled that the spot where Capernaum stood is matter of controversy. Two localities, *Khan Minyeh* and *Tell Hum*, lay claim to its site, and each has a long array of advocates. *Khan Minyeh*, with its ruined Saracenic khan or caravanserai, is situated close upon the sea-shore at the north-eastern extremity of the plain of Gennesaret. *Tell Hum* is a larger site, some three miles north of *Khan Minyeh*, where ruins of houses, walls and foundations cover a space of half a mile long by a quarter wide on a point of the shore projecting into the lake and backed by a very gently rising ground. Conspicuous among the ruins are the fragments of a noble synagogue, which many scholars hold to be the one which echoed the words of our Lord. Happily, it is not of importance that this question be settled.

Caph'tor [*Phœnician*], the original seat of the Philistines, whence they came to the land of Canaan (Deut. 2 : 23; Jer. 47 : 4; Amos 9 : 7). As to the locality indicated by the word Caphtor, opinions greatly vary. Cappadocia, the island of Cyprus, the island of Crete, the Egyptian Delta and Upper Egypt have their advocates, but the weight of evidence connects Caphtor with the Phœnician colonies on the Delta and the islands and coasts of the Mediterranean.

Caph'to-rim. See NATIONS, under MIZRAIM.

Cap-pa-do'cia, an ancient and the easternmost province of Asia Minor, bounded on the north by Pontus, on the east by the Euphrates and Armenia Minor, on the south by Mount Taurus (beyond which are Cilicia and Syria), on the west by Phrygia and Galatia. The country is mountainous and abounds in water, and was celebrated for its production of wheat, for its fine pastures and for its excellent horses, asses and sheep. In Cappadocia, Christianity was very early propagated, for the apostle Peter names it in addressing the Christian churches in Asia Minor (1 Pet. 1 : 1). Cappadocians were present at Jerusalem on the day of Pentecost (Acts 2 : 9), were converted to the faith of Christ, and were the agents, doubtless, through whom the knowledge of the truth was extended over the province.

Cap'tain. This word represents in our Authorized Version several Hebrew and Greek words of variant shades of meaning, but the root-idea of them all may, with sufficient accuracy, be regarded as that of *one at the head*, whether such one be a prince, a judge, a leader of an army, a leader of a military company or a leader of a civil guard. In Gen. 21 : 22; Job 39 : 25; Acts 28 : 16; Rev. 19 : 18, and in many other passages, the word *captain* designates a *military* officer; in Luke 22 : 4; Acts 4 : 1; 5 : 24, a *civil* officer. The "captain of the temple" superintended the guard of priests and Le-

vites who kept watch by night in the temple. The office appears to have existed from an early date (2 Kings 12 : 9). In Heb. 2 : 10 our Lord is designated "the Captain" of his people's salvation, because he is the Head of the Church and the Leader of the sacramental host to the blessedness and glory of heaven.

Cap-tiv'i-ty, that state of bondage to which, as the result of war, an individual or a nation is reduced. In ancient warfare the inhabitants of a conquered country were made captives, and almost always slaves. This was done for the purpose of effectually destroying the power of an enemy and preventing any future hostile organization; probably, too, it was resorted to as a means of supplying population for new provinces or cities under the control of the conqueror. The wealthiest and most distinguished families, and the best-skilled artisans of every kind, would be among the first thus carried away. On more than one occasion the inhabitants of Palestine were subjected to this treatment. In this way the two kingdoms of Judah and Israel were several times almost depopulated; and, as used in Scripture, the term *captivity* is commonly applied to the forced expatriations of the Israelites by foreign conquerors. God expressly threatens his people (Deut. 28) that if they would not obey his word he would deliver them into the hands of their enemies, who would carry them as captives into distant lands. The disobedience of Israel becoming more and more confirmed, the divine threatening was at length terribly fulfilled. The most remarkable of these captivities are these:

1. Of ISRAEL. In the year B. C. 740, Tiglath-pileser took various cities and carried their inhabitants to Assyria (2 Kings 15 : 29). About twenty years after, Shalmaneser, son of Tiglath-pileser, destroyed Samaria and carried its inhabitants captive to Assyria (2 Kings 17 : 5, 6). Some are of opinion that the ten tribes never returned from this captivity, but were absorbed by intermarriages with their conquerors, and thus lost. The language of the prophets, in the opinion of others, implies that many of them did actually return (Amos 9 : 14; Isa. 11 : 12, 13; Jer. 3 : 18; Ezek. 37 : 16; Hos. 1 : 10, 11; Mic. 2 : 12; Zech. 9 : 13).

2. Of JUDAH. Three captivities of Judah are enumerated. The first by Nebuchadnezzar, king of Babylon, during the reign of Jehoiakim, when Daniel and others were carried into Babylon, B. C. 606 (Dan. 1 : 1, 2). The second, also under Jehoiakim, or probably during the reign of Jehoiachin, B. C. 598 (2 Kings 24 : 8–16). The third under Zedekiah, B. C. 588 (2 Kings 25). This last was the seventy years' captivity (Jer. 25 : 9–11). By the decree of Cyrus and Darius Hystaspes, the exiles, after this captivity, were permitted to return and rebuild the temple. The last Jewish captivity was under the Romans, in which many of the Jews, after the destruction of their nation, were sold into bondage. At the present time the Jews are scattered among all nations, where, as a standing miracle, they preserve their distinctive character.

In its spiritual application the term "captivity" denotes two opposite conditions, namely, that grievous state of servitude into which sin brings us (Rom. 7 : 23; 2 Tim. 2 : 26), and that gracious state of freedom into which the gospel introduces us (2 Cor. 10 : 5). Our Lord is said to lead "captivity captive" (Ps. 68 : 18; Eph. 4 : 8), in the sense that he makes captives of the enemies who once led his people captive; he vanquishes the capturing power and subdues all his people's spiritual enemies.

Car'bun-cle, a precious stone. Two different words in Hebrew are thus rendered in our English Version, but neither gives us such exact information in respect to the character of the stone as enables us

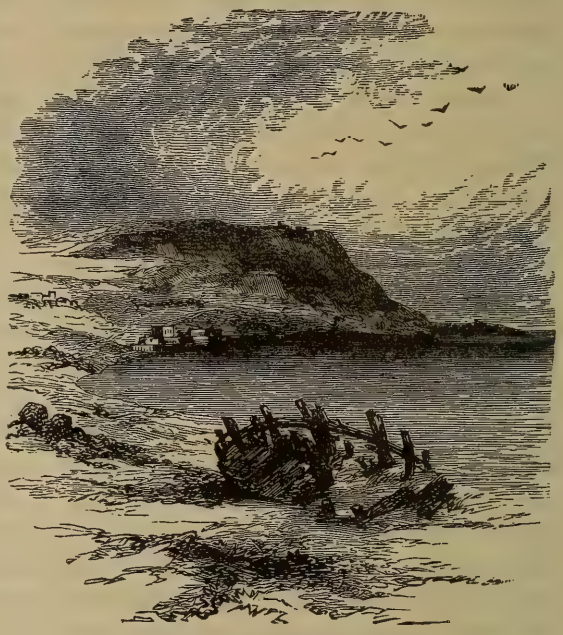
to identify it with the carbuncle known to us. The first word is a general term to denote any *bright, sparkling gem,* and is found in Isa. 54 : 12; the second word is from a verbal root which means to *flash,* and which points to a stone of a bright coruscant color. The second word is found in Ex. 28 : 17; 39 : 10; Ezek. 28 : 13, and in the Septuagint is uniformly rendered by a word which represents the emerald.

Car'che-mish [perhaps *fort of Chemosh*], a fortified city on the Euphrates, commanding the passage of the river, and marking the scene of frequent conflict between Egypt and Assyria (Isa. 10 : 9; Jer. 46 : 2). It is usually identified with the place which the Greeks termed *Kirkesion,* the modern *Kerkesiyeh,* but Rawlinson locates it higher up the river, near Hierapolis. The Assyrian monuments show that before its conquest by Assyria it was a chief city of the Hittites, who between B. C. 1100 and 850 were the masters of all Syria, from the borders of Damascus to the Euphrates at *Bir.* It is also mentioned on the Egyptian hieroglyphical sculptures.

Ca'ri-a, the southern part of the region which in the New Testament is called Asia, and the south-western part of the peninsula of Asia Minor. The name does not occur in the Scriptures, but two of the cities of the province, Miletus and Cnidus, are mentioned (Acts 20 : 15; 27 : 7).

Car'mel [*garden*], the name of a mountain-range and of a city.

1. A celebrated mountain-range running inland some twenty-eight miles, in a south-east direction, from the bold promontory which forms the southern shore of the Bay of Acre. The average height of the range is about fifteen hundred feet. It separates the plain of Esdraelon from the great southern coast-plain. It once abounded in fruit and forest trees, and the Scriptures are crowded with allusions to its productiveness and beauty (Song 7 : 5; Isa. 33 : 9; 35 : 2; Jer. 46 : 18; 50 : 19; Mic. 7 : 14; Nah. 1 : 4; 2 Kings 19 : 23). It was the scene, moreover, of the remarkable contest between the prophet Elijah and the priests of Baal, and of the prophet's importunate prayer for rain (1 Kings 18). Indeed, tradition has so connected it with Elijah that its modern Arabic name is *Jebel Mar Elyas.*



Carmel and the Mediterranean.

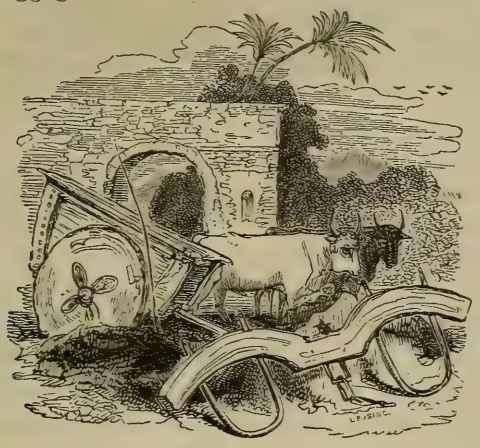
2. A city in the mountains of Judah (Josh. 15 : 55). Here Saul set up a trophy of victory over Amalek (1 Sam. 15 : 12). Here Abigail and Nabal dwelt (1 Sam. 25 : 2, 5, 7, 40); and from her association with this place Abigail was termed "the Carmelitess" (1 Sam. 27 : 3). It is now identified with *Kurmul,* ten miles south-east of Hebron, a poor village amid extensive ruins.

Car'pen-ter. The original word thus rendered in Matt. 13 : 55; Mark. 6 : 3, designates an artisan or mechanic or builder, and is generally applied to a worker in wood. According to Justin, our Lord's re-

puted father made "ploughs and yokes," and was assisted in the labor by our Lord himself. The Son of God, in becoming man and in earning his bread by the sweat of his brow, has consecrated those manual toils which are the lot of the great majority of mankind.

Car'pus, a disciple of Paul who dwelt at Troas (2 Tim. 4 : 13).

Car'riag-es. This word, as used in Scripture, does not mean a species of vehicle, as in the present day, but that load or burden which man or beast carries (Isa. 10 : 28; Acts 21 : 15). We call such a load *luggage* or *baggage*. The expression in Acts 21 : 15, "took up our carriages," may be translated "having packed our baggage."



Asiatic Cart.

Cart, or **Wag'on,** a vehicle on wheels for carrying burdens, drawn by cattle in distinction from the chariot drawn by horses (Gen. 45 : 19; 1 Sam. 6 : 7). The cart now used in Western Asia has two wheels of solid wood, and is an exact copy of that used in Syria from the earliest times. Carts with spokes in the wheels were anciently in common use in Egypt and Assyria. The expression in Isa. 5 : 18, "Woe unto them that draw iniquity with cords of vanity, and sin as [*i. e.* as with] a cart-rope!" expresses in strong figure the determined purpose and the severe labor with which evil-workers pursue their schemes of wickedness. Resolved to succeed, these evil-workers employ not single threads, but strongly-twisted cart-ropes.

Case'ment, a kind of barrier of open-work placed before windows in the East, which, being open in summer down to the floor, require some such defence (Prov. 7 : 6). The word *lattice* represents it with sufficient exactness (Judg. 5 : 28).

Cas'lu-him. See NATIONS, under MIZRAIM.

Cas'sia, an aromatic but unknown shrub or tree whose bark or root formed an ingredient in costly unguents (Ex. 30 : 24). It is supposed to be the same as the *koost* of the Arabs, the *Costus Arabicus*, of the ginger tribe.

Cast, "a stone's cast," the distance a stone is thrown (Luke 22 : 41). To *cast* is to mould melted metal (Ex. 25 : 12). To *cast out* of the synagogue means an act of excommunication (John 9 : 22 and 34). God *casting* men's sins behind his back or into the depths of the sea denotes his forgiveness of them (Isa. 38 : 17; Mic. 7 : 19). A *castaway* is one doomed to perdition (1 Cor. 9 : 27).

Cas'tle, a fortified tower (1 Chron. 11 : 5, 7). In Acts 21 : 34 it refers to the fortress Antonia, the quarters of the Roman soldiery in Jerusalem.

Cas'tor and Pol'lux, two heroes of Greek and Roman mythology, the twin sons of Jupiter and Leda. They were regarded as the tutelary divinities of sailors. The ship which carried Paul (Acts 28 : 11) bore their names, and at its bow, most likely, were their sculptured images.

Cat'er-pil'lar. The Hebrew word commonly translated thus (1 Kings 8 : 37; Isa. 33 : 4) literally signifies a *stripper off* of leaves, and is supposed to indicate a locust.

Cat'tle, a general word for tame quad-

rupeds employed by mankind, as oxen, horses, sheep, camels, goats (Gen. 13 : 2; Ex. 12 : 29; 34 : 19; Num. 20 : 19; 32 : 16; Ps. 50 : 10). In the pastoral countries of the East cattle constituted the wealth of the inhabitants (Job 1 : 3; 42 : 12). The owners themselves superintended the feeding of them, and were therefore exposed to all vicissitudes of weather (Gen. 31 : 40). Moses fed the flocks of his father-in-law, and David was brought from the sheepfold to the throne of Israel. Amos the prophet was a herdsman, and from the same occupation Shamgar was raised to be one of the judges or deliverers of Israel (Amos 1 : 1; Judg. 3 : 31).

Caul, a membrane of network covering most of the intestines, and called by anatomists the *omentum* (Ex. 29 : 13; Hos. 13 : 8). The name also of a head-dress of network worn by Jewish women (Isa. 3 : 18).

Cause'way, a highroad or beaten path (1 Chron. 26 : 16, 18).

Cave, an excavation in a rock, either natural or artificial. There were many such in Palestine, as in all countries of limestone formation. They were sometimes used as dwellings, sometimes as places of concealment, and sometimes as the resorts of banditti. These caves are still used at the present day, as always, as human abodes, as sheepfolds and as stables. The capaciousness of the cave of Adullam may be inferred from the fact that it afforded accommodation for David and four hundred followers (1 Sam. 22 : 1, 2); and in the cave of Engedi he and six hundred men concealed themselves (1 Sam. 23 : 13; 24 : 1–3).

Ce'dar. The word in Hebrew rendered thus does not always apply to the same tree, but is a generic expression for the class of evergreens. In most of the passages, however, where the word occurs it denotes the cedar in strict sense, the "firmly-rooted and strong tree," as its verbal root imports. Of the cedars, that of Lebanon is the most celebrated for beauty, majesty and longevity (Song 5 : 15). At the present time the cedar trees of Lebanon are only a few hundred in number, but some of them are very large and old. Maundrell measured one which was thirty-six feet six inches in the girth and one hundred and eleven feet in the spread of its boughs. The wood is of a white color and bitter taste, is not very liable to the attacks of insects nor much affected by moisture, and is so durable that it has been known to last, as historians assert, upward of two thousand years. Solomon used it for rafters and beams in the construction of the temple and of his palace (1 Kings 6 : 36; 7 : 12).

The Syrian Cedar.

Ce'dron. See KIDRON.

Ceil'ing. The Oriental ceiling in costly buildings was generally made of cedar planks applied to the beams or joists crossing from wall to wall, probably with sunk panels, edged and ornamented with gold, and carved with incised or other patterns, and painted (1 Kings 6 : 9, 15; 7 : 3; Jer. 22 : 14; Hag. 1 : 4). Ordinary ceilings were of fir and cheaper woods. The Egyptian monuments

furnish many of the richly-painted patterns which were used in ornamenting them.

Cel'lars. This word occurs but once in our Authorized Version (1 Chron. 27 : 27), and the Hebrew word it represents does not designate what we term "cellars," but what is laid up, a *store, stock* of fruits, produce, provisions and the like. The Hebrew word is properly rendered "store" in 2 Chron. 11 : 11, but is more commonly rendered "treasures."

Cen'chre-a, a port on the east side of the Isthmus of Corinth, and about nine miles from the city. Paul sailed from this port for Ephesus (Acts 18 : 18), and in writing subsequently to the Romans from Corinth alluded to a Christian church as then existing at Cenchrea (Rom. 16 : 1). The ruins of the place are still to be seen at the modern village of *Kekchries*, which occupies the ancient site.

Cen'ser, a small portable vessel of metal fitted to receive those burning coals from the altar on which, in the tabernacle and temple service, incense was sprinkled (2 Chron. 26 : 19; Luke 1 : 9). The word rendered *censer* in Heb. 9 : 4 means the altar of incense. The censer was sometimes made of brass (Num. 16 : 39), and sometimes of gold (1 Kings 7 : 50). The form of the ancient Jewish censer is not known, unless we conclude it to have been similar to those figured on the Egyptian monuments, consisting of a cup attached to a shaft or handle, with the extremity formed into the shape of a hand.

Cen-tu'ri-on, a Roman military captain having originally the command of a hundred men. With scarcely an exception the centurions mentioned in the New Testament are favorably noticed. Their promotion to the command of one hundred men was usually the reward of that good conduct which is the result of thoughtfulness and self-restraint, whilst the truthfulness and straightforwardness of their character would naturally dispose them to be fair-minded and just. One of them is commended by our Lord for the greatness of his faith (Matt. 8 : 5–10); another centurion, Cornelius, is described as "devout, fearing God with all his house, giving much alms to the people and praying to

Roman Centurion.

God always" (Acts 10 : 2); another centurion, Julius, entreated Paul courteously, and saved his life when threatened by the soldiers (Acts 27 : 1, 3, 42, 43); and still another centurion, when witnessing our Lord's extraordinary death upon the cross, exclaimed, as Luke (23 : 47) records, "Certainly this was a righteous man," and as Matthew (27 : 54) records, "Truly this was the Son of God."

Ce'phas, a surname applied by our Lord to Simon Peter (John 1 : 42). It is the Greek form of the Aramaic word which is the equivalent to the Greek *petra*, "rock."

Cer'e-mo-nies, the rites or forms of worship observed by the Jews (Num. 9 : 3; Heb. 9 : 1). These have now given way to the simple, spiritual worship of the Christian Church (Col. 2 : 17).

Chaff. Two words in Hebrew are thus rendered in our Authorized Version. One, having the sense of *dry grass* or hay, occurs twice only (Isa. 5 : 24; 33 : 11) and here

in connection with burning; the other is what we commonly denominate *chaff*, namely, the husk of the wheat separated from the grain by winnowing. The carrying away of chaff by the wind is an ordinary Scripture image of the destruction of the wicked and of their powerlessness to resist God's judgments (Ps. 1 : 4; Isa. 17 : 13; Hos. 13 : 3; Zeph. 2 : 2).

Chain. Chains were used as badges of office, for ornament and for confining prisoners.

1. As Badges of Office.—The gold chain placed about Joseph's neck (Gen. 41 : 42) and that promised to Daniel (Dan. 5 : 7) are instances of this use. In Ezek. 16 : 11 the chain is mentioned as the symbol of sovereignty.

2. For Ornament.—Chains for ornamental purposes were worn by men as well as women in many countries, and the like custom prevailed, probably, among the Hebrews (Prov. 1 : 9). The necklace consisted of pearls, corals, etc., threaded on a string. Besides the necklace, other chains were worn, hanging down as far as the waist, or even lower. Some were adorned with pieces of metal shaped in the form of the moon (Isa. 3 : 18), and from some were suspended various trinkets, as scent-bottles (Isa. 3 : 20) and mirrors (Isa. 3 : 23).

3. For confining Prisoners.—These, among the Jews, were fetters similar to some of our handcuffs (Judg. 16 : 21; 2 Sam. 3 : 34; 2 Kings 25 : 7; Jer. 39 : 7). Among the Romans the prisoner was handcuffed to one, and occasionally to two, guards (Acts 12 : 6, 7; 21 : 33).

Chal-ce-do'ny or **Chal-ced'o-ny** [from *Chalcedon*], a precious stone, mentioned in Rev. 21 : 19 only. In modern mineralogy the name is applied to one of the varieties of agate, and if it were not so applied anciently, the kind of stone meant is not known.

Chal-dæ'a, at first a small district in the southern part of Babylonia, on the right bank of the Euphrates, but afterward an immense country, embracing the vast alluvial plain between the Tigris and Euphrates and the extensive region that stretched westward from the Euphrates to the desert of Arabia. In this later and wider sense it is equivalent to the Babylonian empire. Its early limited territory was originally called Shinar, and upon its soil Nimrod built the four most ancient cities of the world, "Babel, and Erech, and Accad, and Calneh" (Gen. 10 : 10). As Nimrod, the builder of its first cities, was a son of Cush (Gen. 10 : 8), its first inhabitants were undoubtedly Cushites, as the earliest inscriptions found in the country indicate. The early colonists of Chaldæa were thus of the same race with the inhabitants of the upper Nile. The monumental records of this old Cushite empire place its beginnings about twenty-four centuries B. C. The empire lasted about seven centuries, when it was overturned by a foreign Semitic race, supposed to have come from the country afterward known as Arabia. Their old language, however, was preserved by a learned caste noted as the Chaldæans among the soothsayers and astrologers in the book of Daniel. (See Chaldæans.) The Arab conquerors ruled for about two centuries and a half, and were followed by the Assyrians, Shemites also. At length, what is commonly known as the Babylonian empire displaced the Assyrian power. The Median kingdom had for some time been coming into prominence under Cyaxares, who, in alliance with Nabopolassar, the Assyrian governor of Babylonia, threw off the yoke of Nineveh, which for one hundred and fifty years had rested heavily on "the land of the Chaldees." Nabopolassar then became the actual king of Babylon, associating with him in the government of the country Nebuchadnezzar, his son. After the Babylonian rule

came successively that of Persia, that of Greece and that of Rome. From the earliest to the latest ages the religion of Chaldæa was chiefly Sabæism, or the worship of the heavenly bodies, and naturally tended to convert astronomy into a stupendous system of astrology. The later language of the country, the Chaldee, has long ceased to be spoken, but, closely related to the Hebrew, it is represented in our Scriptures by portions of the books of Ezra and Daniel.

Chal-dæ'ans, Chal'dees, in early times, and until the captivity of Judah, the people of the country which is termed Shinar, and which has Babylon for its capital. They were Hamites, closely related to the Hamites of Upper Egypt. They exhibited a fertility of invention, a genius and an energy which place them high in the scale of nations, and more especially in the list of those descended from an Hamitic stock. It is an arresting fact that in the first ages the world was mainly indebted for its advancement to Hamites. Egypt and Babylon, Mizraim and Cush, both descendants of Ham, led the way, and acted as the pioneers of mankind in the various untrodden fields of art, literature and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem, all of them, to have had their origin in one or other of these two countries. To the Chaldæans especially the ancient world was very largely indebted. With great assiduity they cultivated the sciences and developed the arts. For centuries they were the men of progress, and their name was intimately associated with all the interests of an advanced civilization.

But during the captivity of Judah in Babylon another sense of the word "Chaldæans" begins to appear. From Daniel (2:2) we learn that the Chaldæans are classed with the magicians and astrologers, and that they form a sort of priest-class who have a peculiar "tongue" and "learning" (Dan. 1 : 4), and whom the king consults on religious subjects. As the type of speech which at this time was prevalent in Babylon for civil purposes was Shemitic, the Chaldæans must have retained their ancient Cushite dialect for all the uses of science and religion. Their learning and their tongue had gradually become inaccessible to the great mass of the people, and were prized and pursued by studious men, who, whatever their race, were denominated Chaldæans. In this sense Daniel himself, the "master of the Chaldæans" (Dan. 5 : 11), would no doubt have been reckoned among them. It may be doubted whether the Chaldæans at any time were all priests, though the priests were at all times required to be Chaldæans. They were really the learned class, who by their acquaintance with the language of science had become its depositaries. They were priests, or magicians, or astronomers, as their preferences for one or other of those occupations inclined them; and in the last of the three capacities they probably effected discoveries of great importance. In later times they seem to have degenerated into mere fortune-tellers, but this reproach is not justly leveled against the Chaldæans of the empire.

Cham'ber-lain, a term in Scripture of diverse significations. At the close of the Epistle to the Romans (Rom. 16 : 23) Erastus, "the chamberlain of the city" of Corinth unites in the salutations. His office was that of public treasurer, an inferior magistrate who had charge of the public chest and was under the authority of the senate. His employment was simply to keep the accounts of the public revenues. Vastly different from this office was that held by Blastus, "the king's chamberlain" (Acts 12 : 20). His was a post of honor involving great intimacy and influence with the king. The mar-

gin of our English Version gives, "that was over the king's bed-chamber." For "chamberlain" as used in the Old Testament see EUNUCH.

Cha-me'le-on. See CAMELEON.

Cham'ois, the translation of a Hebrew word occurring only in Deut. 14 : 5. There is no evidence that the chamois, which inhabits the Alpine regions of Europe, has ever been seen in Palestine or the Lebanon. It is probable that some species of mountain-sheep or goat is referred to.

Cham-paign', a flat, open country (Deut. 11 : 30).

Cham'pi-on, a single combatant of trusted bravery. Goliath, who challenged the army of Israel to select their most noted warrior to meet him in single combat, was such a champion (1 Sam. 17 : 4). In this instance David became the successful champion of Israel, and struck the Philistines with panic and dismay by killing Goliath, whom they had regarded as invincible.

Chan'cel-lor, an official title (Ezra 4 : 8, 17). The particular duties of the office referred to are not known.

Chant, a style in singing (Amos 6 : 5).

Chap'i-ters, the upper part of a column, or what is styled in architecture the *capital* (1 Kings 7 : 16).

Chap'men, merchants or traders (2 Chron. 9 : 14).

Chapt, cleft with fissures or openings by heat and drought (Jer. 14 : 4).

Char'ger, a large, shallow vessel for receiving water or blood, and for presenting offerings of fine flour with oil (Num. 7 : 13, 79). The daughter of Herodias brought to her mother the head of John the Baptist in a charger (Matt. 14 : 8), probably a trencher or platter.

Egyptian Chariot.

Char'iot, a vehicle for riding, and used either for warlike or peaceful purposes, but most commonly for the former. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. 41 : 43), and later when he went in his own chariot to meet his father on the arrival of Jacob from Canaan (Gen. 46 : 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of

honor (Gen. 50 : 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. 14 : 7). War-chariots, in ancient times, filled the place, apparently, of heavy artillery in modern times, and indicated the military power of a nation. Thus, Pharaoh in pursuing Israel took with him six hundred chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, or chariots armed with iron scythes (Josh. 17 : 18; Judg. 1 : 19). Jabin, king of Canaan, had nine hundred chariots (Judg. 4 : 3). The Philistines in Saul's time had thirty thousand (1 Sam. 13 : 5). David took from Hadadezer, king of Zobah, one thousand chariots (2 Sam. 8 : 4), and from the Syrians, a little later, seven hundred (2 Sam. 10 : 18), who, in order to recover their ground, collected thirty-two thousand chariots (1 Chron. 19 : 7). Among the Israelites the supplies of chariots and horses were mainly drawn from Egypt (2 Kings 18 : 24; Isa. 31 : 1). Commonly, two persons, and sometimes three, rode in the chariot. The prophets frequently allude to chariots as types of power (Ps. 20 : 7; 104 : 3; Jer. 51 : 21; Zech. 6 : 1).

Char'i-ty, one of the three chief Christian graces, and the old English word for *love* (1 Cor. 13 : 1, 13).

Char'ran (Acts 7 : 2, 4); elsewhere HARAN (which see).

Che'bar, a river of Mesopotamia which empties into the Euphrates. It is supposed by some to be the *Chaboras* of the Greek geographers, and which now bears the name of *Khabour;* but by others it is identified with the *Nahr Malcha,* or royal canal of Nebuchadnezzar, which the Jewish exiles assisted, perhaps, in cutting, and on the banks of which a Jewish colony, among whom was the prophet Ezekiel, was certainly planted (Ezek. 1 : 1). Here Ezekiel saw his earlier visions (Ezek. 1 : 3; 3 : 15, 23).

Ched-or-la'o-mer, a king of Elam in the time of Abraham, who with three other chiefs made war upon the cities of the plain and reduced them to servitude (Gen. 14 : 17). Upon bricks recently discovered in Chaldæa is the name of a king which is read *Kudurlagamar* (*servant of Lagamar,* a Susianian god), and which is identified with the name of the Elamite king. This king was emphatically a great *conqueror.* Twenty centuries before our era he extended his dominion over Chaldæa and the adjacent regions, and, marching an army twelve hundred miles, from the Persian Gulf to the Dead Sea, held Palestine and Syria in subjection for twelve years (Gen. 14 : 4), thus effecting conquests which were not again made from the same quarter till the time of Nebuchadnezzar, fourteen hundred years later. He is the forerunner and prototype of all those great Oriental conquerors who, from time to time, have built up vast empires in Asia out of such heterogeneous materials as necessitated, sooner or later, an inevitable crumbling into decay.

Cheese, mentioned only three times in the Scriptures (Job 10 : 10; 1 Sam. 17 : 18; 2 Sam. 17 : 29), and on each occasion under a different name in Hebrew. These three words express various degrees of coagulation, and neither of them gives the modern and common notion of *cheese.* The Bedouin Arabs have a coagulated buttermilk, which is dried until it becomes quite hard, and which, when used, is ground into powder. This resembles most nearly the cheese mentioned in the two books of Samuel at the places cited above.

Chem'arims, The. This word, transferred from the Hebrew into our English Version, occurs but once in the English Old Testament (Zeph. 1 : 4). In 2 Kings 23 : 5 the word is rendered "idolatrous priests," and in Hos. 10 : 5, "priests." In Hebrew usage it is restricted to the priests

of a false worship, and in all probability it was a term of foreign origin.

Che'mosh [*subduer*], the national deity of the Moabites (Num. 21 : 29; Jer. 48 : 7, 13, 46). In Judg. 11 : 4 he also appears as the god of the Ammonites. Solomon introduced and Josiah abolished the worship of Chemosh at Jerusalem (1 Kings 11 : 7; 2 Kings 23 : 13).

Cher'ethites, associated most generally with the PELETHITES, and supposed to be King David's life-guards (2 Sam. 8 : 18; 15 : 18; 20 : 7, 23; 1 Kings 1 : 38, 44; 1 Chron. 18 : 17). These royal guards were sometimes employed as executioners (2 Kings 11 : 4) and as couriers (1 Kings 14 : 27). They are thought to have been foreign mercenaries. They are connected with the Gittites, a foreign tribe (2 Sam. 15 : 18); and the Cherethites are mentioned as a nation (1 Sam. 30 : 14) dwelling, apparently, on the coast (Zeph. 2 : 5), and therefore, probably, Philistines, of which name "Pelethites" may be only another form.

Che'rith [*a cutting*], the name of a brook or winter-torrent falling into the Jordan, the precise position not known. The argument from probability has been thought to favor its being on the east of Jordan, but learned authorities believe that it is to be identified with Wâdy Kelt, a deep ravine opening into the Jordan plain below Jericho, through which flows a purling brook. Within its deep ravine Elijah hid himself from King Ahab during the early part of the three years' drought (1 Kings 17 : 3, 5).

Cher'ub, plural **Cher'ubim.** The word "cherubim" occurs first in Gen. 3 : 24, and is applied to that guard of angelic beings which was placed over Eden after the expulsion of Adam and Eve. From the office of these cherubim as the guardians of Eden, the underlying idea of the word has been thought to be that of grasping, guarding, protecting, and the conjecture receives strong confirmation from the fact that many Semitic and Aryan tongues have substantially the same word and connect with it the like sense. Moses was directed to make of gold two cherubim, or symbolic figures of composite form, and to place them on the mercy-seat, so that their wings should cover it, and their faces, turned the one to the other, should look toward it (Ex. 25 : 18–20). It is remarkable that no minute and special description of these cherubim is given, and hence it is inferred that their form was well known to Bezaleel and to the whole congregation of Israel. Their position on the mercy-seat indicated that they were guardians of the covenant and avengers of its breach. In the visions of Ezekiel we have a description of their appearance as compound figures, unlike any living animals or real object in Nature, but a combination, in one nondescript artificial image, of the distinguishing features and properties of several. The ox as chief among the domestic animals, the lion among the wild ones, the eagle among the birds, and the man as head over all, were the animals composing the cherubic figure. Each cherub had four distinct faces on one neck—that of a man in front, that of a lion on the right side, that of an ox on the left, and that of an eagle behind. Each cherub, too, had four wings, the two under ones covering the lower extremities, and the two upper ones extended as in flight. But whilst the cherubim, as Ezekiel saw them, presented those composite creature-forms of which the man, lion, ox and eagle were the elements, they represented, probably to the prophet's mind some peculiar, mystical form which he, being a priest, knew and recognized as "the face of a cherub" (Ezek. 10 : 14), but which, from all others, was kept secret. What this peculiar cherubic form was is perhaps an impenetrable mystery. It might be

the symbol of Him whom none could behold and live, for doubtless the true conception of the cherubim is of them not as representations of actual beings, but as symbols of divine attributes, omniscience, omnipotence, omnipresence.

Chest'nut Tree. The word which in our English Version is translated chestnut tree (Gen. 30 : 37; Ezek. 31 : 8) is not the tree known to us by that name, but the *plane tree* of the East. It is a majestic tree, growing to a great height. The outer bark annually peels off.

Chi'don. The threshing-floor of Chidon was the place where Uzzah was struck dead for touching the ark (1 Chron. 13 : 9). It is called Nachon in 2 Sam. 6 : 6. It is, however, uncertain whether these names are applied to the owner or to the threshing-floor itself.

Child, Chil'dren. The blessing of offspring, of males especially, is highly valued among all Eastern nations, while their absence is regarded as one of the severest punishments (Gen. 16 : 2; Deut. 7 : 14; 2 Kings 4 : 14; Ps. 127 : 3, 5; Isa. 47 : 9). Mothers in the earliest times nursed their own children, but in cases of necessity nurses were employed (Ex. 2 : 9; 2 Sam. 4 : 4). The time of weaning was an occasion of rejoicing (Gen. 21 : 8). Both boys and girls in their early years were under the care of the women (Prov. 31 : 1). Afterward the boys were taken by the father under his charge. Those in wealthy families had tutors or governors. Daughters usually remained in the women's apartments till marriage; among the lower classes they were employed in household work (1 Sam. 9 : 11; Prov. 31 : 19, 23). The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. 13 : 13; Num. 18 : 15; Luke 2 : 22). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the Law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, but, before such punishment could be inflicted, the sentence of the father must be confirmed by a judge. The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. 21 : 17; 1 Chron. 5 : 1, 2). Daughters had by right no portion in the inheritance, but if a man had no son his inheritance passed to his daughters, who were forbidden to marry out of their father's tribe (Num. 27 : 1–7; 36 : 2, 8).

Chim'ham, a follower, probably a son, of Barzillai the Gileadite, who returned from beyond Jordan with David (2 Sam. 19 : 37, 38, 40). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or *khan* was standing (Jer. 41 : 17).

Chim'ney. The word rendered "chimney" (Hos. 13 : 3) means an opening covered with lattice-work, through which the smoke passes out. The same word is elsewhere rendered *window.*

Chin'ne-reth, Cin'ne-reth, Chin'ne-roth, Cin'ne-roth (Num. 34 : 11; Josh. 11 : 2; 13 : 27; 1 Kings 15 : 20), the Old Testament names of that sea or lake which in the New Testament is called the Sea of Tiberias, the Sea of Galilee (see GALILEE) and the Lake of Gennesaret. The same names designated also one of the fenced cities of Naphtali (Josh. 19 : 35), but whether the city gave its name to, or received it from, the lake is uncertain.

Chi'os, now called *Scio,* a mountainous island in the Grecian Archipelago, on the coast of Asia Minor, and famous in ancient times for its figs, vines and marbles. It was passed by Paul as he sailed from Mitylene to Samos (Acts 20 : 15). The place has been rendered memorable in modern times by the horrible massacre there per-

petrated by the Turks on the Greeks in the year 1822.

Chis'leu, the ninth month of the Jewish sacred and the third of the civil year reckoning (Neh. 1 : 1). It corresponded with November or December, according to some, and December, according to others.

Chit'tim, a branch of the descendants of Javan, the son of Japheth (Gen. 10 : 4; 1 Chron. 1 : 7), closely related to the Dodanim and remotely to the other descendants of Javan. According to Josephus, they emigrated from Phœnicia to Cyprus, and their name, originally applied to the island of Cyprus, afterward became a general name for the maritime countries and islands of the Mediterranean. The Scripture notices of Chittim have evident reference to lands washed by the sea. Thus (Num. 24 : 24), "ships shall come from the coast of Chittim." Thus, too, Ezekiel (27 : 6) speaks of "the isles of Chittim," and Daniel (11 : 30) of "the ships of Chittim." The best explanation, perhaps, of these Scripture notices is that the name Chittim, which in the first instance had applied to Phœnicians only, passed over to the islands which they had occupied, and thence to the people who succeeded the Phœnicians in the occupation of them.

Chi'un, an idol worshiped by the Israelites in the desert (Amos 5 : 26). It is conjectured to have been the planet Saturn. Stephen (Acts 7 : 43), quoting the Septuagint, gives the name *Remphan*, which is said to be the Coptic appellation of Saturn. Star-worship was a very early form of idolatry. See REMPHAN.

Chlo'e, a Christian woman at Corinth, some of whose family had informed Paul of the divisions existing in the church at that place (1 Cor. 1 : 11).

Chora'zin, a town of Galilee mentioned with Bethsaida and Capernaum as greatly privileged and as terribly denounced (Matt. 11 : 21; Luke 10 : 13). Its site is disputed, but the probabilities point to *Kerazeh*, two miles north of *Tell Hum*, which it equals in the extent of ruins.

Christ [*Anointed*], a Greek translation of the Hebrew *Messiah*, the official title of our Lord, who is the one illustrious personage fitted by the plenary unction of the Holy Spirit for the work of redemption, the consecrated Prophet, Priest and Prince of his people. It distinguishes also the individual JESUS, our Lord's human appellation, from others of the same name. Its import, as given in Scripture, can only be stated in brief.

1. Christ is the same person as "the Seed of the woman" who was to "bruise the head of the serpent" (Gen. 3 : 15); "the seed of Abraham, in whom all the nations of the earth were to be blessed" (Gen. 22 : 18); the great "prophet to be raised up like unto Moses," whom all were to be required to hear and obey (Deut. 18 : 15); the "priest for ever after the order of Melchizedek" (Ps. 110 : 4); the "rod out of the stem of Jesse which should stand for an ensign of the people, to which the Gentiles should seek" (Isa. 11 : 1, 10); the Virgin's son whose name was to be "Immanuel" (Isa. 7 : 14); "the branch of Jehovah" (Isa. 4 : 2); "the Angel of the Covenant," "the Lord of the temple" (Mal. 3 : 1). According to prophecy, Christ is to belong to the very highest order of being, and yet is to stoop to the low conditions of a human being. He is to be one who has a right to the incommunicable name *Jehovah* (Jer. 23 : 6), who is essentially eternal (Mic. 5 : 2), and who is properly denominated "Wonderful, Counselor, the Mighty God" (Isa. 9 : 6). He is to assume human nature and become "a child born" (Isa. 9 : 6); he is to appear thus on earth for the salvation of mankind, Jews and Gentiles (Isa. 49 : 6); he is to be "despised and reject-

ed of men," to be "wounded for our transgressions and bruised for our iniquities," to be "oppressed and afflicted," and to be "cut off out of the land of the living" (Isa. 53 : 3, 5, 7, 8); he is to be "cut off, but not for himself" (Dan. 9 : 26), and after his vicarious and atoning death he is to "be exalted and extolled and made very high" (Isa. 52 : 13), and is to receive from the Ancient of Days "dominion and glory, and a kingdom, that all people and nations and languages should serve him, an everlasting kingdom that shall not pass away, a kingdom that shall not be destroyed" (Dan. 7 : 14).

2. Christ is the name distinguishing Jesus, the Son of Mary, from all other persons who have ever appeared in our world. It claims, therefore, that Jesus is both God and man, the Son of God and the Son of man, the infallible Prophet, the sinless and sympathetic Priest, the infinitely mighty and merciful Prince of his people. It challenges the closest comparison of our Lord's person and work with the requirements of prophecy, and affirms that of Jesus of Nazareth "Moses in the law and the prophets did write" (John 1 : 45). It thus makes the New Testament the complement of the Old. Nor is that testimony of history to which it appeals different from that testimony of prophecy on which it relies. Jesus the Christ is very God: the names and titles of God are applied to him (Rom. 9 : 5; 1 John 5 : 20; Rev. 1 : 11); the peculiar attributes of God are ascribed to him, as ETERNITY (John 1 : 1; 8 : 58; Rev. 22 : 13), OMNISCIENCE (Matt. 9 : 4; John 16 : 30), OMNIPOTENCE (Phil. 3 : 21; Col. 2 : 9, 10), OMNIPRESENCE (Matt. 18 : 20; John 3 : 13), UNCHANGEABLENESS (Heb. 13 : 8). The distinctive works and prerogatives of God are his, for he *creates* all things (John 1 : 3; Col. 1 : 16, 17); he *preserves* all things (Heb. 1 : 3); he *forgives sins* (Matt. 9 : 2, 6; Col. 3 : 13); he *raises the dead* (Matt. 9 : 25; Luke 7 : 15; John 11 : 44); he is to *judge the world* (Matt. 25 : 31–33; John 5 : 22–29; Rom. 14 : 10; 2 Cor. 5 : 10); the worship *due to God alone* is yielded to him (Phil. 2 : 10, 11; Heb. 1 : 6; Rev. 5 : 9–13). Jesus the Christ is very man. He is born of a virgin (Matt. 1 : 25; Luke 1 : 31; 2 : 7); he grows in stature and strength (Luke 1 : 80; 2 : 52); he labors as a man (Matt. 14 : 55; Mark 6 : 2); he journeys as a man (Matt. 9 : 1; Mark 5 : 1; Luke 7 : 11; John 5 : 1); he teaches as a man (Matt. 5 : 1, 2; Mark 4 : 1, 2); he loves as a man (John 11 : 5, 36); he dies as a man (Matt. 27 : 50; Mark 15 : 37; Luke 23 : 46; John 19 : 30). Jesus the Christ is the infallible Teacher (John 1 : 9; 3 : 2), the atoning and interceding Priest (Heb. 4 : 14; 7 : 25–27), and the almighty King (Matt. 28 : 18; Rev. 19 : 16) of his people. Jesus the Christ is the sovereign Saviour of an innumerable multitude "of all nations and kindreds and peoples and tongues" (Rev. 7 : 9).

Chris'tians, the followers and disciples of Christ. This name was first given to the disciples of Christ at Antioch (Acts 11 : 26) about A. D. 43. The followers of Christ were also contemptuously called Nazarenes and Galileans. They were accustomed to speak of each other as *brethren, saints, believers. Christian* is now a term employed—1. In contradistinction to pagans and Mohammedans; 2. To denote the open professors of religion in contrast with those who are not professors. In some countries it is still a term of bitter reproach, and the assumption of it, at least by certain classes, is followed by persecution, cruelty and death.

Christs, False, referred to by our Lord (Matt. 24 : 24), were impostors who, taking advantage of the expectation by the Jews of a Messiah, undertook to impose upon them their false pretensions. No fewer than twenty-four different per-

sons have appeared, each claiming to be the Christ. They have appeared at different times, from an early date in the second century till 1682. The first was called Akiba, but after his pretensions were exposed, Caziba, *son of a lie.* The name he assumed, and by which his followers designated him, was Bar-Chocheba, *son of a star.* In defence of his claims the Jews lost between five and six hundred thousand souls. The last who gained any considerable number of converts was Mordecai, a Jew of Germany, who lived in 1682.

Chron'i-cles. This is the name given to two books of the Old Testament. Some suppose that Ezra was the chief compiler of these annals, but this, whilst probable, is by no means certain. Their object is to exhibit the genealogies, rank and functions of the Levites; to show how the lands were distributed among the Israelites; to present a condensed history of the kings of Judah from the time of Solomon to the return from the Babylonish captivity, with but little reference to the kingdom of Israel. In some parts the Chronicles are but a repetition of the two books of Kings, and in others they are supplemental, embracing further particulars. The period embraced in them is about three thousand five hundred years.

Chrys'o-lite [*gold-stone*], (Rev. 21 : 20). It is identical with the modern Oriental topaz, the *tarshish* of the Hebrew Bible.

Chrys-o-pra'sus [*gold-leek*], (Rev. 21 : 20). In other scriptures it is rendered beryl. It is a precious stone of a greenish-golden color, and is probably the modern *beryl.*

Chub, a country mentioned in Ezek. 30 : 5 in connection with Egypt and Cush, and conjectured to be Nubia.

Chun, a Syrian city mentioned in connection with Tibhath as one of the "cities of Hadarezer," from which David procured brass for building the temple (1 Chron. 18 : 8). In 2 Sam. 8 : 8 it is called Berothai. Site unknown.

Church. The Greek word *ecclesia,* translated "church," denotes in its largest signification an assembly called together for any purpose, civil or religious. Whilst it is once employed (Acts 19 : 32) to designate a riotous assembly, and once (Acts 5 : 39) to designate a lawful assembly, it is most often employed to designate religious assemblies met together for worship. With this latter sense of the word the apostles were familiar, for in the Septuagint the word *ecclesia* is the equivalent of the Hebrew word which designates "the congregation of Israel," whether summoned in assembly or not. The New Testament directly inherits *ecclesia* as the word for the whole household of faith. Thus the people who met for worship in the house of Priscilla and Aquila are called a church (Rom. 16 : 3–5). In a larger sense the religious community in a particular city is denominated a church, as the church in Jerusalem (Acts 8 : 1), the church in Antioch (Acts 11 : 26). The whole body of believers constitute the universal Church (1 Cor. 12 : 28; Eph. 1 : 22). The *visible* Church is made up of the *professed* followers of Christ, and the *invisible* Church of all *true believers,* wherever they are found, and whose names are written in heaven (Heb. 12 : 23).

As our Lord Jesus Christ is the cornerstone and the sole head and governor of the true Church (Col. 1 : 18), it is presumptuous, and indeed impious, to ascribe the headship of the Church to a mere mortal. Nor is it other than extremely arrogant for any one Christian denomination to set up an exclusive claim to be the true Church. The possession of the truth "as it is in Jesus" (Eph. 4 : 21) is essential to any Church claiming to be a Church of Christ. In respect to church-government, however, a greater latitude of opinion may obtain.

Our Lord's faithful and devout followers belong to the true Church, whether the government be episcopal, presbyterial or congregational; and yet the presbyterial form is believed to approach nearest the apostolic model. The proper officers in the Christian Church are pastors, ruling elders and deacons.

The spirit of the Church is in such decided opposition to the spirit of the world that the Church has ever been an object of bitter persecution. Multitudes of true believers have been called to seal with blood their testimony to the truth of Christ. In the darkest days of trial, when the fagot and the axe have been busy and when defections and apostasies have been many, there has always been a remnant of sincere believers. The preservation of the Church despite the malice and the might of devils and men is conclusive evidence that it has the peculiar protection of Almighty God. It shall eventually triumph and overspread the world; and when the design of its establishment on earth is accomplished it shall become the Church triumphant in heaven.

Churl. The Hebrew word thus rendered in Isa. 32 : 5, 7 means a *deceiver*. In 1 Sam. 25 : 3 *churlish* is the representative of a different Hebrew word, descriptive of one who is *rough, coarse, ill-natured*.

Churn'ing, the method of producing butter from milk (Prov. 30 : 33).

Chush'an-rish-a-tha'im, a king of Mesopotamia who oppressed the Israelites for eight years, until the deliverance effected by Othniel (Judg. 3 : 8–10).

Ciel'ing. See CEILING.

Ci-lic'i-a, a province of Asia Minor, bounded on the north by Cappadocia and Lycaonia, south by the Mediterranean, east by Syria and west by Pamphylia. Anciently, the eastern part was called "Cilicia the level," and the western part "Cilicia the rough," or mountainous. Its capital was Tarsus, the birthplace of Paul (Acts 21 : 39). Into it Christianity was early and effectively introduced. To its churches, with those of Antioch and Syria, the apostles and elders sent the important letter respecting circumcision and the Jewish Law (Acts 15 : 23–29). Upon its churches, moreover, Paul bestowed much labor (Acts 15 : 41; Gal. 1 : 21).

Cin'na-mon, a well-known aromatic substance, the inner bark of a tree which grows chiefly in Ceylon. The tree is a species of laurel; its bark, when peeled off and cut into strips, curls up in the form in which it is usually seen. It is mentioned in Ex. 30 : 23 as one of the component parts of the holy anointing oil which Moses was commanded to prepare; in Prov. 7 : 17 as a perfume for the bed; and in the Song 4 : 14 as one of the plants of the garden which is the image of the spouse. In Rev. 18 : 13 it is enumerated among the merchandise of the great Babylon.

Cin'ne-reth. See CHINNERETH.

Cir'cle, any part of a curve, an arch. The Hebrew word thus rendered is applied in Job 22 : 14 (where, however, it is translated *circuit*) to the *heavens*, which the ancients supposed to be a hollow sphere. They imagined that the sky was solid and extended like an arch over the earth. The word is also referred to the *earth* in Isa. 40 : 22, and to the surface of the ocean in Prov. 8 : 27, where it is rendered *compass;* in both these passages it apparently means the celestial vault as spanning earth and ocean. See CIRCUIT.

Cir'cuit, the act of going round, the apparent diurnal revolution of the sun around the earth (Ps. 19 : 6). In Job 22 : 14 the word, in the sense of *circle*, is applied to the heavens, and is used to represent in figure the foolish conception of wicked men, who, wishing concealment from the

divine omniscience, persuade themselves that God confines his presence to the realm on high. The word is also used to describe the path or route which a civil judge follows in going his annual round (1 Sam. 7 : 16).

Cir-cum-cis'ion [*cutting around*], the custom of many Eastern nations of cutting off part of the prepuce as a religious ceremony. The Jews, through Abraham, received the rite from Jehovah (Gen. 17 : 10); Moses established it as a national ordinance (Lev. 12 : 3); and Joshua carried it into effect before the Israelites entered the land of Canaan (Josh. 5 : 2). As the seal of the Abrahamic covenant and the necessary condition of Jewish nationality it has always been scrupulously observed by the Jews, who in the New Testament are called the circumcision, whilst the Gentiles are called the uncircumcision (Rom. 4 : 9). Under the Christian dispensation it gave way to that more general and more significant ordinance of baptism, through which children and adults are introduced into the visible Church.

Cis, the father of Saul (Acts 13 : 21), usually called KISH.

Cis'tern, a receptacle for water, conducted thither from springs or gathered there from rainfalls. The dryness of the summer months between May and September in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which, in the intermediate period, an abundance falls. The larger sort of public tanks or reservoirs are usually called in our English Version "pools," while for the smaller and more private it is convenient to reserve the name "cistern." Throughout the whole of Syria and Palestine both pools and cisterns are frequent. Jerusalem depends mainly for water upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The cisterns have usually a round opening at the top, sometimes built up with stone-work above, and furnished with a curb and a wheel for the bucket (Eccles. 12 : 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied. Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit" or cistern (Gen. 37 : 22), and his "dungeon" in Egypt is called by the same name (Gen. 41 : 14). Jeremiah was thrown into a miry though empty cistern (Jer. 38 : 6), whose depth is indicated by the cords used to let him down. Broken cisterns, incapable of holding water, are the emblems of that common folly which forsakes God and has recourse to the world for a satisfying happiness (Jer. 2 : 13).

Cit'y, Town. The primary tendency of men was to distribute themselves over a large extent of country, since thus they could best care for the flocks and herds which constituted their main subsistence and their chief source of wealth. With the increase of population, and especially for the purposes of mutual protection, safety and luxury, men became aggregated and built cities and towns (Gen. 4 : 17; 11 : 4). These were generally situated on hills or elevations, because of the facilities for defence which such positions furnished. In Palestine there were many of these fortified cities, the sites of which are still known, and still adapted to repel the attacks of wandering tribes. More or less populous, they were all built for strength, with high walls surmounted by towers, with heavy gates enclosing smaller ones, with narrow streets, and with flat-

roofed houses. From the fixedness of customs in Eastern countries it may fairly be presumed that a modern town in Palestine is often a good general model of an ancient one; yet the many changes through which the Holy Land has passed have necessarily thrown into obscurity much that we would now be glad to know, and much that, because we cannot know, must deprive us of accurate and adequate notions respecting the size, form, government and resources of the numerous towns which dotted the surface of that once flourishing region.

Cit'ies of Ref'uge. It was a law of God, early promulgated, "Whosoever sheddeth man's blood, by man shall his blood be shed" (Gen. 9 : 6). In cases of homicide it appears to have been an ancient custom for the near kinsman of the slain to execute summary justice on the murderer. As this was likely to be done in the heat of passion, when the avenger would not discriminate between willful murder and unintentional homicide, the establishment of cities of refuge, to which the slayer might flee, and where he should be safe until the facts in his case were deliberately and judicially determined, was a proper and most humane provision. A *willful* murderer, although he should reach one of these cities, was not protected against the doom he had merited, but within its walls the man who had accidentally slain his neighbor was perfectly secure. Under the Levitical Law there were six of these cities, so distributed as to be convenient to all portions of the population; and to facilitate the escape of the slayer the roads to them were required to be kept always in repair (Deut. 19 : 7–9; Josh. 20). The law on the subject is fully recorded in Num. 35.

Cit'i-zen-ship. The use of this term in Scripture has exclusive reference to the usages of the Roman empire. The privilege of Roman citizenship was originally acquired in various ways, as by purchase (Acts 22 : 28), by military services, by favor or by manumission. The right, once obtained, descended to a man's children (Acts 22 : 28). Among the privileges of citizenship were these: exemption from bonds and imprisonment before an adjudgment thereto by formal trial (Acts 22 : 29); exemption from scourging under any and all circumstances (Acts 16 : 37); the right of appeal from a provincial tribunal to the emperor at Rome (Acts 25 : 11).

Clau'da, a small island off the southwest coast of Crete, which now bears the name of *Gozzo*. It is mentioned in the account of Paul's stormy voyage to Rome (Acts 27 : 16).

Clau'di-a, a Christian female convert in Rome referred to by Paul (2 Tim. 4 : 21). She is supposed to have been a British maiden and the daughter of a British king. Pudens, mentioned in the same verse, is thought to have become her husband.

Clau'di-us Cæ'sar, the fourth Roman emperor and successor of Caligula (Acts 18 : 2). He reigned from 41 to 54 A. D. During his reign there were several famines, arising from unfavorable harvests, and one such occurred in Palestine and Syria (Acts 11 : 28–30). A tumult having been caused by the Jews in Rome, he expelled them from the city (Acts 18 : 2). After a weak, foolish and dissolute reign he was poisoned by his fourth wife, Agrippina, the mother of Nero.

Clau'di-us Fe'lix. See FELIX.

Clau'di-us Lys'i-as. See LYSIAS.

Clay. As the sediment of water remaining in pits or in streets the word is frequently used in the Old Testament (Isa. 57 : 20; Jer. 38 : 6; Ps. 18 : 42), and in the New Testament (John 9 : 6) the word is applied to a mixture of sand or dust with spittle. It is also found in the common sense of potter's clay (Isa. 41 : 25), and with its uses in making

brick and pottery the Jews were evidently acquainted (Ex. 1 : 14; Jer. 18 : 3). Clay was often employed for sealing (Job 38 : 14). With it wine-jars, granaries and mummy-pits were sealed in Egypt. With it our Lord's tomb was probably sealed (Matt. 27 : 66), and with it that earthen vessel which contained the evidences of Jeremiah's purchase (Jer. 32 : 14).

Clean and **Unclean.** The Levitical Law (Lev. 11, 12, 13, 14, 15) contained specific regulations in regard to ceremonial cleanness. As these related to persons, animals and things, they were significant in a religious sense, and had their uses in promoting health and comfort. If the accepted worshiper was to be free from ceremonial defilement, how much more must his heart be pure and upright in the sight of God! The one implied and demanded the other. We may not be able precisely to see the reasons of the distinction between clean and unclean animals, yet it is probable that such distinction, whilst subserving some economical purposes, prompted the Jews to be wary of familiar intercourse with the heathen, and guarded them against that vain idolatry which found gods among the animals which they were permitted to eat or which by their law were interdicted as unclean.

Clear, bright and shining as the sun (Song 6 : 10); innocent or blameless (Ex. 34 : 7).

Cleave, to divide a thing into parts, as wood (Gen. 22 : 3). It also means to adhere closely (Gen. 2 : 24; Acts 11 : 23).

Clefts or **Clifts,** openings, fissures or narrow passages in a rock (Isa. 2 : 21; Jer. 49 : 16).

Clem'en-cy, mildness or mercifulness (Acts 24 : 4).

Clem'ent, a fellow-laborer of Paul, whose piety he commends (Phil. 4 : 3). It was generally believed in the ancient Church that he was identical with the bishop of Rome who afterward became so celebrated, and who wrote an Epistle to the Corinthians, still extant.

Cle'o-phas, the same as ALPHEUS (which see).

Clos'et, a secret place, a private chamber (Matt. 6 : 6).

Oriental Dress, Male.

Clothes. The costumes of the Bedouin Arabs at the present day furnish very correct notions of what those costumes were in ancient times. In the general features the dress of both sexes was similar; that of the female, however, was of finer material and more tasteful in form and finish. The chief garments of the Hebrews were the *tunic*, or inner garment, and the *mantle*, or outer garment. The tunic was of linen, and was worn next the skin, supplying the place of the modern shirt. It had armholes, and sometimes sleeves, and extended to the knees, or, in the case of females, to the ankles. This inner garment was ordinarily fitted to the person by sewing the seams, and sometimes was woven in a single piece without seams, like that worn by our Lord (John 19 : 23). When the tunic was full and flowing a girdle around the loins kept it close to the person, and prevented the wearer from being impeded by it. Hence the expression "girding up the loins" denoted preparation for active duty. The

mantle or outer garment was of woolen cloth, nearly square, of several yards in length and breadth. As may be supposed, there were different modes of

Oriental Dress, Female.

wearing it, sometimes as a cloak, clasped around the neck, and sometimes as a sash thrown over one shoulder and brought round under the opposite arm. It could be so brought round the waist as to form a pouch or pocket in which various articles could be carried. This article of dress could be easily detached from the person, and it was often used as the only covering of the wearer when he slept by being so wrapped around him as entirely to envelop his body. To the poor it was essential to comfort and health as a bed-covering in the chilly nights, and hence the law of Moses humanely enacted that if a man's raiment was taken in pledge, it must be restored to him at the going down of the sun (Ex. 22 : 26). The *girdle* was, according to the rank of the wearer, more or less costly in material and ornament. The poniard or knife was secured to the side by it, and its folds answered the purposes of a purse. These were the ordinary Hebrew garments, and they constituted what was called a "change of raiment."

Besides these, the Hebrews sometimes wore a robe of cotton or linen between the tunic and mantle which was without sleeves. As a covering for the head, one edge of the mantle could be thrown over to shield it from the weather, and turbans and caps were probably worn. Mitres or bonnets were a part of the priest's dress (Ex. 39 : 28). The females wore veils in different styles and of different forms. One form was the "muffler" (Isa. 3 : 19), covering the lower part of the face from the eyes. As a covering for the feet the *sandal* was used, which was either simple or ornamented, and was a sole of various materials for the bottom of the foot, and strapped over the upper part. It may be presumed that in constructing and arranging these general articles of dress the Hebrews could, according to their taste and wealth, obtain variety in fashion, although it is evident they were not so much the slaves to capricious changes in dress as modern Europeans and Americans. It was a custom with the rich to have their wardrobes well stored with garments, and these were a part of their hoarded treasures which were subject to the moth (Matt. 6 : 19; James. 5 : 1, 2). White raiment was held in high estimation, and from its emblematic purity the saints and angels in heaven are represented as thus clothed (Rev. 7 : 9, 13, 14). Mourning garments were of coarse fabric and sombre colors, and in seasons of deep grief it was a custom to tear or rend the garments (Gen. 37 : 29).

Dress of Bedouin Arabs.

Cloud. The shelter afforded and the

rain promised by clouds give them their peculiar prominence in Oriental imagery. When a cloud appears, rain is ordinarily expected, and thus "the cloud without rain" becomes a proverb for the man of promise without performance (Prov. 16 : 15; Isa. 18 : 4; 25 : 5; Jude 12). The cloud is an emblem of transitoriness (Job 30 : 15; Hos. 6 : 4). Being the least substantial of visible forms, it is that among material things which suggests most easily spiritual being. Hence it uniformly forms part of the machinery by which supernatural appearances are introduced (Isa. 19 : 1; Ezek. 1 : 4; Rev. 1 : 7). A bright cloud at times rested on the mercy-seat (Ex. 29 : 42, 43; 1 Kings 8 : 10, 11; 2 Chron. 5 : 14; Ezek. 43 : 4).

Cloud, Pil'lar of. This was the active form of the symbolical glory-cloud, betokening God's presence with his ancient people. The luminous cloud of the sanctuary, or the Shechinah, exhibited the same under an aspect of repose. The cloud which became a pillar when the host of Israel moved seems to have rested at other times on the tabernacle (Ex. 33 : 9, 10; Num. 12 : 5). It preceded the host, apparently resting on the ark which led the way (Ex. 13 : 21; 40 : 36; Num. 9 : 15–23; 10 : 34).

Clout'ed, patched (Josh. 9 : 5).

Cni'dus [pronounced *nidus*], a city at the extreme south-west of Asia Minor, in Caria, on a promontory which projects between the islands of Rhodes and Cos. It was passed by Paul in his voyage to Rome (Acts 27 : 7).

Coal. This word in our Authorized Version of the Old Testament represents two Hebrew words, of which the one signifies an ignited or *live coal* (2 Sam. 14 : 7; 22 : 9; Job 41 : 21; Ps. 18 : 8; 120 : 4; Isa. 44 : 19; 47 : 14; Ezek. 24 : 11), and the other, with the literal meaning *black*, properly signifies a coal quenched and not re-ignited, or what we term *charcoal* (Prov. 26 : 21). In the New Testament the "fire of coals" (John 18 : 18) evidently means a mass of live charcoal in a chafing-dish. See FUEL.

Cock.

Cock, Cock-crow'ing. In the New Testament, the "cock" is mentioned in reference to Peter's denial of our Lord, and is alluded to in the word "cock-crowing" (Matt. 26 : 34; Mark 14 : 30). As in the Old Testament no allusion is made to the "cock," it has been conjectured that the bird was introduced into Judæa by the Romans. Cock-crowing is used in Scripture to denote a measure of time. The ancient Hebrews divided the night into *three watches*, called the *first watch* (Lam. 2 : 19), the *middle* or *second watch* (Judg. 7 : 19), and the *morning* or *third watch* (Ex. 14 : 24). When the Jews became subject to the Romans they appear to have adopted their method of dividing the night into *four watches* of three hours each—viz., from six in the evening to nine, from nine to twelve, from twelve to three, and from three to the morning. That from twelve to three was called the *cock-crowing*, because in that interval the cock was accustomed to crow. Our Lord alludes to this division when (Mark 13 : 35) he speaks of "even, or at midnight, or at the cock-crowing, or in the morning." There is evidence also that the Jews were accustomed to speak of the *second cock-crowing*—that is, from three o'clock until the morning. This will

serve to explain an apparent discrepancy between Matt. 26 : 34, where it is said, "before the cock crow thou shalt deny me thrice," and Mark 14 : 30, where it is said, "before the cock crow twice thou shalt deny me thrice." The first evangelist refers, in a general way, to the period in which the denial should take place; the other is more specific in saying it should be between the two watches or cock-crowings. Thus the cock-crowing and the two cock-crowings were well understood as embracing the same periods of time or the same watches of the night.

Cock'a-trice. See ADDER.

Cock'le. The word occurs only in Job 31 : 40. It represents a Hebrew word which means an *offensive* plant, and is supposed to be a general expression for *weeds* and *tares*.

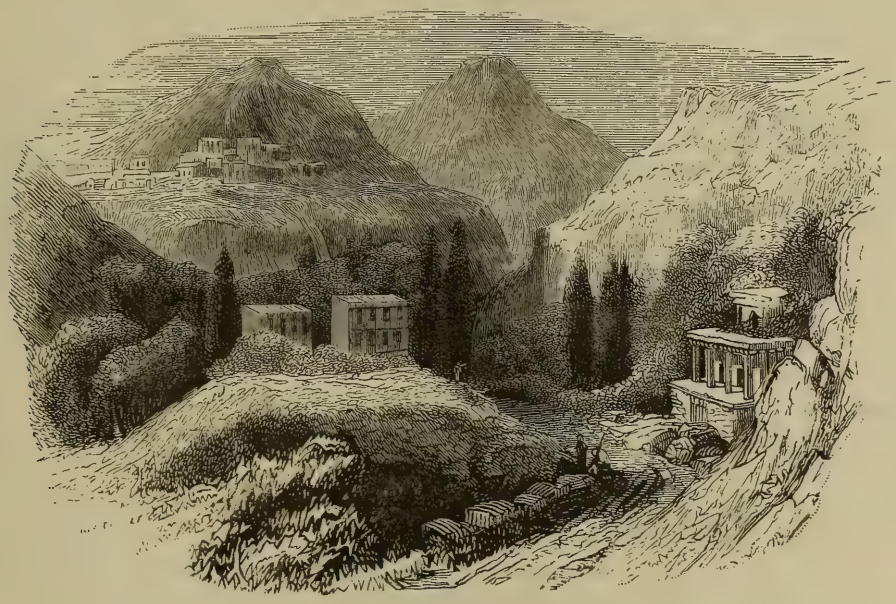
Cof'fin. See BURIAL.

Col'lege, The. In 2 Kings 22 : 14, Huldah is said to have "dwelt in a college," but the margin has, more correctly, "in the second part," that is, in the lower city, on the hill Akra, alluded to in Zeph. 1 : 10.

Col'lops, thick pieces of flesh, an emblem of prosperity (Job 15 : 27).

Col'o-ny, a city or province planted or occupied by Roman citizens, as Philippi (Acts 16 : 12). After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi and other cities. A colony thus created had all the rights and privileges of an Italian city.

Col'or, the symbol in Scripture of the nature of the thing to which it is applied. Thus, *black* is the symbol of anguish and affliction (Job 30 : 30; Rev. 6 : 5–12); *pale*, of mortal disease (Rev. 6 : 8); *red*, of bloodshed or victory (Zech. 6 : 2; Rev. 12 : 3); *white*, of beauty and holiness (Eccles. 9 : 8; Rev. 3 : 4). The *red* color is spoken of as if in a pre-eminent sense the *fast* or fixed one (Isa. 1 : 18). *White* and *shining* was the Jewish royal and priestly color, as *purple* was the Roman.



Modern Colosse.

Co-los'se, a city of Phrygia, in Asia Minor, not far from the junction of the Lycus with the Meander, and nearly equidistant from Laodicea and Hierapolis. A

Christian church was formed here at an early period, to which Paul addressed an Epistle; and shortly after, according to Eusebius, the city was destroyed or greatly injured by an earthquake, about A. D. 65. A few ruins alone remain of the ancient city, and the village now occupying its site is called *Chonas*. Paul's Epistle to the Colossians was written from Rome about A. D. 62, and the occasion of it seems to have been the report of certain disorders which had arisen there through the agency of false teachers (Col. 1 : 7, 8; 2 : 8–23). From Col. 2 : 18 it has been inferred that angel-worship was one of the errors which the apostle sought to correct.

Com'fort-er. This word is the rendering of a Greek word which signifies, literally, one called to the side of another as an advocate. It is descriptive of the Holy Ghost (John 14 : 16, 26; 15 : 26; 16 : 7); once it is applied to our Lord (1 John 2 : 1), where it is translated *Advocate*.

Com-mand'ments. See LAW and TEN COMMANDMENTS.

Com'mon. The Greek word thus rendered in Acts 10 : 14 properly signifies *what belongs to all;* hence, what is of promiscuous use or *not holy;* and hence, with reference to meats, what is forbidden or *unclean*.

Com-mun'ion, intimate fellowship and communication (1 Cor. 10 : 16; 2 Cor. 13 : 14). As the ordinance of the Lord's Supper furnishes both the opportunity and the motive to this mutual love and confidence (John 13 : 34; 15 : 12), it is called, by way of distinction, "the communion."

Con-cis'ion [*cutting down*], a contemptuous term used by Paul in Phil. 3 : 2 to designate the zealots for circumcision. The apostle means to say that, since the reality of circumcision has passed over into those who believe in Christ and are renewed in the spirit of their minds, to insist on the rite as on something of perpetual obligation is to stickle for a mere concision, a profitless flesh-cutting.

Con'cu-bine. In the Old Testament the word denotes a woman conjugally united to a man in a relation inferior to that of the regular wife (Gen. 22 : 24; Judg. 20 : 4). Such a woman was not betrothed or wedded with the solemnities and ceremonies usual upon marriage, and she could be dismissed without a bill of divorce. She had no share in the family government, and her children were not entitled to inherit with the children of the wife. The custom of concubinage was opposed to the original law of marriage, and was exceedingly liable to abuse. The Law of Moses corrected many of its evils, and the gospel of Christ gives it no toleration whatever. Under the Christian dispensation one man is to have but one wife, and one woman but one husband (Matt. 19 : 5; 1 Cor. 7 : 2–4).

Con'duit, the aqueduct made by King Hezekiah for conveying the waters from the upper pool in the valley of Gihon into the western part of Jerusalem (2 Kings 18 : 17; 20 : 20; Isa. 7 : 3; 36 : 2).

Coney—*Hyrax Syriacus.*

Co'ney, a small gregarious animal (Ps. 104 : 18; Prov. 30 : 26) erroneously identified with the rabbit. It lives in the caves and clefts of the rocks. It is mild and timid in its deportment, and is gentle and easily tamed. It is known in natural history as the *Hyrax Syriacus*.

Con-fes'sion, the hearty acknowledgment of sin (1 John 1 : 9) and the

public profession of Christ (Luke 12 : 8). As the acknowledgment of sin, confession is to be made to God, who only can forgive (Ps. 51 : 3, 4). Auricular confession, or confession to a priest, has no sanction in Scripture.

Con-fir-ma'tion, the strengthening and establishing the faith of believers by gospel ministrations (Acts 14 : 22; 15 : 32). The rite of confirmation, as practiced in some churches, has no scriptural warrant.

Con-gre-ga'tion, the Hebrew people in its collective capacity as a holy community, held together by religious rather than by political bonds (Num. 15 : 15). In the Septuagint the Hebrew word for congregation is rendered generally by *ecclesia,* the New Testament word for "church," and thus the visible Church among the Israelites is the true parent and original of the Christian Church. When Stephen spoke of "the church in the wilderness" (Acts 7 : 38) he used no different term or meaning than that generally implied in the "congregation;" and as the congregation was also governed by elders, the Jews were the original Presbyterians. Every circumcised Hebrew was a member of the congregation, and took part in its proceedings probably from the time that he bore arms. Under the theocracy the congregation was invested with legislative and judicial powers, each house, family and tribe being represented by its head or father. The number of these representatives being inconveniently large for ordinary business, a selection was made by Moses of seventy, who formed a kind of standing committee (Num. 11 : 16). Occasionally the whole body of the people was assembled at the door of the tabernacle, hence usually called the tabernacle *of the congregation* (Num. 10 : 3). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of these acts (Josh. 19 : 18). After the occupation of Canaan the congregation was assembled only on matters of the highest importance. In the later periods of Jewish history the congregation was represented by the Sanhedrim.

Co-ni'ah, Jec-o-ni'ah. See JEHOIACHIN.

Con'science, that within us which judges the moral character of our actions, comparing them with the precepts of the moral law, and approving or censuring us as these actions are consciously right or wrong (Acts 24 : 16; Rom. 2 : 15). This moral sense may be weakened, perverted, stupefied, defiled and hardened in various ways; hence its decisions are more or less clear, just and imperative according to the degree of improvement in the understanding and heart, and especially according to the degree in which its purity and sensitiveness have been preserved and cultivated (John 8 : 9; Acts 23 : 1; Rom. 9 : 1; 1 Tim. 1 : 5).

Consecrate, Consecration. The verbal idea in the Hebrew is to "fill the hands"—*i. e.* with authority and special appropriation, and so, "to consecrate" is to set apart or devote a person or a thing to the service of God (Ex. 32 : 29; Lev. 7 : 37). Thus, the tribe of Levi was consecrated to the priesthood with the most solemn and imposing ceremonies (Ex. 28 : 29). Thus, too, vessels (Josh. 6 : 19), fields (Lev. 27 : 28), cattle (2 Chron. 29 : 33) and other things were set apart or devoted to sacred uses.

Con-ver-sa'tion. This word, as used in Gal. 1 : 13, Phil. 1 : 27, does not mean, as now, colloquial intercourse, but the course and tenor of one's life. In Phil. 3 : 20 it has the sense of *citizenship,* or the acting of Christians as citizens.

Con-ver'sion, the turning of a sinner to God (Acts 15 : 3). As regeneration is the renewment of the soul's nature by the power of the Holy Ghost, so conversion is

the forthputting in act of that new nature, a positive turning "from darkness to light, and from the power of Satan unto God" (Acts 26 : 18). In common usage it denotes the change of heart and life experienced by one who becomes a true believer. The institution of the ministry and employment of the various means of grace have as their principal aim the production of this great change, without which no one can be saved. And since the convert has new feelings, new principles and new pleasures, so he has new objects of pursuit and leads a new life. With him "old things are passed away, behold, all things are become new" (2 Cor. 5 : 17).

Con-vo-ca'tion. This term is applied invariably to meetings of a *religious* character in contradistinction to *congregation.* It is the *congregation in assembly*, whereas *congregation* alone means the body of members, whether in assembly or not. With one exception (Isa. 1 : 13) the word *convocation* is peculiar to the Pentateuch.

Co'os, otherwise **Cos**, now called *Stanchio*, a small and fertile island in the Ægean Sea, near the coast of Caria in Asia Minor. It was celebrated for its wines, ointments and beautiful stuffs of silk and cotton. It was the birthplace of Hippocrates, and in its chief city (bearing the same name) was a famous temple of Æsculapius. Paul passed it in his voyage to Jerusalem (Acts 21 : 1).

Coping, the top-finishing of a wall (1 Kings 7 : 9).

Cop'per, a primitive metal, very ductile and malleable. In our English Version the Hebrew word which designates it is uniformly and incorrectly rendered "brass." In two passages (2 Sam. 22 : 35 and Jer. 15 : 12) it is rendered "steel;" in one passage only (Ezra 8 : 27) is it properly rendered "copper." By the ancients it was almost exclusively used for common purposes. The vessels in the tabernacle and temple were made of it (Num. 16 : 39). Chains (Judg. 16 : 21), pillars (1 Kings 7 : 15–21), lavers (2 Kings 25 : 13), mirrors (Ex. 38 : 8; Job 37 : 18), and even arms, helmets, spears, etc. (1 Sam. 17 : 5, 6, 38), were made of it.

Cor, a liquid measure containing, according to Josephus, eighty-nine gallons (Ezek. 45 : 14).

Cor'al, a hard cretaceous marine production, of which there are many beautiful varieties. It arises from the deposit of calcareous matter by a minute animal known as the coral insect. The extent of the labors of these minute animals may be judged from the fact that coral forms the basis of many large islands. Coral reefs and coral islands abound in the Red Sea, whence the Hebrews readily obtained it. The more beautiful and rarer kinds of coral are formed into ornamental articles of jewelry. In Job 28 : 18 and Ezek. 27 : 16 (the only two passages in which the word occurs in our English Version) coral is ranked among precious stones.

Cor'ban, a gift or offering to God in fulfillment of a vow. The Jews often consecrated a portion of their property to the service of religion, and what was thus devoted became sacred, and could not be taken for ordinary uses. The custom was liable to great abuses. A person might thus exempt himself from any inconvenient obligation under plea of *corban*, or *devoted to God.* A debtor might deprive his creditor of his just rights by declaring his property *corban;* and our Lord refers to another and still more heartless abuse, by which an unnatural son might, under the pretence of having devoted his property to God, evade his obligation to maintain his parents (Mark 7 : 11). Should the parents, under the pressure of necessity, ask the son for pecuniary aid which he was unwilling to give, their claim could be successfully resisted and his obligation effectually annulled if he affirmed of his

property, "It is *corban;* it is consecrated to the service of God."

Co're (Jude 11), the same as KO'RAH (which see).

Co-ri-an'der, the small, round, white seed of an aromatic plant. The form and color of the manna which fell in the wilderness are compared to coriander-seed (Ex. 16 : 31; Num. 11 : 7).

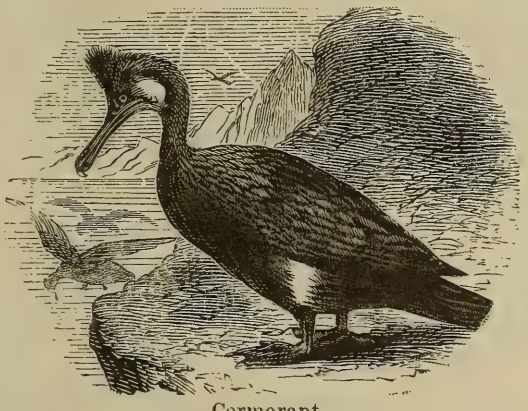
Cor'inth, a noted city of Greece, situated on the narrow isthmus which connects the Morea or Peloponnesus with the mainland. According to Homer, its earliest name was *Ephyra.* It had two harbors, Cenchrea, on the south-eastern side, eight miles distant, and Lechæum, on the north-western side, a mile and a half distant. Situated thus advantageously, it took high rank as a commercial city, and became exceedingly populous and wealthy. It was celebrated for the architectural elegance of its public buildings, and still more for the dissolute habits of its people. Its citadel stood upon the Acrocorinthus, which rose nearly two thousand feet above the city, and was itself a gigantic natural fortress. In the year B. C. 146 this beautiful city was destroyed by the Romans, who for a century prevented its rebuilding. In the year B. C. 46, Julius Cæsar restored it, and made it the Roman capital of the province of Achaia. It was repeopled in part by freedmen from Rome. Its former splendor and licentiousness soon returned. Magnificent temples, palaces, baths, altars and statues adorned it. Its fortress was thought to be the strongest in Greece. This new city was the Corinth of the New Testament. About a century after its restoration, in A. D. 52, Paul visited it, and, from its heterogeneous population of Romans, Greeks and Jews gathered a Christian church.

To this church, between A. D. 56 and 58, the apostle addressed two Epistles, which set in strong light the peculiar social condition of the city. The design of the Epistles was threefold: to correct some errors in doctrine which false teachers had persuaded the church to embrace; to counteract a spirit of schism which was separating the church into parties; and to condemn certain irregular and immoral practices which, without proper rebuke from the Church, were injuriously affecting its growth and power for good.

Subsequently, disaster and change came to Corinth. For more than a dozen centuries now the once splendid city has been a miserable ruin. Amid the sad and shattered remnants of its ancient architectural glory a wretched village called *Gortho,* inhabited by a few forlorn families, is all that marks the site.

Cor'mo-rant. Two Hebrew words are thus rendered in our English Version.

1. *Shalak,* that which *casts* itself *down,* occurring only in Lev. 11 : 17; Deut. 14 : 17. According to the passages where the term occurs, the *shalak* was an unclean



Cormorant.

bird. It is supposed to have been a species of "tern" or sea-swallow, and to have had the habit of rising high into the air, and, after partially closing its wings, falling straight as an arrow on its prey, and in a few seconds emerging again from the water.

2. *Kaath*, rendered "cormorant" in Isa. 34 : 11; Zeph. 2 : 14, is elsewhere translated "pelican." It belongs to the pelican family, and lives on fish. It is remarkably voracious, and has such a quick digestion that its appetite appears insatiable. It is trained to fish for man's use in China. It is common on the coasts of Syria and Palestine.

Corn. This word, in the English Scriptures as still in England, is the general name for all sorts of grain, including even some species of pulse (Gen. 27 : 28–37; Num. 18 : 27). Palestine was a corn-exporting country, and her grain was largely taken by her commercial neighbor, Tyre (Ezek. 27 : 17).

Cor-ne'li-us, a Roman centurion of the Italian cohort stationed in Cæsarea (Acts 10 : 1–8), a man full of good works and alms-deeds. With his household he was baptized by the apostle Peter, and thus became the first-fruits of the Gentile world to Christ.

Cor'ner, an angle (Prov. 8 : 8); the extreme boundary (Isa. 11 : 12; Jer. 48 : 45); a secret place (Acts 26 : 26); a powerful ruler or leader (Zech. 10 : 4; Num. 24 : 7, 19).

Cor'ner-Stone, a principal stone in the foundation of a building (Job 38 : 6) or at the front angle (Ps. 118 : 22). Some of the corner-stones in the ancient work of the temple foundations are nineteen feet long and seven and a half feet thick. Our Lord, as the foundation of the Church, is denominated the chief Corner-stone (Isa. 28 : 16; Eph. 2 : 20; 1 Pet. 2 : 6, 7).

Cor'net [Hebrew *shôphâr*], a loud-sounding instrument of music, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals; for proclaiming the jubilee year (Lev. 25 : 9); for announcing the approach of an enemy (Ezek. 33 : 4, 5); for use in war (Jer. 4 : 5, 19). The word thus rendered in our English Version is commonly rendered "trumpet," but its rendering as "cornet" occurs in 1 Chron. 15 : 28; 2 Chron. 15 : 14; Ps. 98 : 6; Hos. 5 : 8.

Cotes, properly *cribs*, hence *pens* or enclosures for flocks (2 Chron 32 : 28). The word is still preserved in *dovecote*. It is the root of our common terms *cot, cottage*.

Cot'tage, the rendering in our English Version of three Hebrew words. The first Hebrew word (*sukkah'*) signifies a *hut* made of boughs (Isa. 1 : 8), and is usually translated *booth*. The second Hebrew word (*melunah'*) signifies a *lodging-place*, and occurs in Isa. 24 : 20, where it denotes a hanging bed or *hammock* suspended from trees, in which travelers, and especially the watchmen in gardens, were accustomed to sleep in summer, so as to be out of the reach of wild beasts. The third Hebrew word (*keroth'*) signifies *pits* for holding water, and occurs in Zeph. 2 : 6, where, instead of the rendering "dwellings and cottages for shepherds," the rendering should be "fields full of shepherds' cisterns" for the purpose of watering flocks.

Couch, something *spread* (Gen. 49 : 4); something to *lie* upon (Job 7 : 13); a *little bed* (Luke 5 : 19, 24); a *pallet* (Acts 5 : 15). The verb "to couch" has the sense of to *lie* (Gen. 49 : 9; Deut. 33 : 13; Job 38 : 40).

Coult'er, the fore-iron of a plough that cuts the earth (1 Sam. 13 : 20).

Coun'cil, an assembly of men convened for consultation and deliberation (John 11 : 47). The word in the Gospels refers, first, to the Sanhedrim or supreme council of the Jews (Matt. 5 : 22; Mark 15 : 1); and, second, to the smaller tribunals in the cities of Palestine subordinate to the Sanhedrim (Matt. 10 : 17; Mark 13 : 9).

Coun'sel. This word, besides its common signification as advice or opinion given upon deliberation or consultation, is used to denote the secret purpose and determination of God. Thus, our Lord was deliv-

ered up "by the determinate counsel and foreknowledge of God" (Acts 2 : 23; 4 : 28). Thus, too, our Lord's followers are said to obtain in him "an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will" (Eph. 1 : 11).

Coun'sel-lor, one who from his wisdom and experience is supposed to be able to give judicious advice (2 Sam. 15 : 12). Our Lord Jesus Christ, who with the Father devised the plan of salvation, and who is possessed of all knowledge and wisdom, is called COUNSELLOR (Isa. 9 : 6).

Coun'te-nance. See FACE.

Coup'ling, a connecting loop, chain or bar (Ex. 26 : 4; 2 Chron. 34 : 11).

Course. See ABIA.

Court, an open enclosure, applied in our English Version most commonly to the enclosures of the tabernacle and the temple (Ex. 27 : 9; Lev. 6 : 16; Jer. 19 : 14). It also designates the quadrangular area in Eastern houses denominated in the New Testament "the midst" or centre (Luke 5 : 19). This court was frequently paved with marble, was sometimes ornamented with a fountain and sometimes was *roofed* (Luke 7 : 6). See HOUSE.

Cov'e-nant, a mutual contract or agreement between two parties, each of which is bound to fulfill certain engagements to the other. An ancient mode of ratifying a covenant was the passing of the contracting parties between the divided parts of a slain animal, and is referred to in Jer. 34 : 18.

The word *testamentum,* in Latin, is often used to express the Hebrew word which means *covenant,* and hence we have the Old and New Testaments, instead of the more proper designations, Old and New Covenants.

Of the various special covenants into which, in the history of our race, God has entered, the two most prominent and most significant are the covenant of works and the covenant of grace.

1. THE COVENANT OF WORKS.—This is well described in the answer to the twelfth question of the Shorter Catechism: "When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death." As this covenant was not between equals, the terms being proposed by a sovereign Lawgiver, it is also called *the law* and the *law of works* (Rom. 3 : 27; Gal. 2 : 19). In this transaction are all the essential parts of a covenant. (1) There are covenanting parties—viz. God and Adam. (2) There is the condition—viz. perfect obedience, upon which Adam is to secure life, the blessing of the covenant. (3) There are the sanctions or confirmations of the covenant engagements. The result of disobedience in Adam is to be death; the reward of obedience in Adam is to be life. God proposes a simple test of obedience; Adam is fully able to comply. God binds himself by promise; Adam binds himself under penalty. And as Adam is the representative of the human race, his obedience or disobedience is to affect beneficially or disastrously the whole of his descendants. Adam disobeys and transmits the curse to all his children (Rom. 5 : 12; 1 Cor. 15 : 21). His breach of covenant has rendered salvation by obedience to the law an utter impossibility. Human nature is now corrupt, "being alienated from the life of God" (Eph. 4 : 18).

2. THE COVENANT OF GRACE.—This is also well described in the answer to the twentieth question of the Shorter Catechism, "God, having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring

them into an estate of salvation by a Redeemer." In this covenant the parties contracting are the Father on the one side, and the Son, our Lord Jesus Christ, on the other. The Father engages to save his elect people, and for them our Lord engages to satisfy the law. In fulfilling his covenant engagements our Lord assumes human nature, and as the second Adam becomes the representative of his people. He obeys the law's precepts and suffers the law's penalty. He "makes reconciliation for iniquity and brings in everlasting righteousness" (Dan. 9 : 24). He thus becomes "the mediator of a better covenant" (Heb. 8 : 6).

Cov'e-nant of Salt. As salt is an emblem of *incorruptibility* and *permanence*, so a covenant of salt is an everlasting covenant. The phrase occurs in Num. 18 : 19; 2 Chron. 13 : 5; comp. Lev. 2 : 13.

Cov'ert. This word does not occur in our Authorized Version of the New Testament, but in that of the Old Testament it occurs nine times, and is the rendering of several Hebrew words. In 1 Sam. 25 : 20; Job 40 : 21; Ps. 61 : 4; Isa. 16 : 4; 32 : 2, it represents a Hebrew word which has the general sense of something *hidden, private, secret*, and is used to designate a *secret place* or *shelter*. In Isa. 4 : 6 it represents a Hebrew word which has the general sense of *protection*. In Job 38 : 40; Jer. 25 : 38, it represents a Hebrew word which has the general sense of a *booth* or *hut*, and which is figuratively applied to the *thicket* or *lair* where wild beasts hide. In 2 Kings 16 : 18 we read that Ahaz, when spoiling the temple, "took down the covert for the Sabbath that they had built in the house." The word covert in this passage represents a form of the Hebrew word which means a *booth*, and evidently designates a covered place, a platform or hall, in the fore-court of the temple, set apart for the king when he visited the temple with his retinue on the Sabbaths or feast-days.

Cov'e-tous-ness, in a general sense an inordinate desire of worldly possessions; in a more restricted sense, the desire of increasing one's substance by appropriating that of others. Closely allied to selfishness and readily degenerating into avarice, it is strongly condemned and denounced in Scripture, where it is almost always associated with vices of bodily impurity (1 Cor. 6 : 10; Eph. 5 : 5; Col. 3 : 5; 1 Tim. 6 : 10).

Crack'nels, a species of hard cake or bread (1 Kings 14 : 3).

Craft. This word is used in the Scriptures in two senses.

I. Cunning, deceit, guile (Dan. 8 : 25; Mark 14 : 1).

II. Trade, occupation, business (Acts 18 : 3; 19 : 25, 27; Rev. 18 : 22). A slight sketch of the principal trades mentioned in Scripture is subjoined.

1. Metal-working.—The preparation of iron for use either in war, in agriculture or for domestic purposes, and the working in bronze, an alloy of copper and tin ("brass" in our Authorized Version), were among the earliest applications of labor (Gen. 4 : 22). In the construction of the tabernacle copper, not iron, was employed, although at the time the use of iron must have been familiar to the Jews (Ex. 20 : 25; 27 : 19). After the conquest the occupation of a smith was recognized as a distinct employment (1 Sam. 13 : 19, 20). The smith's work and its results are often mentioned in Scripture (2 Sam. 13 : 31; 1 Kings 6 : 7; 2 Chron. 26 : 14; Isa. 44 : 12; 54 : 16). The worker in gold and silver must have found employment both among the Hebrews and the neighboring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah, and from numerous other facts (Gen. 24 : 22, 53; 35 : 4; 38 : 18; Deut. 7 : 25).

2. Wood-working.—The carpenter and his work have frequent mention in Scripture (Gen. 6 : 14; Ex. 37; Isa. 41 : 7;

44 : 13). The references in Isaiah are proofs that the Jewish carpenters were able to carve with some skill. In the New Testament the occupation of a carpenter is mentioned in connection with Joseph, and by way of reproach, or perhaps of wonder, is ascribed to our Lord (Matt. 13 : 55; Mark 6 : 3).

3. Stone-working.—The masons employed by David and Solomon, at least the chief of them, were Phœnicians (1 Kings 5 : 18; 1 Chron. 22 : 2). The larger stones used in Solomon's temple are said by Josephus to have been fitted together exactly without mortar or cramps, but the foundation-stones to have been fastened with lead. For ordinary buildings mortar was used; sometimes bitumen, as was the case at Babylon (Gen. 11 : 3). The lime, clay and straw of which mortar is generally composed in the East require to be very carefully mixed and united so as to resist storms. The wall "daubed with untempered mortar" of Ezek. 13 : 10 was perhaps a wall of mud or clay without lime, which under heavy rain would give way. These mud walls are only common where rains are infrequent.

4. Spinning and Weaving.—The arts of spinning and weaving wool and flax were carried on in early times, as now among the Bedouin, by women. The good housewife was noted for her skill and industry in these arts (Ex. 35 : 25, 26; Lev. 19 : 19; Deut. 22 : 11; 2 Kings 23 : 7; Prov. 31 : 13, 24; Ezek. 16 : 16). When the loom, with its beam (1 Sam. 17 : 7), pin (Judg. 16 : 14) and shuttle (Job 7 : 6), was introduced we do not know, but pictures of it older than the Exodus are now found in Egypt. Together with weaving we read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure-patterns or with precious stones set in the needlework (Ex. 26 : 1; 28 : 4; 39 : 6–13).

5. Dyeing and Dressing Cloth, Tanning and Dressing Leather.—These arts and trades were extensively followed in Palestine (Josh. 2 : 15–21; 2 Kings 1 : 8; Matt. 3 : 4; Acts 9 : 43).

6. Tent-making.—This was a common occupation, and in the Roman empire furnished a livelihood to many Jews (Acts 18 : 3).

7. Boat and Ship-building.—Fishing-boats were largely used on the Sea of Galilee (Matt. 8 : 23; 9 : 1; John 21 : 3, 8). Solomon built at Ezion-Geber ships for his foreign trade, which were manned by Phœnician crews—an experiment which Jehoshaphat endeavored in vain to renew (1 Kings 9 : 26, 27; 22 : 48; 2 Chron. 20 : 36, 37).

In addition to the above, there were shoemakers, tailors, barbers, perfumers, plasterers, glaziers, painters, potters, brickmakers, butchers, bakers, cheesemongers.

Crag, the top or pinnacle of a rock (Job 39 : 28); literally, "the tooth of the cliff."

Crane. The word so translated is found only in Isa. 38 : 14 and Jer. 8 : 7, and critics are not agreed whether the term is rightly appropriated. It cannot well be the *crane*, for while this bird is migratory, it is not a *chatterer*, as one of the above passages intimates. According to the testimony of most of the ancient versions, it is a "swallow."

Crave, to desire earnestly (Prov. 16 : 26).

Cre-a'te, to call into being what never existed in any form or manner before (Gen. 1 : 1; Col. 1 : 16). It is also employed in Scripture to express the reproduction in the human soul of those holy qualities and dispositions which sin destroyed (Ps. 51 : 10; Eph. 2 : 10; 4 : 24).

Cres'cens, one of Paul's fellow-laborers (2 Tim. 4 : 10), said to have been one of the seventy disciples.

Crete, one of the largest islands in the

Mediterranean, now called Candia, and by the Turks, *Kirid*. It is about one hundred and sixty miles long and from six to thirty-five miles wide. Although mountainous, it yet has many fruitful valleys. It is particularly productive in olives, grapes, figs and pistachio-nuts. Its inhabitants were represented in the great throng which heard the gospel in Jerusalem on the day of Pentecost (Acts 2 : 11). The Cretans claim a very ancient ancestry, and from time immemorial have been intelligent, active, enterprising, skillful. Their moral characteristics, however, have ever been much inferior to their mental. To-day, as in every past age, they illustrate the quotation from Epimenides, one of their own poets, which Paul gives: "The Cretans are always liars, evil beasts, slow bellies" (Tit. 1 : 12). A Christian church was established in Crete, of which Titus was the minister (Tit. 1 : 5). In Paul's voyage to Italy the vessel which bore him was driven out of its course, and sailing "under Crete, over against Salmone," a promontory on the eastern side of the island, "came unto a place called the Fair Havens, nigh whereunto was the city of Lasea" (Acts 27 : 7, 8). Here Paul advised the centurion who had him and other prisoners in charge, and the master and owner of the ship, to winter. His advice was disregarded, and in attempting to make the harbor of Phenice, one of the best in Crete, the vessel was totally wrecked (Acts 27). Since the New Testament times the fortunes of Crete have been diverse, and, in the main, disastrous. In 1866 the Cretans made an unsuccessful effort to throw off the Turkish yoke and to secure annexation to Greece. Though defeated then, they have the conviction that they will not always be. They bide their time, and from present appearances their time is not distant.

Crib, the rack or manger in a cattle-stall (Prov. 14 : 4; Isa. 1 : 3).

Crim'son, a well-known and admired shade of red (2 Chron. 2 : 7), thus called from *kermes*, the Arabian name of the insect that produces the dye. Some shades of crimson and scarlet are such fast colors that they cannot, by any processes known to modern chemistry, be washed out. Hence the propriety and beauty of the figure in Isa. 1 : 18, where God offers the most free and perfect forgiveness to guilt of the deepest stain.

Crisp'ing-Pins (Isa. 3 : 22), supposed to be a female ornament, like the modern *reticule*, richly ornamented and attached to the girdle. The equivalent word in Arabic means a *money-purse*.

Cris'pus, the chief of the Jewish synagogue at Corinth (Acts 18 : 8), who after his conversion was baptized by Paul (1 Cor. 1 : 14).

Cross, a gibbet made of two beams of wood placed transversely in the shape of a T or X or +, on which criminals were executed. This mode of punishment was not practiced by the Jews; among the Romans it was reserved for slaves or the most atrocious criminals. The victim, with outstretched arms, was either bound with cords or nailed through the hands and feet to the cross as it lay on the ground, and from the uplifting of the upright beam, and the thrusting it into the hole prepared for it, was made to suffer the acutest agony. Death-pains thus inflicted were not only excruciating, but lingering, the unhappy person often surviving for several days. In the narrative of our Saviour's enduring this ignominious death the various circumstances are mentioned which it is supposed were the usual attendants of the punishment. He was scourged; compelled to bear the transverse beam of his cross to the place of execution; his garments were distributed among his executioners; a stupefying drink was offered to him; and a title or superscription, indicating the accusation against him, was placed

at the top of the cross. By this humiliating, painful and accursed death the Son of God made expiation for sin; and hence the *cross* is used to designate the great work of redemption (1 Cor. 1 : 17, 18; Col. 1 : 20; Gal. 6 : 14). The cross is also figuratively used as expressive of the reproaches and trials which the followers of Christ must endure (Matt. 16 : 24).

Crown, the top of the head (Jer. 2 : 16). Also an ornament for the head, chiefly worn by royal personages as a symbol of their power. Anciently it was a simple fillet bound round the head, but afterward assumed various and expensive forms (2 Sam. 12 : 30). Upon the head of our blessed Lord, in cruel mockery of his kingly claim, a crown of thorns was placed (Matt. 27 : 29).

Cru'ci-fy. See CROSS.

Cruse, a small vessel or flask for holding water and other liquids (1 Sam. 26 : 11; 1 Kings 19 : 6).

Crys'tal, a beautifully clear and transparent stone, a colorless quartz, found under regular forms or in masses. In Job 38 : 29 the word is translated *ice*, to which the rock-crystal bears a strong resemblance. The ancients indeed supposed rock-crystal to be merely ice congealed by intense cold. Its transparency is referred to in Rev. 4 : 6. The Greek word thus rendered in the New Testament means originally *ice*, and then any substance equally transparent.

Cu'bit, a measure of length not accurately determined, because its standard, the length of the lower arm, is a variable one. Under the name two measures of length seem to be referred to—the ordinary one, eighteen inches; the longer one, twenty-one inches.

Cuck'oo. The Hebrew word thus rendered occurs twice only (Lev. 11 : 16; Deut. 14 : 15) as the name of some unclean bird, and probably indicates some of the larger petrels which abound in the east of the Mediterranean.

Cu'cum-ber. This word first occurs in Num. 11 : 5, as one of the good things of Egypt for which the Israelites in the wilderness longed. Cucumbers and melons were, and still are, abundant in Egypt. The cucumber is especially refreshing, and is possessed of so much nutritive property as to make it a general favorite. The "lodge in a garden of cucumbers" (Isa. 1 : 8) is a rude temporary shelter erected in the open grounds where vines, cucumbers, gourds, etc. are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers or to scare away the foxes and jackals.

Cud. Animals that chew their cud are referred to in Lev. 11 : 3–7; Deut. 14 : 6–8. By a wonderful contrivance some animals are provided with several stomachs. When grazing their food is swallowed without mastication, and when at rest they can throw up from one of their stomachs to their mouth round balls of this food, which they can then chew at their leisure. An observer can see in a ruminating or cud-chewing animal the muscular impulse in its throat by which the cud is thrown up.

Cum'min, an umbelliferous plant, the seeds of which contain an oil of a grateful and stimulating nature, used medicinally and as a condiment. It seems to have been extensively cultivated in ancient times in the East (Isa. 28 : 25), as it is at present. It is one of the articles which the self-righteous Pharisees tithed, while they neglected the weightier matters of the Law (Matt. 23 : 23).

Cup. The cups of the Jews, whether of metal or earthenware, were similar, most likely, to those of Egypt, as pictured on the monuments or seen in specimens dug from the ruins of cities. They were various in shape, material and embellishment. In Solomon's time all his drinking-vessels were of gold, none of silver (1 Kings 10 : 21). Figuratively, the *cup* is

used to denote blessing or misfortune. Thus, "my cup runneth over" (Ps. 23:5) is eloquent of abundant mercy; and thus, too, "the cup of trembling" (Isa. 51 : 17) is equally eloquent of sore judgment. In like manner the Psalmist speaks of "the cup of salvation" (Ps. 116 : 13), and the apostle Paul of "the cup of blessing" (1 Cor. 10 : 16). In like manner also the bitter sufferings of our Lord in the garden and on the cross are spoken of as a "cup" of which it was necessary for him to drink (Matt. 26 : 39).

Egyptian Cups.

Cup'bear-er, an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 Kings 10 : 5). The chief cupbearer or butler to the king of Egypt was the means of raising Joseph to his high position (Gen. 40 : 1, 21; 41 : 9). Rabshakeh, from his name which is properly that of his title, and signifies chief cupbearer, filled a like office in the Assyrian court (2 Kings 18 : 17). Nehemiah was cupbearer to Artaxerxes Longimanus, king of Persia (Neh. 1 : 11; 2 : 1).

Curse. In Scripture the word *curse* is the opposite of the word *bless*. The sense of the word is to imprecate evil upon any one (Gen. 9 : 25; 27 : 12; Neh. 13 : 2; Matt. 5 : 44; John 7 : 49; James 3 : 9). The curses pronounced by Noah, Moses, Joshua, David and others, as recorded in Scripture, are not the utterances of passion or the suggestions of revenge. They were pronounced under the immediate influence of God's Spirit, and are to be regarded as predictions of evil in the form of imprecation. The "curse of the law" indicates that state of condemnation in which every human being is found, and from which our Lord redeems us by "being made a curse for us" (Gal. 3 : 13).

Cush, the name of a region inhabited by tribes of the Hamite family (Gen. 10 : 6–8; 1 Chron. 1 : 8–10; Isa. 11 : 11). In the majority of instances in which the word occurs, Cush is associated with Egypt in Africa, but is sometimes found in close connection with Elam in Asia. Hence the conjectures as to its precise geographical position have been many and conflicting. The translators of our Version make it most generally the equivalent of Ethiopia. In the ancient Egyptian inscriptions Ethiopia, above Egypt, is denominated *Kush* hundreds of times, as Ebers, the Egyptologist, says, and its territory corresponds, beyond a doubt, with the African Cush of our Scriptures.

Cush'an (Heb. 3 : 7), the same, probably, as CUSH. See ETHIOPIA.

Cus'toms. The word means repeated acts which acquire the power of law, and is specially given to Jewish ceremonial observances so tenaciously observed (Acts 21 : 21). It also signifies tax or revenue (Ezra 4 : 20; Matt. 17 : 25; Rom. 13 : 7).

Cuth or **Cu'thah,** one of the cities whence Shalmaneser introduced colonists into Samaria (2 Kings 17 : 24, 30). Its position was long undetermined, but an ancient Babylonian city of the name has

recently been discovered at the distance of about fifteen miles from Babylon itself.

Cut'tings in the Flesh. The prohibition (Lev. 19 : 28) against marks or cuttings in the flesh for the dead must be taken in connection with the parallel passages (Lev. 21 : 5; Deut. 14 : 1), in which shaving the head with the same view is equally forbidden. The ground of the prohibition will be found in the superstitious or inhuman practices prevailing among heathen nations. The priests of Baal cut themselves with knives to propitiate the god "after their manner" (1 Kings 18 : 28). The prohibition, therefore, is directed against practices prevailing not among the Egyptians, whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbors. Another usage contemplated, probably, by the prohibition was that of printing marks (tattooing) to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. This is evidently alluded to in Rev. 13 : 16; 17 : 5; 19 : 20, and (although in a contrary direction) in Ezek. 9 : 4; Gal. 6 : 17; Rev. 7 : 3.

Cym'bal, a musical instrument consisting of two convex pieces of brass, which are struck together to mark the rhythm or time, and which can produce a loud clanging or a tinkling, soft sound (2 Sam. 6 : 5; Ps. 150 : 5).

Cy'press. The Hebrew word thus rendered is found only in Isa. 44 : 14. It points to some tree with a hard grain, and this is all that can be positively said of it.

Cy'prus, a large and well-known island in the Mediterranean, off the coast of Syria. Its length is about one hundred and forty miles; its width varies from five to fifty miles. It was celebrated for its fertility, abounding in corn, wine and oil; it was equally celebrated for its mineral products. In early times it was closely connected commercially with Phœnicia, and there is little doubt that it is referred to in such passages of the Old Testament as Ezek. 27 : 6. Its inhabitants were luxurious and licentious. In Paphos, one of its principal cities, stood a far-famed temple dedicated to Venus. The island and its principal cities, Salamis and Paphos, are mentioned several times in the New Testament. Cyprus was the native place of Barnabas (Acts 4 : 36). The Christians who were dispersed during the persecution which arose after the martyrdom of Stephen carried the gospel to the Jews of Cyprus (Acts 11 : 19). Paul and Barnabas began with Cyprus their first missionary journey, so grandly rewarded by the conversion of Sergius Paulus, the Roman deputy (Acts 13 : 4–13). Hither Barnabas, after he had separated from Paul, came again in company with Mark (Acts 15 : 39). Its history for many centuries now has been one of oppression and struggle, but its recent cession by Turkey to England is perhaps the opening of a new era of progress and prosperity. Its present population numbers about one hundred thousand souls, of whom one-third are Mohammedans.

Cy-re'ne, a city in Upper Libya, in Africa, and the capital of a district called from it Cyrenaica. It was founded by a Greek colony about B. C. 632. After the death of Alexander the Great it became a dependency of Egypt and the residence of many Jews. Simon, a Cyrenian Jew, bore our Lord's cross to the place of execution (Mark 15 : 21). Men of Cyrene were present in Jerusalem on the day of Pentecost (Acts 2 : 10). Cyrenian Jews had a synagogue at Jerusalem, and were prominent in persecuting the early Christians (Acts 6 : 9–13). The city is now an utter desolation, frequented only by wild beasts and wandering Arabs.

Cy-re'ni-us (Luke 2 : 2), the literal

Map of Cyrene.

English translation of the Greek name, which is itself the Greek form of the Roman name *Quirinus*. The full name is Publius Sulpicius Quirinus. He was consul B. C. 12, and made governor of Syria after the banishment of Archelaus in A. D. 6. He was sent to make an enrollment of property and people in Syria. As an enrollment took place at the time of our Lord's birth, some difficulty in settling the chronology has arisen, but it disappears when we consider that there is good reason for believing that Quirinus, or Cyrenius, was *twice* governor of Syria, and that his first governorship extended from B. C. 4 (the year of our Lord's birth) to B. C. 1, when he was succeeded by M. Lollius.

Cy'rus [*the brilliancy of the sun*], a prince, conqueror and statesman of great renown, and an instrument chosen by Jehovah to execute his purposes of mercy toward the Jews (Isa. 44 : 28; 45 : 1; Dan. 6 : 28). The early life of Cyrus is involved in obscurity. According to the common legend, he was the son of Mandane, the daughter of Astyages, the last king of Media, and Cambyses, a Persian of the royal family of Achæmenidæ. In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime, and was reared in obscurity under the name of Agradates. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had, at that time, alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king, B. C. 559. After consolidating the empire which he had thus gained, Cyrus entered on that career of conquest which has made him the hero of the East. His conquests extended over all Western Asia, but the most brilliant of them was that of Babylon, B. C. 538. After the reduction of Babylon he ordered a return to their own land of the Jews, who had been seventy years in captivity, and furnished them very liberally with the means of rebuilding their temple (Ezra 1 : 1–4). Hitherto, the great kings with whom the Jews had been brought into contact had been open oppressors or seductive allies, but Cyrus was a generous liberator and a just guardian of their rights. He fell in battle B. C. 529, and his tomb is still shown at Pasargadæ, the scene of his victory over Astyages.

D.

Dab'e-rath [*camel's hump*], or **Dab'-a-reh**, a town in the tribe of Issachar, near the boundary of Zebulun (Josh. 19 : 12; 21 : 28). It was assigned to the Levites. Under the name of *Debarieh* it still lies at the western foot of Tabor.

Dag'ger, a short sword, usually made with a double edge and suspended from the girdle (Judg. 3 : 16, 21, 22). See ARMS.

Da'gon [*a great fish*], the national god of the Philistines. He was represented with the face and hands of a man and the tail of a fish (1 Sam. 5 : 5). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes. His most famous temples were at Gaza (Judg. 16 : 21–30) and Ashdod (1 Sam. 5 : 5, 6; 1 Chron. 10 : 10).

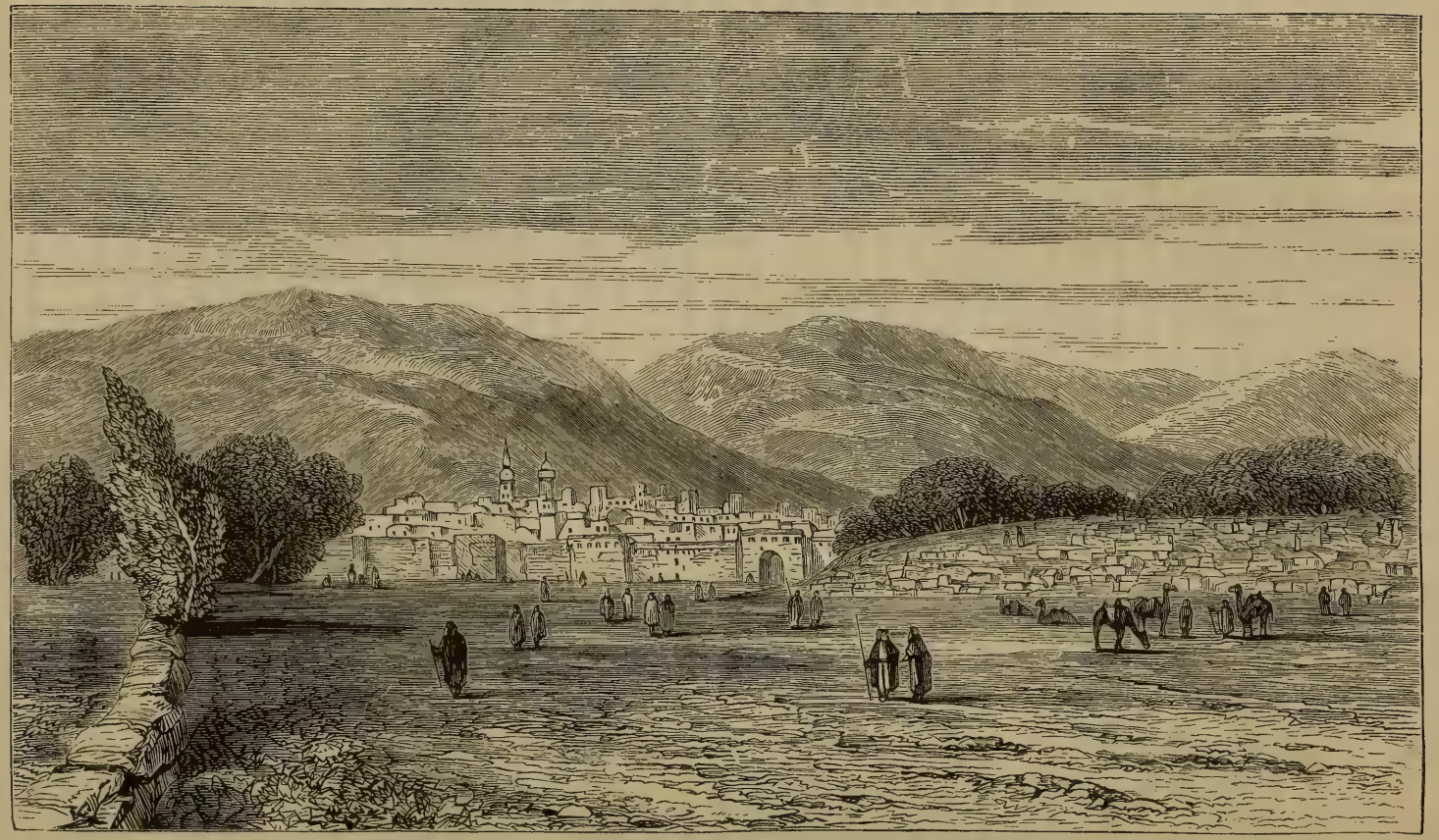
Dagon.

Dal-ma-nu'tha. This place is mentioned in Mark 8 : 10 as "the parts of Dalmanutha," and in the corresponding passage in Matt. 15 : 39 we find the place referred to as "the coast of Magdala." These were probably neighboring towns on the western shore of the Lake of Gennesaret. Mary Magdalene was a native of the latter place, hence her name, Mary Magdalene, or Mary of Magdala.

Dal-ma'tia, a province of Europe on the east of the Adriatic Sea, forming part of Illyricum and contiguous to Macedonia. Paul sent Titus there to spread the gospel (2 Tim. 4 : 10).

Dam'a-ris, an Athenian woman converted to Christianity by Paul's preaching (Acts 17 : 34). Chrysostom and others held her to have been the wife of Dionysius the Areopagite.

Da-mas'cus, a city of Syria, and one of the oldest cities in the world. It is mentioned in Gen. 15 : 2 as the native place of Eliezer, the steward of Abraham. It is frequently referred to in the Old Testament and in the New. On his way to this city Saul of Tarsus was converted, and from it he subsequently made a remarkable escape (Acts 9; 2 Cor. 11 : 32, 33). To the great apostle belongs the unquestioned honor of introducing Christianity into Damascus (Acts 9 : 20; Gal. 1 : 12). At the time of Paul's conversion many Jews were residing in the city (Acts 9 : 2), and many became Christians (Acts 11 : 19), but the larger proportion of converts was from the Gentiles. So rapidly did the gospel spread among the population that in the time of Constantine the great temple of the city was converted into a cathedral church. Now, as always, in regard to beauty of site Damascus is one of the most delightful and attractive spots in the East. As you approach it you traverse a parched and desolate country where nothing refreshes the eye; "but," to use the language of a traveler, "how changed is the scene when, dazzled with the glare of the sun and oppressed by heat, you clamber up the rocks to seek a moment's rest and shade under a small arched building called *Kobbet-el-Nazzar*, which crowns the summit of the hill! The instant you reach it one of the most magnificent prospects in the world bursts suddenly upon you. You look directly down from an elevation of a thousand feet on the city of Damascus and its unrivaled plain with a revulsion of feeling almost amounting to ecstasy. . . . In the foreground an unbroken expanse of gardens and orchards advances



Damascus. View looking Westward, from Outside of the Eastern Gate.

up to the very foot of the cliff on which you stand, forming a circuit of more than fifty miles; in the midst of it, about two miles from the western hills, is the beautiful city, with its picturesque minarets, its domes and glittering crescents, like a fleet riding at anchor upon a little sea of the most richly-variegated foliage." Although such is the external view, the traveler is disappointed on his entrance into the city with its narrow streets and not very inviting houses. The public buildings are, however, very splendid. One of the streets, a mile in length, is still, as in the days of Paul, "called Straight" (Acts 9 : 11). The population is estimated at one hundred and forty thousand, Jews, Christians and Mohammedans. The latter are very fanatical, and in 1860 rose against the defenceless Christians, murdering six thousand of them in cold blood. The plain of Damascus is indebted for its fertility to the river *Barada*, the Abana to which Naaman the Syrian referred (2 Kings 5 : 12).

Dam-na'tion. This word is commonly employed to denote the final loss of the soul, but in this sense it is not always to be understood in Scripture. Thus it is said in Rom. 13 : 2, "They that resist shall receive to themselves damnation" (that is, *judgment*) "from the rulers, who are not a terror to good works, but to the evil." Again, in 1 Cor. 11 : 29, "He that eateth and drinketh unworthily eateth and drinketh damnation to himself" (that is, *judgment*); he exposes himself to severe temporal judgments from God and to the judgment and censure of the wise and good. Again, Rom. 14 : 23, "He that doubteth is damned if he eat" (that is, he is *condemned* both by his own conscience and the word of God).

Dan [*judge*], the name of a son of Jacob, of one of the Hebrew tribes and of a city in Northern Palestine.

1. Dan was the fifth son of Jacob and the first of Bilhah, Rachel's maid (Gen. 30 : 6). The origin of the name is given in the exclamation of Rachel, "God hath judged me and given me a son, therefore she called his name Dan," that is, "judge." In the blessing of Jacob (Gen. 49 : 16) this play on the name is repeated, "Dan shall judge his people." The records of Dan are unusually meagre. Only one son is attributed to him (Gen. 46 : 23); but when the people were numbered in the wilderness of Sinai his tribe was, with the exception of Judah, the most numerous of all, containing sixty-four thousand four hundred able-bodied men fit for military service (Num. 26 : 43).

2. The tribe of Dan had their allotment in the south-western part of Palestine, in the neighborhood of the Amorites and Philistines, whom they could not dispossess. Their portion was the smallest of any of the twelve tribes. Their great representative warrior was Samson, whose feats of strength and conflicts with the Philistines form the materials of an interesting chapter in the story of ancient Israel (Judg. 13–16). Finding the territory assigned them too limited for their number or too securely held by their enemies to be availing, the Danites marched northward, and, seizing the rich and flourishing city of Laish, at the sources of the Jordan, with the adjacent country, settled themselves in new and more desirable homes. They changed the name of Laish to Dan, which is often mentioned in connection with Beersheba, on the southern extremity of Palestine, to indicate the extent of the country (Judg. 20 : 1).

3. The city of Dan, the ancient Laish, was not only the capital of the tribe of Dan, but also the centre of an influential image-worship. When the Danites were marching to the conquest of Laish they robbed Micah the Ephraimite of some graven images, and persuaded a Levite who had been serving Micah as priest to join them. At Laish (or Dan) they set

up these graven images as objects of worship, establishing a priesthood and instituting a ritual (Judg. 18). Subsequently, Jeroboam, the first king of the separate kingdom of Israel, chose Dan as the shrine of one of the calves which he had consecrated to religious uses (1 Kings 12 : 29, 30). The site of Dan is identified with a place now called *Tell el-Kady*, "the judge's mound," near one of the fountains or sources of the Jordan.

Dance, the motion of one or more persons in steps regulated by music, and the name of a musical instrument of percussion.

1. Four words in Hebrew are rendered in our English Version by the word *dance*, in the sense of motion regulated by music. The first and most frequently-employed word is some form of the verbal root, which literally signifies to *twist*, and which refers most likely to the whirling motions of the Oriental sacred dances (Ex. 15 : 20; Judg. 21 : 21; 1 Sam. 18 : 6). The second word embodies the idea of *moving in a circle* (1 Sam. 30 : 16). The third word (Eccles. 3 : 4; Job 21 : 11; Isa. 13: 21; 1 Chron. 15 : 29) simply means to *skip* or leap for joy, as it is elsewhere rendered, and is nearly equivalent to the fourth word (2 Sam. 6 : 14, 16), which has the radical sense of *jumping* or springing. The verbal root of the words in the New Testament translated *to dance* and *dancing* literally means *to leap* by rule, and its derivatives are used to denote a regular dance, either in concert (Matt. 11 : 17; Luke 7 : 32) or by a single person, especially in the elaborate *pantomime* dance of Roman times (Matt. 14 : 6; Mark 6 : 22).

The Jewish dances were generally expressions of religious joy and gratitude. Sometimes they were practiced in honor of a conqueror (1 Sam. 8 : 6, 7). In the religious service the timbrel or tambourine regulated the dance, which was led by some individual, whom the rest followed with measured step and devotional song (Ps. 150 : 4). When the Hebrews had crossed the Red Sea, and had seen the returning waves overwhelm their proud pursuers, the women, headed by Miriam, expressed the exultant feeling of gratitude "with timbrels and with dances" (Ex. 15 : 20, 21); and in after times the women, to whom the dance seems to have been largely left, made it the especial means of expressing joyous emotions. From a collection of the passages in Scripture relating to the dance the following inferences are warranted:

(1.) That in true and idolatrous worship dancing was a religious act.

(2.) That on joyful occasions, such as national festivals, great victories or family festivities, dancing was resorted to as an expression of rejoicing.

(3.) That on public occasions dancing was performed only by one of the sexes.

(4.) That dancing was performed usually in the daytime, in the open air, in highways, fields and groves.

(5.) That no instances of dancing are found upon record in which the two sexes united in the exercise, either in worship or amusement.

(6.) That no instances of social dancing for mere amusement are found upon record, except that of the "vain fellows" void of shame alluded to by Michal, David's wife (2 Sam. 6 : 20); that of the wicked (Job 21 : 11–13), which produced impiety and ended in destruction; and that of Herodias (Mark 6 : 24–28), which terminated in the rash vow of Herod and the murder of John the Baptist.

2. The word *dance* is the rendering, in our English Version, of a Hebrew word which denotes a musical instrument of percussion, and which is supposed to have been used by the Hebrews at an early period of their history. In the grand hallelujah psalm (150) the sacred poet exhorts mankind to praise Jehovah in his sanctu-

ary with all kinds of music, and he enumerates among the instruments (vs. 3–5) one which in the fourth verse is translated "dance." This instrument is generally believed to have been made of metal, open like a ring; it had many small bells attached to its border, and at weddings and merrymakings was played by women, who accompanied it with the voice.

Dan'iel [*God is my Judge*], the name of three persons mentioned in Scripture.

1. The second son of David by Abigail the Carmelitess (1 Chron. 3 : 1). In 2 Sam. 3 : 3 he is called Chileab.

2. A priest of the family of Ithamar, who returned from the exile in the time of "Artaxerxes," B. C. 469 (Ezra 8 : 2).

3. The fourth of "the greater prophets." Nothing is certainly known of his parentage and family, but he appears to have been of royal or noble descent (Dan. 1 : 3). In his early youth he was carried captive from Jerusalem to Babylon, together with three other Hebrew youths of rank, Hananiah, Mishael and Azariah (Dan. 1 : 6). This occurred "in the third year of Jehoiakim," king of Judah, B. C. 604. He, together with his companions, was selected for his personal qualities to reside at the court of Nebuchadnezzar, and, having received the Chaldæan name of Belteshazzar, he was thoroughly instructed in all the learning of the Chaldæans (Dan. 1 : 4). The prophet Ezekiel (14 : 14; 28 : 3) speaks of him as distinguished for his piety and wisdom. His conscientiousness and firmness of character were fully tested in his bold and positive refusal to receive his supplies from the royal table, which, according to his strict notions as a Jew, might have been ceremonially unclean or prepared for idolatrous banquets (Dan. 1 : 8). This was a remarkable instance of the strength of virtue in one who had been removed at so early an age from the salutary influences of home and exposed to the powerful temptations of a luxurious court. On another occasion (Dan. 6 : 4–23), rather than abandon or conceal his religious principles, he exposed himself to the horrors of a cruel and violent death. God, however, was with him, and even ferocious beasts of prey had no power to injure him. Having the Spirit of God in him, he was enabled to interpret several remarkable dreams and visions of Nebuchadnezzar and Belshazzar, and thus to show his superiority to all the learned magicians and astrologers of Chaldæa. For these services he was rewarded with the highest offices of state. The powerful combinations formed for his destruction were signally defeated, and a happy illustration furnished of the security of those who maintain unshaken confidence in God. Of the time and place of his death we have no authentic account. He lived, most likely, to a good old age, for he retained his high honors after Babylon had been subdued by the Medes and Persians under Cyaxares and Cyrus.

Dan'i-el, Book of. This book was undoubtedly written by Daniel. Besides the deeply interesting historical narratives which it contains, it embraces the most remarkable prophecies on record, some of which have been literally fulfilled, while others refer to times still future. These relate to the fate of monarchies, the advent and death of the Messiah, the restoration of the Jews and the conversion of the Gentiles. Part of this book is written in the Chaldee, and the rest in the Hebrew language.

Da-ri'us, the name of several kings of Media and Persia.

1. DARIUS THE MEDE (Dan. 11 : 1), a Median noble entrusted by Cyrus with the government of Babylon. He succeeded Belshazzar, king of the Chaldæans (Dan. 5 : 30, 31).

2. DARIUS, the son of HYSTASPES, the founder of the Perso-Arian dynasty. Upon

the usurpation of the Magian Smerdis he conspired with six other Persian chiefs to overthrow the impostor, and on the success of his plot was placed upon the throne, B. C. 521. With regard to the Jews he pursued the same policy as Cyrus, and restored to them the privileges they had lost (Ezra 6 : 1–12; Hag. 1 : 1; Zech. 7 : 1).

3. DARIUS THE PERSIAN (Neh. 12 : 22). He is commonly identified with Darius II., surnamed NOTHUS, who died B. C. 405.

Dark'ness, the opposite of light. It enshrouded the chaotic mass on the first day of creation (Gen. 1 : 2). It also enshrouded the land of Egypt with a gloom so dense that it might be felt (Ex. 10 : 21–23). It enshrouded, moreover, our Lord upon the cross, emblem of the blindness and malice and cruelty which wrought his death (Luke 23 : 44). It has in Scripture an extended figurative use. It denotes adversity (Ps. 107 : 10), iniquity (Eph. 5 : 11), the state of the dead (Job 10 : 21), ignorance, error, unbelief (John 3 : 19), the place of future punishment (Matt. 8 : 12).

Dart. See ARMS, ARMOR.

Da'than, a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah the Levite against Moses and Aaron, and who, with all the conspirators, was fearfully punished (Num. 16 : 1; 26 : 9; Deut. 11 : 6; Ps. 106 : 17).

Daugh'ter, a word used in Scripture in a variety of senses.

1. It is used not only for a daughter proper, but for granddaughter or other female descendant, much in the same way and like extent with "son" (Gen. 24 : 48; 31 : 43).

2. The female inhabitants of a city, of a country and of a particular race are called daughters (Gen. 6 : 2; 27 : 46; 28 : 6; 36 : 2; Num. 25 : 1; Deut. 23 : 17; Isa. 3 : 16; Jer. 46 : 11; 49 : 2, 3, 4; Luke 23 : 28).

3. The same notion of descent explains the phrase "daughters of music," that is, singing birds (Eccles. 12 : 4); the use of the word for branches of a tree (Gen. 49 : 22) and for the pupil of the eye (Lam. 2 : 18; Ps. 17 : 8); and the expression "daughter of ninety years" to denote the age of Sarah (Gen. 17 : 17).

4. It is also used of cities, either as a personification or in the sense of suburbs (Isa. 10 : 32; 23 : 12; Jer. 6 : 2, 26; Zech. 9 : 9).

5. More specifically, it is used of dependent towns or hamlets, while to the principal city the correlative "mother" is applied (Num. 21 : 25; Josh. 17 : 11, 16; Judg. 1 : 27; 1 Chron. 7 : 28).

Da'vid [*the beloved*], the youngest son of Jesse of the tribe of Judah, the second and most prominent of the line of Jewish kings. His life is commonly divided into three portions—namely, his youth before his introduction to the court of Saul, his relations with Saul and his reign.

1. DAVID'S YOUTH. He was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. When he was still young his father was of a great age (1 Sam. 17 : 12). His parents both lived till after his final rupture with Saul (1 Sam. 22 : 3). His great-grandmother was Ruth the Moabitess, and the connection with Moab which thus was formed he remembered and recognized when, embarrassed by difficulties and environed by foes, he escaped thither and entrusted his aged parents to the care of the king (1 Sam. 23 : 3). His birthplace was Bethlehem, and for it he retained through life the strongest affection; his recollection of the well at its gate is one of the most touching incidents of his later years (1 Chron. 11 : 17). The fact that he was the youngest of his family may possibly have prompted his parents to give him the name *David*, or *the beloved*, and possibly, too, his youth and his name may have reared those insurmountable barriers against intimacy with his brothers which beyond question existed.

He had from his nephews, however, the confidence and esteem which his brothers withheld. The three sons of his sister Zeruiah and the one son of his sister Abigail were probably near his own age, and were numbered among his best friends. When Samuel appeared at Bethlehem to anoint that son of Jesse as successor to Saul whom the Lord should indicate (1 Sam. 16 : 1), David was a lad of fifteen years, and, after the rejection by the prophet of all his brothers, was summoned from the sheepfold to receive the consecrating oil. He was of short stature, with a ruddy countenance, such as is not unfrequently seen in his countrymen of the East at the present day. His bright eyes are especially mentioned (1 Sam. 16 : 12), and generally he was remarkable for the grace of his figure and countenance, well made and of immense strength and agility. His swiftness and activity made him like a wild gazelle, his feet like harts' feet and his arms strong enough to break a bow of steel (Ps. 18 : 33, 34). His consecration brought no immediate change in his employments. He pursued the life of a shepherd, developing that extraordinary genius for music and poetry which was afterward enshrined in the Psalms, and that daring and courage which frequent contests with wild beasts demanded, and which subsequently were so conspicuously shown in his contest with Goliath. The splendid victory which crowned this contest was the turning-point of his career. At the age of twenty he became a member of Saul's family and an officer of Saul's army, and his peculiar and painful relations with the king began.

2. David's Relations with Saul. David had not been long a resident at court before his prowess and popularity laid the foundation in Saul's heart of an unhappy jealousy. The king's dislike to him assumed on several occasions the form of violence. He was no longer safe in the king's presence, and accordingly, under cover of night, he fled from the court, and thenceforward, until Saul's death, a period of about seven years, was a fugitive and an outlaw. This portion of his life abounded in hardships and hairbreadth escapes, and was an important preparation for his after career as king. It developed in him three admirable qualities—namely, prudence, forbearance and a sense of dependence on God's help. It qualified him, as perhaps nothing else could have done, for the responsibilities of the throne when to it the death of Saul and his three sons in the disastrous battle of Gilboa (1 Sam. 31 : 6) opened the way.

3. David's Reign. David was thirty years old when the single tribe of Judah proclaimed him king. Over this tribe he reigned at Hebron seven and a half years, and over all Israel he reigned at Jerusalem thirty-three years; the whole length of his reign was therefore something more than forty years (2 Sam. 5 : 4, 5). The prominent events of his reign were these: the conquest of Jerusalem, and the making it the capital of the whole land (2 Sam. 5 : 9); the founding of an imperial dominion, which for the first time realized the prophetic description of the bounds of the chosen people (Gen. 15 : 18-21); the organization of the army and the establishment of social and religious institutions (2 Sam. 23 : 8-39; 1 Chron. 24 : 3; 25 : 1-31; 26 : 1-28); the subjection of numerous hostile peoples, the Philistines on the west (2 Sam. 8 : 1), the Moabites on the east (2 Sam. 8 : 2), the Syrians on the north-east as far as the Euphrates (2 Sam. 8 : 3), the Edomites on the south (2 Sam. 8 : 14), and the Ammonites, who had broken their ancient alliance and had made one grand resistance to the advance of his empire (2 Sam. 10 : 1-19; 12 : 26-31); the crimes of adultery and murder which blackened his character and plagued his family (2 Sam. 12 : 10); the rebellion and death of his son Absalom (2 Sam. 18 : 9-17); the

preparation for building the temple in Jerusalem (1 Chron. 29 : 2); the nomination of his son Solomon to be his successor and the proclamation of Solomon as king (1 Chron. 29 : 22–24).

The character of David presents many diverse features, yet, on the whole, is noble and true. In the complexity of its elements, passion, tenderness, generosity, fierceness; the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king; the romantic friend, the chivalrous leader, the devoted father,—no character in the Old Testament can be at all compared to it. To his own people his was the name most dearly cherished after their first ancestor Abraham. "The city of David," "the house of David," "the throne of David," "the seed of David," "the oath sworn unto David," are expressions which pervade the whole of the Old Testament and all the figurative language of the New. In a very peculiar sense David is the type and the prophecy of our Lord Jesus Christ. Our Lord is not called the son of Abraham or the son of Jacob, but he is called "the Son of David" (Matt. 9 : 27; 15 : 22; 22 : 42; Mark 10 : 47, 48; Rom. 1 : 3; 2 Tim. 2 : 8).

Day, a measure of time, and the earliest of which we have any account (Gen. 1 : 5). The day is distinguished into *natural* and *civil*. The variable length of the natural day at different seasons led in the very earliest times to the adoption of the civil day, or one revolution of the sun, as the standard of time. The beginning of the civil day varies in different nations. The Babylonians reckoned it from sunrise to sunrise; the Umbrians, from noon to noon; the Athenians, from sunset to sunset; the Romans, from midnight to midnight. The Hebrews naturally adopted the reckoning from sunset to sunset (Lev. 23 : 32). After the captivity in Babylon the Jews divided the day into twelve hours. To this (John 11 : 9) our Lord refers: "Are there not twelve hours in the day?" According to this computation, the first hour of the day began at sunrise; hence the sixth hour was at noon and the twelfth hour at sunset. These hours were of course variable in length according to the season of the year, being longer in summer than in winter. The days of the week had no proper names among the Hebrews, but were distinguished in their numerical order, as the first day of the week, the second day, etc.

In prophetic language a day is put for a year, and so a week is put for seven years (Ezek. 4 : 5).

A day sometimes indicates an indeterminate period of time. Thus "the day of temptation in the wilderness" was forty years. As God's existence is not marked by a succession of years, it is said, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3 : 8).

"The day of the Lord" (Isa. 2 : 12) denotes the time when he afflicts by his judgments. Signal judgments against the wicked are spoken of as the great day of God's wrath (Rev. 6 : 17).

"The Lord's day" is the Christian Sabbath (Rev. 1 : 10).

Days'man, an old English term meaning *umpire* or *arbitrator* (Job 9 : 33), but the Hebrew word which it represents means *arguer* or *reprover*.

Day'spring signifies the first streaks of daylight, the daybreak, the dawn (Job 38 : 12). In Luke 1 : 78 the word is, in beautiful figure, applied to our Lord Jesus Christ.

Dea'con [*a servant*], the term applied to those office-bearers in the Christian Church (Acts 6 : 1–4) who were appointed over the business of serving tables, in order that the apostles might be at liberty to give themselves continually to

prayer and the ministry of the word. Although two of the seven in the first appointment, Stephen and Philip, are afterward mentioned as evangelists, or as doing the work of evangelists, the deacon, as such, was not a preacher, but simply an alms-distributer. Deaconesses were also employed in attending upon those of their own sex (Rom. 16 : 6, 12; Phil. 4 : 2, 3; 1 Tim. 3 : 11; Tit. 2 : 3), the seclusion of females in the East making such an arrangement especially necessary.

Dead Sea. This name nowhere occurs in the Scriptures, and was not in use until the second century after Christ. In the Old Testament the lake is called "the Salt Sea" and "the Sea of the Plain." See SEA, THE SALT.

Death, the termination of life. It is affirmed of the body and of the soul.

1. As respects the body, death is a cessation of its appropriate functions and a dissolution of its structure. When it occurs, the immaterial, immortal part is separated from the material and mortal; "the dust returns to the earth as it was, and the spirit returns unto God who gave it" (Eccles. 12 : 7). It is described as a dissolving of the earthly house of this tabernacle (2 Cor. 5 : 1); as a departure from the world (Job 10 : 21); as a sleep (John 11 : 11). It is an inevitable and universal doom; out of the millions of men that have lived on the earth, two only, Enoch and Elijah, have escaped it. Its cause is sin (Rom. 5 : 12), and its dread power is wielded by the devil (Heb. 2 : 14), who was the instigator of the sin which introduced it, and who is the constant tempter to that which perpetuates it.

2. As respects the soul, death is the loss of holiness, and so the loss of happiness. It is described as carnal-mindedness (Rom. 8 : 6); as alienation from the life of God (Eph. 4 : 18); as a subjection to the power of darkness (Col. 1 : 13); as an ignorance of God and a disobedience to the gospel of our Lord Jesus Christ (2 Thess. 1 : 8). It also is universal; "there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3 : 10–12). This spiritual death, unless remedied before the death of the body occurs, results in eternal death, or the soul's eternal unholiness and unhappiness. This is emphatically the second death (Rev. 21 : 8). Now, the work of our Lord in the gospel is to abolish death (2 Tim. 1 : 10). To them who trust, love and obey him he makes the death of the body the gate of heaven; substitutes for the death of the soul, or spiritual death, the grandest spiritual life; and, raising the dead body and uniting with it the glorified soul, introduces body and soul into an unending blessedness (Rom. 8 : 10–23).

De'bir [*oracle*], the name of three places.

1. A town in the mountains of Judah. Its earlier name was Kirjath-sepher, "city of the book" (Josh. 15 : 15; Judg. 1 : 11). It was also called Kirjath-sannah, "city of the palm" (Josh. 15 : 49). It was taken by Joshua (Josh. 10 : 38, 39), and afterward retaken by the Canaanites. Caleb, to whom it was assigned, gave his daughter Achsah in marriage to Othniel for his bravery in subduing it (Josh. 15 : 16, 17). It was one of the cities given with their "suburbs" to the priests (Josh. 21 : 15). Its ancient site is supposed to be on a spur running from a long ridge about three miles west from Hebron. It was one of the towns of the Anakim.

2. A place on the north boundary of Judah, near the "valley of Achor" (Josh. 15 : 7), and therefore somewhere in the complications of hills and ravines behind Jericho.

3. The "border of Debir" is named as forming part of the boundary of Gad

(Josh. 13 : 26), and as apparently not far from Mahanaim.

Deb'o-rah [*a bee*], the name of two women.

1. The nurse of Rebekah, whom she accompanied to the land of Canaan. She died at an advanced age near Bethel, and with great lamentation was buried under an oak which was called Allon-bachuth, *the oak of weeping* (Gen. 35 : 8).

2. A prophetess who judged Israel, and dwelt under a palm tree between Ramah and Bethel (Judg. 4 : 4, 5). Her husband's name was Lapidoth. She possessed great authority and influence with the people, and was the honored instrument of delivering them from grievous oppression. She summoned Barak to lead the forces against Jabin, the head of the Canaanitish confederacy, but he, discouraged by the prospect, refused to go unless she accompanied him. To this she consented, apprising him at the same time that he would thus lose the credit of the victory. Under her direction Barak encamped on the broad summit of Tabor, and gained over Sisera, Jabin's general, and the immense army which Sisera led, a victory which secured to Israel a rest of forty years. Deborah's title of prophetess includes the notion of inspired poetry, and in this sense the glorious triumphal ode (Judg. 5) well vindicates her claim to the office.

Debt, Debtor. See LOAN.

De-cap'o-lis [*ten cities*], a region containing ten cities, from which great numbers of the inhabitants came to hear our Lord's words and to see our Lord's works (Matt. 4 : 25; Mark 5 : 20). These cities were situated in the north-eastern part of Palestine, near the Sea of Galilee, and on both sides of the Jordan. Their inhabitants are supposed to have been Gentiles chiefly. There is a difference of opinion as to their enumeration; the following, however, is most generally agreed on: viz. 1. Scythopolis or Bethshan; 2. Gadara; 3. Gerasa; 4. Pella; 5. Hippos; 6. Kanatha; 7. Dion or Dios; 8. Philadelphia; 9. Raphana; 10. Capitolias. It is possible that Decapolis, as the name of a region, may have been retained after the actual number of cities in it had been increased; and this may account for discrepancies in the list, one ancient writer enumerating not less than *fourteen* Decapolitan cities. The whole region in the times of our Lord was exceedingly populous and prosperous. It is now an uninhabited wilderness.

Decrees of God. See ELECT, ELECTION, PREDESTINATION.

De'dan, the name of two tribal progenitors.

1. A son of Raamah, son of Cush (Gen. 10 : 7; 1 Chron. 1 : 9). His descendants are supposed to have settled on the shores of the Persian Gulf, and to have been caravan-merchants between that coast and Palestine.

2. A son of Jokshan, son of Abraham by Keturah (Gen. 25 : 3; 1 Chron. 1 : 32). His descendants are supposed to have intermarried with the descendants of the Cushite Dedan, to have formed a tribe of the same name, to have had their chief settlement in the borders of Idumæa and to have led a pastoral life.

The passages in the Scriptures in which Dedan is mentioned (besides the genealogies cited above) are Isa. 21 : 13; Jer. 25 : 23; 49 : 8; Ezek. 25 : 13; 27 : 15, 20; 38 : 13, and are in every case obscure.

Ded-i-ca'tion, a religious ceremony whereby anything is dedicated or consecrated to the service of God. It originated, most likely, in the desire to commence with peculiar solemnity the practical use and application of whatever had been set apart to the divine service. Thus Moses dedicated the tabernacle in the wilderness (Ex. 40; Num. 7), Solomon his temple (1 Kings 8), the returned exiles

their rebuilt house of God (Ezra 6 : 16, 17).

Ded-i-ca′tion, Feast of the, the festival instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B. C. 164. It is named only once in the Scriptures (John 10 : 22). It began on the twenty-fifth of Chisleu, the anniversary of the pollution of the temple by Antiochus Epiphanes, B. C. 167. Like the great Mosaic feasts, it lasted eight days, but did not require attendance at Jerusalem.

Deep, the rendering sometimes of words in the Old and New Testaments which designate a measurable depth (Gen. 7 : 11; Job 41 : 31; Luke 5 : 4; 2 Cor. 11 : 25), but sometimes of a Hebrew word and of its Greek equivalent which literally mean *without bottom.* In the latter sense it is used to designate—1. Hell, the place of punishment, the bottomless pit (Luke 8 : 31; Rev. 9 : 1; 11 : 7); 2. The common receptacle of the dead, the grave, the deep or depths of the earth under which the body is deposited (Rom. 10 : 7); 3. The deepest parts of the sea (Ps. 69 : 15; 107 : 26; Jon. 2 : 3); 4. The chaos which in the beginning of the world was unformed and vacant (Gen. 1 : 2). See PIT.

De-file′. Under the Mosaic law many blemishes of person and conduct were esteemed defilements, which rendered those upon whom they were found unclean, and which subjected them to many civil and religious disabilities (Mark 7 : 2). Some of these defilements were voluntary, others involuntary; some originated with the individual, others were received by him; some were inevitable because the effect of nature, others were the consequences of personal transgression. Under the gospel, defilements are those of the heart, of the mind, the temper and the conduct. Moral defilements are as numerous and as thoroughly prohibited under the gospel as ever, but ceremonial defilements no longer require any religious rites to remove them (Matt. 15 : 18; James 3 : 6).

De-grees′, Songs of, a title given to fifteen psalms, 120 to 134 inclusive. Four of them are attributed to David, one to Solomon, and the other ten give no indication of their author. With respect to the term "degrees" a great diversity of opinion prevails, but the most probable opinion is that they were pilgrim-songs, sung by the people as they went up to Jerusalem.

De-li′lah [*languishing with desire*], a Philistine courtesan who dwelt in the valley of Sorek, and who, ensnaring Samson, betrayed him to his enemies (Judg. 16 : 4–18).

De′mas, a companion of the apostle Paul during his first imprisonment at Rome (Col. 4 : 14). At a later period he is mentioned as having deserted the apostle through love of this present world (2 Tim. 4 : 10).

De-me′tri-us, the name of two persons mentioned in Scripture.

1. A maker of silver shrines at Ephesus (Acts 19 : 24). The shrines were usually small models of the great temple of the Ephesian Diana, with the statue of the goddess, which the purchasers carried on journeys and affixed to houses as charms. Demetrius, becoming alarmed at the progress of the gospel under the preaching of Paul, assembled his fellow-craftsmen and excited a tumult by haranguing them on the danger that threatened the worship of the great goddess Diana, and consequently their own craft as silversmiths, A. D. 52.

2. A Christian mentioned with commendation in 3 John 12, about A. D. 90.

Dep′u-ty, the uniform rendering in our English Version of the Greek word which signifies "proconsul" (Acts 13 : 7, 8, 12; 19 : 38).

Der′be, a town of Lycaonia, in Asia Minor. Its exact position has not yet been

ascertained, but its general situation is undoubted. It was in the eastern part of the great upland plain of Lycaonia, which stretches from Iconium eastward along the north side of the chain of Taurus. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; probably it was a stage upon the great road which passed this way. Here Gaius, Paul's fellow-traveler (Acts 20 : 4), was born, and hither Paul and Barnabas fled (Acts 14 : 6) when driven from Iconium.

Des'ert, a word in Scripture nearly synonymous with **Wilderness,** but different from the modern acceptation of both. With us, a desert always implies barrenness; with the Hebrews, it sometimes indicated a barren, but most generally an uncultivated, waste. Pasture-lands and forests were denominated deserts (Ps. 65 : 12; Ezek 13 : 4; Acts 8 : 26; Heb. 11 : 38). The various deserts or wildernesses mentioned are these: the Arabian or great desert; the deserts of Beth-Aven, Beersheba, Carmel, Damascus, Edom, En-Gedi, Gibeon, Judæa, Jeruel, Kedemoth, Kadesh, Maon, Paran, Shur, Sin, Sinai, Ziph, Zin; the desert of the Red Sea and the desert near Gaza.

Deu-ter-on'o-my [*second Law*], the Greek name given to the fifth book of Moses, and meaning the *repetition of the Law*, because it contains a recapitulation of the ordinances or laws found in the preceding books. As the greater part of the Israelites who had come out of Egypt had died in the wilderness, Moses, in the fortieth year of their journeyings (Deut. 1 : 3) made this restatement of God's ordinances, previously recorded, with some additional ones, accompanying them with explanations and exhortations well calculated to impress them on the minds of the new generation that had risen up. Few books in the Old Testament can be read with more spiritual profit than this, as it unfolds the spiritual import of the different parts of the Law. The last chapter of the book is to be regarded as a supplement, which was probably added by Joshua.

Dev'il, the English form of the Greek word διαβολος (*diabolos*). It means *slanderer, calumniator, false-accuser*, and in the New Testament is employed to designate the chief of the fallen angels. The same evil spirit is referred to under the names of Satan, Beelzebub, Adversary, Prince of Darkness, etc. It is manifest, from the whole tenor of Scripture, that the Devil is a real being, and not a mere personification of an evil principle; that since his apostasy from God he is malignant in his hatred to God and man; that his ceaseless object is to frustrate the designs of God and to seduce mankind into sin and ruin; that he has many other wicked spirits under his direction and control, which are always engaged in prompting men to evil; that he possesses great power and subtlety, but yet cannot force men to sin against their will; that his power is restrained by Christ, who hath conquered him; and, finally, that he is destined to be confined in hell, where he is to be tormented day and night for ever and for ever (Rev. 20 : 10). Those who by their wicked works oppose God are stigmatized as the children of the Devil (John 8 : 44; Acts 13 : 10).

The word "devil" is also employed in the New Testament, generally in the plural, to translate the Greek word δαιμων (*dæmon*), an impure spirit from the other world acting upon a human being. In the Gospels generally, in James 2 : 19 and in Rev. 16 : 14, the demons are spoken of as spiritual beings at enmity with God, and having power to afflict men, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. In the times of our Lord many persons were sufferers from possession by demons or devils, the

possession generally showing itself visibly in bodily disease or mental derangement. The evil influence exercised by demons is distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts, are mastered or supplanted by those of the evil spirit (Mark 1 : 24; 5 : 7; Acts 119 : 15).

Dew, the vapor of the atmosphere condensed by coming in contact with the surface of the earth, which has been cooled by the radiation of its heat. In Palestine, where rains at certain seasons are unusual, this precipitation of vapor during the night is very great, and proves highly refreshing to the parched earth. It is said, however, that the dew is deposited chiefly late in the spring and early in the autumn. In Arabia Petræa the dews are so abundant as to wet to the skin those exposed to them, although soon after sunrising they are entirely evaporated. Many beautiful allusions are made to the dew by the sacred writers. Its copious deposition images God's blessing (Ps. 133 : 3; Hos. 14 : 5); its entire withdrawal, God's curse (2 Sam. 1 : 21; Hag. 1 : 10); its speedy evanescence, the false and fleeting goodness of the hypocrite (Hos. 6 : 4; 13 : 3).

Di'a-dem [something *surrounding* the head], spoken of a royal tiara (Isa. 28 : 5). In the Old Testament the distinction between *diadem* as the badge of royalty, and *crown* as the symbol of distinction in private life, is neglected, but in the New Testament it is carefully observed.

Di'al, an instrument for measuring time by the sun. It is supposed to have been an invention of the Babylonians, and was very serviceable to the ancients. It is now superseded by the more perfect invention of modern chronometers. The recession of the shadow on the dial of Ahaz (2 Kings 20 : 11) is miraculous, and cannot be otherwise explained.

Di'a-mond. The Hebrew word thus rendered probably is not the modern "diamond," with which the Hebrews seem to have been unacquainted, but a precious stone, either the emerald or emery. On the breastplate of the high priest the place of the stone rendered "diamond" was the third in the second row (Ex. 28 : 18; 39 : 11). The same stone is mentioned by Ezekiel (28 : 13) among the precious stones of the king of Tyre.

Di-a'na. In our English Version this Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis*, the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts 19. The Ephesian Diana, however, differs widely in attributes from the Roman Diana, and is to be regarded as identical with Astarte and other female divinities of the East. Her worship in Ephesus was exceedingly splendid and the source of vast wealth.

The Ephesian Diana.

Dib'lath, properly **Dib'lah**, a place mentioned only in Ezek. 6 : 14, as if situated at one of the extremities of the land of Israel. It is perhaps only another form of RIBLAH (which see).

Di'bon [*pining*], the name of two towns.

1. A town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children

of Gad (Num. 32 : 3, 34). From this circumstance, possibly, it received the name of Dibon-Gad (Num. 33 : 45, 46). In Isa. 15 : 9 it is called Dimon. Its site has been identified at a place named *Dhibân*, three miles north of the ancient Arnon. In 1868 a black basalt stone block was discovered among the ruins, with a curious inscription reciting the deeds of Mesha, a Moabite king, and giving the history of his warfare with Joram, king of Israel, and Jehoshaphat, king of Judah. See MESHA.

2. One of the towns which were re-inhabited by the men of Judah after the return from the Captivity (Neh. 11 : 25), identical with Dimonah (Josh. 15 : 22).

Did'y-mus [*a twin*], the surname of the apostle Thomas (John 11 : 16).

Di'nah [*judging*], the daughter of Jacob and Leah (Gen. 30 : 21), who, while her father's camp was tarrying in the neighborhood of Shechem, through curiosity and love of pleasure mingled with the young women of the place, and was violated by the son of Hamor, the chieftain of Shechem. The son of Hamor offered the reparation of marriage, which the sons of Jacob conditionally accepted, but only to make more sure an utter slaughter of the Shechemites. The conduct of Simeon and Levi on this occasion was strongly reprobated by their father (Gen. 34 : 30; 49 : 5–7).

Din'ner. In our English Scriptures this word is used for both the early and later meal of the Jews. The principal meal was the supper, in the early part of the evening, when the heat of the day was gone. The word rendered "dinner," however, is sometimes associated with a large and formal entertainment, as in Matt. 22 : 4, where our Lord likens the kingdom of heaven to the marriage dinner of a king's son, and as in Luke 14 : 12, where a feast is indicated by the alternative phrase, "a dinner or a supper." See MEAL-TIME.

Di-o-nys'i-us the Ar-e-op'a-gite, an eminent Athenian converted to Christianity by the preaching of Paul (Acts 17 : 34). He is called "Areopagite," as a member of the high court of the Areopagus at Athens. See AREOPAGUS.

Di-ot're-phes (3 John 9), a member, and perhaps an officer, of the church of Corinth. John's third Epistle is addressed to Gaius of this church (Rom. 16 : 23; 1 Cor. 1 : 14), and in the course of it a severe rebuke is given to Diotrephes, who seems to have questioned the apostle's authority, and to have claimed for himself a most officious and unwarrantable pre-eminence.

Dis-ci'ple [*a scholar*]. The term is applied in the New Testament to the followers of John the Baptist (Matt. 9 : 14), and particularly to our Lord's followers (Matt. 26 : 17; Luke 9 : 1). It is still used to designate a professed believer in Christ. Our Lord, to guard against false expectations, explicitly stated that no man could be his disciple who was not willing to renounce the world and to encounter hardship and self-denial (Luke 14 : 26, 27).

Dis-pen-sa'tion, a method or scheme devised and pursued by the wisdom and goodness of God in order to manifest his perfections and will to mankind for the purpose of their instruction, discipline, reformation and progress in holiness and happiness. Three of these dispensations are especially noticeable—the Patriarchal, the Jewish and the Christian. The Christian dispensation is described in Eph. 3 : 2; Col. 1 : 25; 1 Cor. 9 : 17. The dispensations of Providence are another thing—namely, those providential occurrences which indicate the divine pleasure.

Dis-pers'ed, The (John 7 : 35; James 1 : 1; 1 Pet. 1 : 1), those Jews who after the Babylonian captivity, and especially after the destruction of the

Holy City by the Roman power, remained scattered among the nations. These dispersed Jews, or Jews of the Dispersion, as they are called, aided very materially the rapid promulgation of the gospel in the first century of the Christian era.

Ditch. Several words in the Hebrew and Greek texts of the Scriptures are thus rendered, but none of them represent the idea which in our times is uniformly associated with a "ditch." One of them is translated "pits" in Jer. 14 : 3; another, translated "ditch" in Isa. 22 : 11, has the sense of a "pool;" and another, translated "ditch" in Job 9 : 31, has the sense of a hole in the ground, either for holding surplus water or for catching animals. The third of these senses, or that of a hole in the ground, is the sense of Matt. 15 : 14 and of Luke 6 : 39. See CISTERN.

Div-i-na'tion, a general term descriptive of the various arts anciently practiced for the discovery of things secret or future (Deut. 18 : 10; 1 Sam. 28 : 8; Ezek. 21 : 21). The arts were very many, the principal being these: divination by rods (Hos. 4 : 12); divination by cups (Gen. 44 : 5); divination by teraphim (Zech. 10 : 2); divination by the liver (Ezek. 21 : 21); divination by dreams (Deut. 13 : 3; Jer. 23 : 32). Moses forbade every species of divination, but, despite the prohibition, the various arts had for the Israelites a very strong fascination. Superstition goes hand in hand with skepticism, and amid the general infidelity prevalent throughout the Roman empire at our Lord's coming imposture was rampant. Hence, the lucrative trades of such men as Simon Magus (Acts 8 : 9), Bar-jesus (Acts 13 : 6, 8), the slave with the spirit of Python (Acts 16 : 16), the vagabond Jews, exorcists (Luke 11 : 19; Acts 19 : 13) and others (2 Tim. 3 : 13; Rev. 19 : 20), as well as the notorious dealers in magical books at Ephesus (Acts 19 : 19).

Divorce, the dissolution by legal process of the marriage-bond. The Mosaic Law regulating divorce is found in Deut. 24 : 1–4. In the times of our Lord the Jewish doctors differed widely in respect to the ground of divorce. The school of Shammai limited it to a moral delinquency in the woman; the school of Hillel extended it to every trifling cause—for example, if the wife over-roasted or over-salted the food she was cooking for her husband. The Pharisees, wishing, doubtless, to embroil our Lord with these rival schools, asked him if it were "lawful for a man to put away his wife for every cause" (Matt. 19 : 3). The reply of our Lord states the original law of marriage, and limits the ground of divorce to conjugal infidelity alone.

Doctor of the Law, one whose profession it was to give instruction in the Law of Moses and to solve difficult questions in relation to it (Luke 2 : 46).

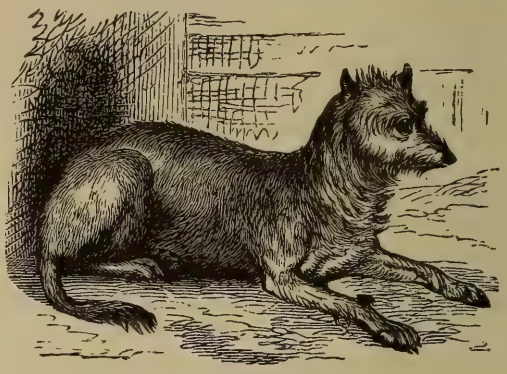
Doctrine. This word in our Authorized Version represents several Hebrew and Greek words which denote sometimes *knowledge and instruction* (Deut. 32 : 2; Prov. 4 : 2); sometimes *what one holds to be true* (Job 11 : 4); and sometimes *what is taught:* 1. Generally (Matt. 16 : 12; Acts 17 : 19; Rom. 6 : 17; Heb. 6 : 2; 13 : 9). 2. Specifically, by man (Matt. 15 : 9; Mark 7 : 7; Eph. 4 : 14; Col. 2 : 22; 1 Tim. 4 : 1); by the Son of man (John 7 : 16, 17; Tit. 2 : 10); by the apostles (Acts 2 : 42; 2 Tim. 3 : 10); by God (1 Tim. 1 : 10, 11; 4 : 6; 6 : 1, 3; 2 Tim. 4 : 3; Tit. 1 : 9). In its most general and best sense doctrine is systematized knowledge, or *what ought to be taught.* In this sense the system of doctrine taught in Scripture by those "holy men of God who spake as they were moved by the Holy Ghost" (2 Pet. 1 : 21), is connected and consistent throughout, and comprises a complete "form of sound words." The doctrines in this system relate to the perfections and purposes

of God, to the offices of Christ and of the Holy Spirit, and to the character and destiny of man. They are promotive of godliness, honorable to God and humbling to the pride of man. By wicked men they may be perverted and corrupted, yet they can never be utterly subverted. They should be devoutly studied, for they are the proper basis of all intelligent worship and of all holy obedience. They who depreciate the importance of doctrines assail one of the chief safeguards of the Church. An admirable summary of the system of doctrine taught in the Holy Scriptures is contained in the Westminster Catechisms and Confession of Faith.

Do'da-nim, a family or race descended from Javan, the son of Japheth (Gen. 10: 4; 1 Chron. 1 : 7). The name is sometimes read *Rodanim*, and, so read, is referred to the Greek inhabitants of the island of Rhodes; if read Dodanim, it refers, probably, to the Dardani, who in historical times were found in Illyricum and Troy.

Do'eg, an Idumæan or Edomite, and King Saul's chief herdsman. He was at Nob when Ahimelech, the high priest, gave David the sword of Goliath, and he not only carried the information to Saul, but when others declined the office he himself executed the king's order to destroy the priests of Nob with their families, to the number of eighty-five persons, together with all their property (1 Sam. 21 : 7; 22 : 9–19; Ps. 52).

Dog, an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Isa. 56 : 10) and for guarding their flocks (Job 30 : 1). Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets, devouring dead bodies and other offal (1 Kings 14 : 11; 16 : 4; 21 : 19, 23; 22 : 38; 2 Kings 9 : 10, 36; Jer. 15 : 3; Ps. 59 : 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled "dogs" in Ps. 22 : 16, 20. The dog, moreover, being an unclean animal, the terms *dog, dead dog, dog's head* were used as terms of reproach (1 Sam. 24 : 14; 2



Syrian Dog.

Sam. 3 : 8; 9 : 8; 16 : 9; 2 Kings 8 : 13). Dean Stanley mentions that he saw on the very site of Jezreel the descendants of the dogs that devoured Jezebel prowling on the mounds without the walls for offal and carrion thrown out to them to consume.

Door. See HOUSE.

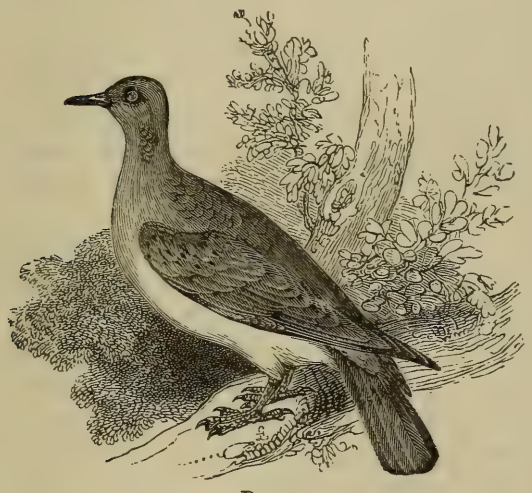
Dor [*dwelling*], an ancient royal city of the Canaanites (Josh. 12 : 23), on the coast of the Mediterranean, and, according to Jerome, nine Roman miles north of Cæsarea. It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Josh. 17 : 11; Judg. 1 : 27). The original inhabitants were never expelled, but during the prosperous reigns of David and Solomon they were made tributary (1 Kings 4 : 11). A town named *Tantûra*, a collection of fifty wretched huts, occupies its supposed site.

Dor'cas, a Greek name, having the same signification as *Tabitha* in Syro-Chaldaic, and designating a pious and benevolent female disciple of Joppa, who, "full of good works and alms-deeds," made garments for the poor widows. Peter was sent for at the time of her death, and, witnessing the general lamentation occasioned

by her decease, he recalled her to life, to the great joy of her friends and to the conversion of many souls (Acts 9 : 36–42).

Do'than [*two cisterns*], a place first mentioned (Gen. 38 : 17) in connection with the history of Joseph, and apparently as in the neighborhood of Shechem. It next appears as the residence of Elisha (2 Kings 6 : 13). It was known to Eusebius (in the fourth century of the Christian era), who places it twelve miles to the north of Sebaste (Samaria), and here, in our own times, it has been discovered with its cisterns, still bearing unimpaired its ancient name.

Do'ting, "about questions" (1 Tim. 6 : 4), signifies an excessive and sickly fondness for questions and strifes respecting mere words.



Dove.

Dove. The first mention of this bird in Scripture is in Gen. 8, where Noah is represented as sending one forth from the ark to ascertain if the waters of the deluge were assuaged. The dove's rapidity of flight is alluded to in Ps. 55 : 6; the beauty of its plumage, in Ps. 68 : 13; its dwelling in the rocks and valleys, in Jer. 48 : 28; Ezek. 7 : 16; its mournful voice, in Isa. 38 : 14; 59 : 11; Nah. 2 : 7; its simplicity, in Hos. 7 : 11; its comeliness, in the Song 1 : 15; 2 : 14; and its harmlessness, in Matt. 10 : 16. The associations with it are such as to justify its selection as the emblem of the Holy Spirit (Matt. 3 : 16). Under the Mosaic Law, the poor, who could not present a more costly offering, were directed to offer doves or pigeons (Lev. 5 : 7; 14 : 21, 22). Such was the offering of our Lord's mother (Luke 2 : 22–24). To accommodate the poor, doves were sold in the courts of the temple, but the practice had degenerated into such abuse in our Lord's times that he sternly rebuked it (Matt. 21 : 12).

Doves are kept in a domesticated state in many parts of the East. In Persia, and still more in Egypt, large dovecotes or pigeon-houses are built; and Morier says, "The extraordinary flights of pigeons which I have seen upon one of these buildings afford perhaps a good illustration of the passage in Isa. 60 : 8, 'Who are these that fly as a cloud, and as the doves to their windows?'"

Dove's Dung. In a description of a great famine in Samaria (2 Kings 6 : 25) it is said that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." This is intended to denote the extremity of the famine, during which the highest prices were given for what might allay the pangs of hunger. It is thought by many commentators and most lexicographers that "dove's dung" is to be taken as a proper name for such plants and vegetable productions as resembled in appearance the excrement of the pigeon.

Dow'ry, the price paid for a wife (Gen. 29 : 18; 34 : 12; 1 Sam. 18 : 25; Hos. 3 : 2). The word has thus a sense the very opposite to that which it has among Western nations.

Drag'on. This word, in our English Version of the Old Testament, is the ren-

dering of two Hebrew words which are quite distinct in meaning; in the New Testament it is an almost literal transfer of the Greek δράκων (*dracōn, sharp-sighted*), a fabulous and frightful monster which went about devouring and devastating all before it.

1. The first Hebrew word, always in the plural, is found in Job 30 : 29; Isa. 34 : 13; 43 : 20; Jer. 10 : 22; 49 : 33; Mic. 1 : 8; Ps. 44 : 19. It is uniformly applied to some creatures inhabiting the desert, and points to wild beasts rather than to serpents. The Syrian Version renders it by a word which means a "jackal."

2. The second Hebrew word rendered *dragon* seems to refer to any great monster, whether of the land or of the sea, but is more usually applied to some kind of serpent or reptile. When we examine special passages, we find the word used in Gen. 1 : 21 of the great sea-monsters, the representatives of the inhabitants of the deep. On the other hand, in Ex. 7 : 9, 10, 12; Deut. 32 : 33; Ps. 91 : 13 it refers to land-serpents of a powerful and deadly kind.

3. In the New Testament the word *dragon* is found only in the Apocalypse (Rev. 12 : 3, 4, 7, 9, 16, 17, etc.), and is applied metaphorically to "the old serpent called the devil and Satan." The description of it is dictated by the symbolical meaning of the image rather than by any reference to an actually-existing creature. The reason of this scriptural symbol is to be sought, most probably, in that union of gigantic power with craft and malignity of which the serpent is the natural emblem, and in that record of the serpent's agency in the temptation (Gen. 3) which introduces and explains the gospel scheme of redemption.

It is not unlikely, however, that the dragon-idea, as found in the Old Testament and the New, had a basis of fact in the survival to the creation of the human family of some lingering specimens of an ancient and formidable but now extinct race of reptiles. M. Bory de St. Vincent observes: "The figure of the pterodactyl seems to represent with sufficient exactness the figure which antiquity gave to those formidable dragons we now regard as fabulous. Yet they may not impossibly have existed toward the epoch of the period immediately preceding the so-called pre-historic. It may even be that dragons of this kind, pterodactyls, far larger than those which have recently been discovered, lingered until the time when man appeared upon the earth—until the time when he began to carve upon wood and stone the most striking objects around him. When the models had disappeared, and when their memory was preserved only in the hieroglyphics of tribes who knew not how to write, though knowing how to carve, this memory became mythologized. To the image of the lost dragon some fantastic features were added, so disguising it that it could not be recognized if even any remains were discovered."

Dram, a gold coin current in Palestine in the period after the return from Babylon (Ezra 2 : 69; 8 : 27; Neh. 7 : 70–72; 1 Chron. 29 : 7). At these times there was no large issue of gold except by the Persian kings. The value of the dram or daric, so called after Darius, is said to have been about five dollars.

Draught [pronounced *draft*]. The word is used in two senses in the Scriptures: 1. A vault or drain for the reception of filth (2 Kings 10 : 27; Matt. 15 : 17); 2. A haul of fishes by one sweep or drawing of the net (Luke 5 : 9).

Dream. Scripture declares that the influence of the Spirit of God upon the soul extends to its sleeping as well as to its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and it furnishes numer-

ous remarkable instances. Thus, by a dream God encouraged Jacob at Bethel (Gen. 28 : 10–19), and thus, too, by a dream Laban was prevented from inflicting injury on Jacob (Gen. 31 : 24). Joseph received through dreams the intimation that he was to be exalted above his brethren (Gen. 37 : 5–9). Moreover, his interpretation of the significant dreams of Pharaoh and of his chief butler and baker led the way to his elevation (Gen. 40, 41). It was in a dream that the Lord gave Solomon the promise of that remarkable wisdom and understanding which afterward characterized him (1 Kings 3 : 5–15). The skill of Daniel in interpreting the dream of Nebuchadnezzar led to his advancement in the court of Babylon (Dan. 2). In a dream Joseph, the reputed father of our Lord, was warned not to put away Mary, his wife (Matt. 1 : 20). These instances are sufficient to prove that this was one of the methods of divine communication with man. As might be supposed, the significancy of some dreams led the Jews into a superstitious regard for all dreams, and the abuse called forth a special rebuke, particularly when the dream or its interpretation seemed to favor the practice of idolatry (Deut. 13 : 1–3).

The fact that divine intimations have come through the medium of dreams affords no ground for vulgar superstitions. Although it is quite possible that directions and warnings may in special cases be still thus communicated, it is certainly wrong for those who have the complete written revelation of God's will to depend on dreams as a means of information, and it is an especial impiety in any uninspired person to pretend to a skill in the interpretation of them.

A vision is distinguished from a dream by the fact that it was a supernatural representation made to a person awake and in the conscious possession of his faculties. The Lord appeared in a vision to Saul on his way to Damascus (Acts 26 : 13), and in a vision the glories of the heavenly world were exhibited to him (2 Cor. 12 : 1–4).

Dregs, the sediment of liquors. When in Scripture the wrath of God upon the wicked is represented by a cup, the drinking of that cup and its dregs expresses the full measure in which the judgment is inflicted (Ps. 75 : 8; Isa. 51 : 17).

Dress. See CLOTHES.

Drink, Strong. The Hebrew word thus rendered in our Authorized Version applies to any liquor possessed of *intoxicating* qualities, whether brewed from grain or made of honeycomb, dates or boiled fruits. The phrase "wine and strong drink" (Lev. 10 : 9; Num. 6 : 3 and many other passages) means wine and every other intoxicating liquor. Among the intoxicating liquors, other than wine, known to the Hebrews, were these: 1. *Beer*, made of barley, certain herbs, such as lupin and skirrett, being used as substitutes for hops; 2. *Cider*, which is noticed in the Mishna as *apple-wine;* 3. *Honey-wine*, of which there were two sorts, one a mixture of wine, honey and pepper, the other a decoction of the juice of the grape, termed *debash* (honey) by the Hebrews and *dibs* by the modern Syrians; 4. *Date-wine*, made by mashing the fruit in water in certain proportions; 5. *Home-made wines* from figs, millet, the carob-fruit, raisins and the like.

Drink-Offering. See OFFERING.

Drom'e-da-ry. See CAMEL.

Drought (pronounced *drout*), dryness, absence of water or rain, referring particularly to that state of the weather when there is not sufficient moisture to promote the growth of plants. Eastern countries are particularly subject to drought. Palestine during the summer months is exposed to a scorching heat, and, no rain falling, the earth becomes chapped, vege-

tation withers and man and beast suffer very greatly. Some of the most beautiful metaphors of Scripture are drawn from falling showers, from wells and springs and rivers, from shade trees and cool retreats (Ps. 32 : 4; 72 : 6; Isa. 32 : 2).

Drunk'en-ness, intoxication from the use of alcoholic drinks (Deut. 29 : 19; Eccles. 10 : 17). Its effects, physical and moral, on the human family, have in all ages been disastrous. It is in Scripture the suggestive symbol of the folly of sin (Jer. 51 : 7) and of the stupidity produced by divine judgments (Isa. 29 : 9).

Dru-sil'la, youngest daughter of Herod Agrippa I., celebrated for her beauty and notorious for her profligacy. She abandoned her husband Azizus to live with Felix, the governor of Judæa. Paul appropriately reasoned before her and Felix of "righteousness, temperance, and judgment to come" (Acts 24 : 24, 25).

Duke, a title applied to the chiefs of Edom (Gen. 36 : 15). The word simply means a chief or leader, and is not to be understood in its modern acceptation.

Dul'ci-mer, a musical instrument, which the rabbins describe as a species of bagpipe (Dan. 3 : 5). The modern dulcimer is a stringed instrument.

Du'mah, a tribe and country of the Ishmaelites in Arabia (Gen. 25 : 14; Isa. 21 : 11). It is supposed to be identical with the place still called by the Arabs *Doomat el-Jendel,* or Dumah of the Stones, on the confines of the Arabian and Syrian deserts.

Dung. Besides its common use for manure, dung in Palestine and the adjacent countries, from the difficulty of procuring fire-wood, was and is largely used for fuel. It makes an equable heat, which adapts it peculiarly to the heating of ovens and the baking of cakes (Ezek. 4 : 15). The dung of cows and camels is most prized. The Arabs, Syrians and Egyptians of to-day, as did their forefathers, carefully collect it, dry it and pile it in conical heaps or stacks.

Du'ra, the plain on which Nebuchadnezzar set up his golden image (Dan. 3 : 1), and probably the same in which Babylon is situated. M. Oppert, however, locates the plain on the south-east of Babylon, in the vicinity of the mound *Dûair,* where he discovered the pedestal of a colossal statue.

Dust. The Hebrew word thus rendered in our Authorized Version indicates earth that is *dry;* its Greek equivalent, earth that is *easily raised* or *volatile.* The word "dust" is used figuratively to denote death and the grave (Gen. 3 : 19; Job 7 : 21); also a mean condition (1 Sam. 2 : 8); also a great multitude (Num. 23 : 10). "Sitting in the dust," "putting dust on the head," "putting the mouth in the dust," were signs of mourning and humiliation (Josh. 7 : 6; Isa. 47 : 1; Lam. 3 : 29). To shake off the dust from the feet in leaving a place is an expressive sign of renouncing all intercourse with it for the future (Matt. 10 : 14; Acts 13 : 51). To say that an enemy shall "lick the dust" is to predict his defeat and destruction (Ps. 72 : 9). To throw dust into the air seems to have been a mode of expressing contempt and execration (Acts 22 : 23). The Jews were threatened, as a punishment of disobedience, that the rain should be powder and dust (Deut. 28 : 24), which is exemplified even to the present time by the clouds of dry, hot sand which in the deserts are raised by the winds, and overwhelm man and beast by penetrating the mouth, eyes and nostrils, or which in the towns cover every object and penetrate into the most sheltered places, at once an annoyance and a calamity.

Dwell'ing. See HOUSE.

E.

Ea'gle, a well-known and ferocious bird of prey, unclean by the Levitical Law (Lev. 11 : 13; Deut. 14 : 12). Its Hebrew generic name denotes other ravenous birds, as vultures (Mic. 1 : 6), but it commonly designates a particular species of the eagle proper—namely, the *golden* eagle, a large, strong and very courageous bird. The characteristics of

Eagle.

the eagle referred to in the Scriptures are its swiftness of flight (Deut. 28 : 49; 2 Sam. 1 : 23; Jer. 4 : 13; 49 : 22); its mounting high into the air (Job 39 : 27; Prov. 23 : 5; 30 : 19; Isa. 40 : 31; Jer. 49 : 16); its strength and vigor (Ps. 103 : 5); its predaceous habits (Job 9 : 26; Prov. 30 : 17); its setting its nest in high places (Jer. 49 : 16); its care in training its young to fly (Ex. 19 : 4; Deut. 32 : 11); its powers of vision (Job 39 : 29); and its moulting (Ps. 103 : 5). As king of birds, the eagle naturally became an emblem of powerful empires (Ezek. 17 : 3, 7). In Matt. 24 : 28 and Luke 17 : 37 the Jewish nation is compared to a tempting body exposed in the open field and inviting the Roman army, whose standards bore the eagle, to come and devour it. Before the Romans, the Persians had adopted the eagle as their military ensign, and before the Persians, the Assyrians had done the same.

Ear, Earing, an old English agricultural term for *ploughing* or *tilling*. It occurs in Gen. 45 : 6; Ex. 34 : 21; Deut. 21 : 4; 1 Sam. 8 : 12; Isa. 30 : 24. It is etymologically connected with the Latin *aro*, "to plough." What we call *arable* land was originally written *earable* land.

Earnest, something given in advance as a pledge or assurance of more, or of good faith in a bargain or of binding a bargain. It is a mercantile term adopted by the Greeks and Romans from the Phœnicians, who were the founders of commerce, and is still good legal English. The word is used three times in the New Testament (2 Cor. 1 : 22; 5 : 5; Eph. 1 : 14), and imports that the gifts and graces which the Holy Spirit confers on our Lord's followers are so many pledges of the grander gifts and graces which are to be theirs in heaven. This use of the term, whilst directly asserting the pledged faithfulness of God, finely illustrates the fully-warranted conception of the future state as one of augmented powers and greatly-enlarged capacities.

Ear-Rings. The material of which ear-rings were made was generally gold (Ex. 32 : 2), and their form circular. They were worn by women and by youth of both sexes. They seem to have been regarded with superstitious reverence as amulets. On this account they were surrendered,

along with the idols, by Jacob's household (Gen. 35 : 4). See JEWEL.

Earth. The word in Scripture is used in two widely different senses—namely, for the material of which the earth's surface is composed, and as the name of the planet on which man dwells. The Hebrew language discriminates between these two by the use of separate terms, *adamah* for the former, *erets* for the latter.

1. *Adamah* is the earth in the sense of soil or ground, particularly as being susceptible of cultivation. The *earth* supplied the elementary substances of which man's body was formed, and the terms *Adam* and *adamah* are brought into juxtaposition, implying an etymological connection (Gen. 2 : 7).

2. *Erets* is applied in a more or less extended sense to the whole world (Gen. 1 : 1); to land as opposed to sea (Gen. 1 : 10); to a country (Gen. 21 : 32); to a plot of ground (Gen. 23 : 15); to the ground on which a man stands (Gen. 33 : 3); to the *inhabitants* of the earth (Gen. 6 : 11; 11 : 1); to *heathen* countries as distinguished from the land of Israel—that is, all the rest of the world excepting Israel (2 Kings 18 : 25; 2 Chron. 3 : 9); to Judæa, in the New Testament especially, where its Greek equivalent would have been more appropriately rendered "the land" (Matt. 23 : 35; James 5 : 17); and in figure to things earthly and carnal, as contrasted with things heavenly and spiritual (John 3 : 31; Col. 3 : 2).

Earth'quake. In Palestine, as might be expected from the numerous traces of volcanic agency which the country shows, earthquakes, more or less violent, are of frequent occurrence. The recorded instances, however, are few, the most remarkable being that which occurred in the reign of King Uzziah (Amos 1 : 1; Zech. 14 : 5). The earthquake is in Scripture the symbol of violent agitation (Joel 2 : 10; Hag. 2 : 21; Rev. 6 : 12).

East, properly the quarter of the heavens in which the sun rises, but according to Hebrew usage the term designated the countries lying east of Judæa, as Moab, Ammon (Gen. 25 : 6), and Arabia generally, and those of the far East, as Armenia, Mesopotamia, Chaldæa, Persia (Isa. 41 : 2; 46 : 11). So also, in speaking of the quarters of the heavens, the Jews supposed the face to be turned to the east, and hence called the east *before* or *forward*, the west *behind*, the south the *right hand*, and the north the *left hand* (Job 23 : 8, 9).

Easter. The occurrence of this word in our English Version (Acts 12 : 4) is chiefly noticeable as an example of inconsistency in the translators. In every other passage the word passover is properly used.

East Sea (Num. 34 : 3; Ezek. 47 : 18; Joel 2 : 20), the Dead Sea. See SEA.

East Wind. See WIND.

Eat'ing. The Hebrews in our Lord's time did not sit upright at table, as is the present custom, but reclined on couches placed near the table, resting on the left elbow, with their feet thrown back, and using their right hands to carry the food to their mouths. This peculiarity of posture explains how the woman could wash our Lord's feet with her tears by coming *behind* him as he sat at meat (Luke 7 : 37, 38). It explains, too, the manner in which our Lord washed the disciples' feet at supper-time (John 13 : 4, 5). It explains, moreover, how John leaned on our Lord's bosom (John 13 : 23). It was customary to eat without knives and forks, and each guest used his fingers, dipping his bread into the dish and taking up a portion of the food. Sometimes the principal person at a feast would thus dip his hand into the dish, and, making a sop, put it to the mouth of a guest. This illustrates our Lord's dipping into the dish and handing the sop to Judas (John 13 : 26). Such free use of the fingers would justi-

fy the scrupulous care with which the Jews washed their hands before eating (Mark 7 : 2, 3); but, however much the act of washing might be demanded by personal cleanliness, it could not properly

Eating with the Hand.

be magnified into one of moral meritoriousness. The Hebrews also were particularly strict in regard to the kind of their food and the character of the persons with whom they took a meal. They distinguished between meats that were clean and meats that were unclean (Lev. 11). They declined to eat with persons of bad reputation, as publicans and sinners (Matt. 9 : 11), or with uncircumcised (Acts 11 : 3). And so far as sitting at meat with wicked and profane persons should imply familiarity and close intimacy with them, it was forbidden by the apostle Paul (1 Cor. 5 : 11). The act of eating is, in Scripture, the symbol of meditation on and communion with truth (Isa. 55 : 1, 2), of results of previous conduct (Ezek. 18 : 2), of destruction of a man's peace or prosperity (Rev. 17 : 16; Ps. 27 : 2). See MEAL.

E′bal [*bare of foliage*], a mountain in Palestine opposite Mount Gerizim, and, with the latter, forming the valley of Shechem (Deut. 11 : 29; Josh. 8 : 33). On Mount Ebal was built the first altar which the Israelites erected after they had entered Canaan. Here also six tribes of Israel stood and responded *Amen* to the curses pronounced by the Levites upon such of the people as should transgress the law of the Lord, whilst on Mount Gerizim, just across the narrow valley, the other six tribes stood and responded *Amen* to the blessings pronounced by the Levites upon such of the people as should obey (Deut. 27 : 12, 13; Josh. 8 : 30–35). See GERIZIM.

E′bed-Me′lech [*servant of the king*], an Ethiopian eunuch in the service of King Zedekiah, through whose interference Jeremiah was released from prison (Jer. 38 : 7–13). His humanity in this particular was rewarded by the preservation of his life when Jerusalem was taken by Nebuchadnezzar, king of Babylon (Jer. 39 : 15–18).

Eb-en-e′zer [*the stone of help*], a stone set up by Samuel after a signal defeat of the Philistines as a memorial of the "help" received on the occasion from Jehovah (1 Sam. 7 : 12). Its position is carefully defined as between Mizpeh, the "watch-tower," one of the conspicuous eminences a few miles north of Jerusalem, and Shen, the "tooth" or "crag," apparently some isolated landmark.

E′ber, son of Salah, great-grandson of Shem and the ancestor of Abraham (Gen. 10 : 24). In Luke 3 : 35 his name is Anglicized Heber. See HEBER.

Eb′o-ny [*stone-wood*], a very hard wood, dark in color and susceptible of a high polish. The word occurs but once in Scripture (Ezek. 27 : 15), where it is mentioned as one of the valuable commodities imported into Tyre by the men of Dedan.

Ec-cle-si-as′tes, the title of a book of the Old Testament, believed to have been written by Solomon at an advanced

period of his life. It is an impressive discourse on the vanity and unsatisfying nature of all merely temporal pleasures and possessions (Eccles. 1 : 2), and is the more impressive in that it embodies the deliberate judgment of one who indulged freely and unreservedly in all that the world has to offer, and whose means of indulgence were unlimited (Eccles. 2 : 1–11). While sensual enjoyments and temporal good are represented as "vanity of vanities," true wisdom or religion is extolled as the only satisfying portion (Eccles. 12 : 13).

Ed [*witness*], the name of an altar reared in peculiar circumstances (Josh. 22 : 34).

E'dar [*flock*], the name of a tower beyond which Jacob first halted between Bethlehem and Hebron (Gen. 35 : 21).

E'den [*pleasure, delight*], the name of a province in which was situated the earthly Paradise, or the garden in which our first parents had their early, happy home. It is impossible to designate its position after so great a lapse of time and so many changes on the earth's surface. Perhaps every trace of it was obliterated in the Deluge. The most probable opinion is, that it was in or near Armenia. No practical purpose would be effected were we able to locate it beyond dispute. It was a delightful place, where the progenitors of our race were happy until their sin marred its beauty and made it a scene of sorrow (Gen. 2 : 8; 3 : 24). In the prophetic writings the garden of Eden is a general figurative expression for the beauty and blessedness which God's grace secures in redeemed human souls (Isa. 51 : 3; Ezek. 36 : 35).

E'dom [*the red*], the same country as that designated *Idumœa* by the Greeks and Romans (Judg. 11 : 17). Edom was one of the names of Esau (Gen. 25 : 30), by whose descendants this region was peopled. It extends from the Dead Sea to the Elanitic Gulf, a branch of the Red Sea. It was anciently called Mount Seir, and was inhabited by the Horim until they were expelled by Esau (Deut. 2 : 12). The Horim were so called because they dwelt in caves, like those probably of which many traces are still to be seen at Petra, their renowned metropolis. The Edomites were the implacable enemies of Israel, and various conflicts occurred between them (1 Sam. 14 : 47; 1 Chron. 18 : 12; 2 Chron. 25 : 11). The Israelites generally held them in subjection, and about the year B. C. 125 they were attacked by the Maccabees, and finally subdued by John Hyrcanus, who compelled them to submit to circumcision and other Jewish rites. Subsequently, they were incorporated with other tribes and lost their national distinction. Burckhardt was the first modern traveler who passed through the land of Edom; this was in the year 1812. Other travelers have since accomplished the journey, and their descriptions of the country and its wonderful ruins possess unusual interest. Edom was the subject of many prophetic denunciations which have been accomplished to the letter (Joel 3 : 19; Isa. 34 : 5; Ezek. 25 : 12–14).

Ed're-i [*strength, stronghold*], the name of two towns.

1. One of the metropolitan or royal towns of the kingdom of Bashan, beyond Jordan. Here Og, the gigantic king of Bashan, was utterly defeated by the Israelites, who "smote him and his sons and all his people, until there was none left him alive" (Num. 21 : 33–35). It was in the territory of the half-tribe of Manasseh (Num. 32 : 33). No allusion is made to it in subsequent Bible history, although it was an important city down to the seventh century of our era. Its ruins bear the name *Edra*, and are nearly three miles in circuit. A number of the old houses remain, low, massive, gloomy structures, some of them half buried in rubbish.

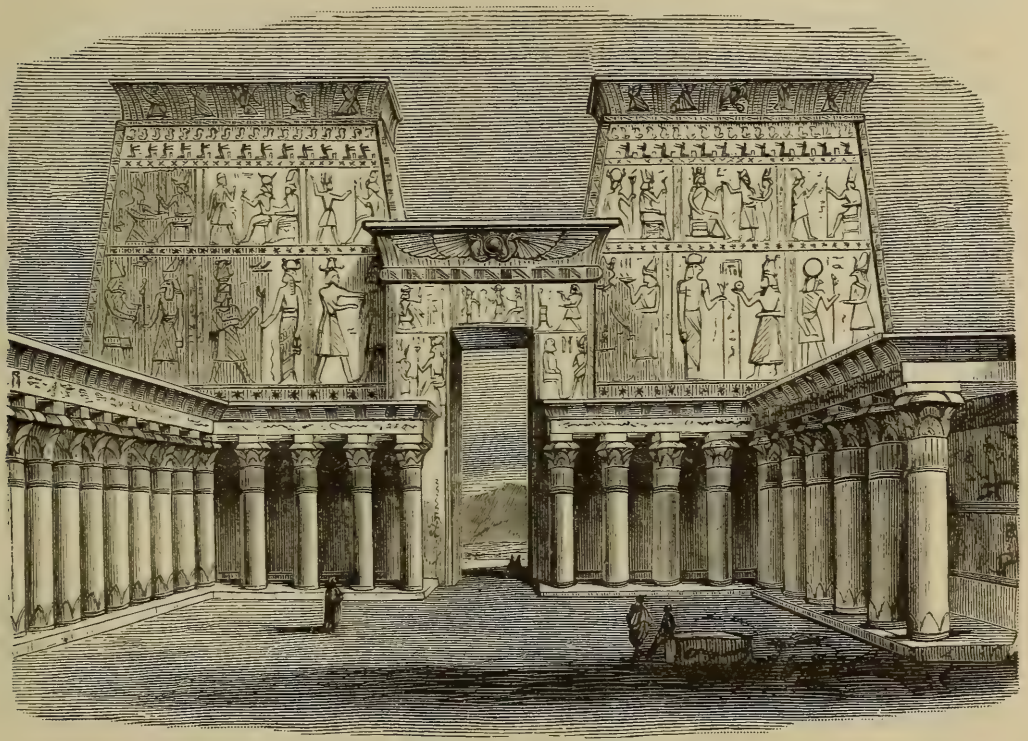
2. A town in the tribe of Naphtali, near Kedesh (Josh. 19 : 37).

Eg'lon, the name of a king and of a city.

1. A king of the Moabites (Judg. 3 : 12), who, aided by the Ammonites and Amalekites, crossed the Jordan and took "the city of palm trees." After a cruel oppression of the Israelites for eighteen years, he was assassinated by Ehud (Judg. 3 : 21).

2. A city in the tribe of Judah (Josh. 15 : 39). Its king formed an alliance with Adoni-zedek, king of Jerusalem, against Gibeon, but was utterly overthrown by Joshua (Josh. 10 : 1–11).

E'gypt, one of the oldest and most interesting countries of the world. Egypt is the name by which it was known to the Greeks, but whence derived and what the precise meaning are matters of dispute. The Hebrews called it Mizraim, from the second son of Ham (Gen. 10 : 6). It is an extended and mostly a narrow valley, stretching from the Mediterranean to *Assouan*, the ancient Syene, and giving a channel to the Nile from south to north. It is divided into two parts, Upper and Lower Egypt. Upper Egypt is quite narrow, and is defined by limestone and sandstone hills on the right and left of the winding Nile. Lower Egypt, however, is a vast and most productive plain. The Nile branches into several streams, the two largest of which give the country the form of a triangle and suggest its modern name Delta, from its resemblance to Δ (delta), the fourth letter of the Greek alphabet. The Delta, owing its existence to the deposits of mud brought down by the great river, owes also its fertility to the river's annual overflow. The Nile,



Gateway of an Egyptian Temple.

indeed, is the glory and the life of the whole country. A fall of rain is an event of very rare occurrence, but the lack of it is abundantly supplied by the periodic in-

undation. The river begins its rise in the Delta in early June, and reaches its highest flood about the middle of September, when, having leaped its banks, it overspreads the entire valley, and on the surface of the land leaves nothing visible but date trees and villages. Upon its subsidence, toward the close of November, it deposits a coating of black, slimy mud, which for seed-time is all the preparation that is needed. The cultivator has little more to do now than to sow his grain. With surprising rapidity the richest vegetation springs into growth, and the whole country is converted into a beautiful and fruitful garden. To the fertility of Egypt the Scriptures bear emphatic testimony. Thither Abraham went when "famine was grievous in the land" of Canaan (Gen. 12 : 10). Thither, too, the sons of Jacob went "to buy corn" when "in all lands the famine was sore" (Gen. 42 : 1–3). Thither, moreover, the Israelites turned with regretful longings when in the wilderness they recollected the varied plenty which once was theirs, and looked with disdain upon the manna which was their sole subsistence (Num. 11 : 4–6). Egypt is a land of wonder, not alone for the river which gives it existence and keeps it fertile, but also for the monuments of its ancient extraordinary civilization. Its pyramids, temples, colossal statues and wellnigh innumerable tombs with the mummied remains of departed generations, have nothing elsewhere to surpass or equal them. These, for thousands of years, have attracted the curiosity and have challenged the admiration of the world, and for thousands of years to come, doubtless, will continue to do so. Egypt fills a large space in Scripture history and prophecy. It was the residence of the patriarchs, the house of bondage to the Hebrews, the scene of the Exodus and the shelter of the ho'y child Jesus. It was denounced by Isaiah, Jeremiah, Ezekiel, Joel and Zechariah, and its present condition is one of many proofs that in uttering predictions these prophets "spake as they were moved by the Holy Ghost."

E'hud [*union*], son of Gera of the tribe of Benjamin (Judg. 3:15), the second judge of the Israelites. As a Benjamite, he was specially chosen to destroy Eglon, king of the Moabites, who had established himself in Jericho. He was a left-handed man and very strong.

Ek'ron [*barren*], the chief and most northerly of the five Philistine cities (Josh. 13 : 3). In the first distribution of the land it was assigned to Judah (Josh. 15 : 45), but afterward to the tribe of Dan (Josh. 19 : 43). From thence the ark was sent home in a new cart (1 Sam. 5:10; 6:10, 11). Dr. Robinson has identified the place with a small Moslem village five miles south of Ramleh, named *'Akir*, and situated near a long sandy swell reaching to the sea-coast. The proximity of the ancient city to this dry, barren spur seems to have originated its name. The modern site shows no ruins. The prophecy of Zephaniah has been literally fulfilled: "Ekron shall be rooted up" (Zeph. 2 : 4).

E'lah [*terebinth*], the name of a valley and of a king.

1. The valley in which David slew Goliath (1 Sam. 17:19). Dr. Robinson identifies it with the *Wâdy es-Sumt*, or Valley of Acacias, some fourteen miles south-west from Jerusalem, on the way to Gaza. It presents an open space of a mile in width, with a torrent-bed strewed with round pebbles in the centre.

2. The son and successor of Baasha, king of Israel (1 Kings 16 : 8–10). His reign lasted for little more than a year. He was killed while drunk by Zimri, who, usurping the throne and slaying "all the house of Baasha," brought about the accomplishment of the prophet Jehu's terrible predictions (1 Kings 16 : 11–13).

E'lam, so called from a descendant of Shem (Gen. 10 : 22), was the region of country which the Greeks and Romans denominated Elymais, and which formed a part of the ancient Susiana, the present Shusistan. It embraced the country on the east of the river Tigris, including most of the plain south of the mountains and a considerable district in the mountains. In later times it was a prominent and powerful province, and under its name the sacred writers comprehended the country of the Persians in general. It is mentioned as a distinct kingdom as early as the times of Abraham, when Chedorlaomer is referred to as its king (Gen. 14 : 1). The cuneiform inscriptions record an Elamite conquest of Babylon, B. C. 2280, and refer very often to Elamite struggles for supremacy, with the Babylonians on the one hand and the Assyrians on the other. In Elam the city Shushan of which Daniel speaks (8 : 2) was situated. Allusions to Elam may also be found in several of the prophets. Elamites, or exile Jews who had settled there, were in Jerusalem at the feast of Pentecost (Acts 2 : 9).

E'lath [*grove*], a city of Edom or Idumæa, and a seaport on the eastern or Elanitic gulf of the Red Sea, now the Gulf of Akaba. It is first mentioned in Deut. 2 : 8, and it became commercially a place of considerable importance (1 Kings 9 : 26).

El-Beth'el [*God of Bethel*], the name given by Jacob to the altar which, upon his return to Canaan from Padan-Aram, he erected on the spot where God appeared to him when he fled from the face of his brother (Gen. 35 : 7).

El'dad [*loved of God*]. He and Medad were two of the seventy elders whom Moses appointed to assist in the government, and to whom God imparted the power of prophecy (Num. 11 : 16, 26). When the elders, at the time of their appointment, were assembled around the tabernacle, Eldad and Medad remained in the camp, yet received the same prophetic spirit which their brethren received; they began to prophesy. When Moses was asked to prohibit them he declined, saying that he desired all the Lord's people to be prophets and to have upon them the Lord's Spirit (Num. 11 : 29).

El'der. The term *elder* (*old man*, as the original word thus rendered imports) was one of extensive use among the Hebrews and the surrounding nations. It had reference to various offices (Gen. 24 : 2; 50 : 7; 2 Sam. 12 : 17). Wherever a patriarchal system was in force the *office* of the *elder* was the keystone of the social and political fabric; it is so at the present day among the Arabs, where the sheikh (literally, the *old man*) is the highest authority in the tribe. The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. They were the representatives of the people—so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. 24 : 1 with 2, 19, 21; 1 Sam. 8 : 4 with 7, 10, 19). Their authority was undefined, and extended to all matters concerning the public weal. When the tribes became settled the elders were distinguished by different titles, according as they were acting as national representatives, as district governors over the several tribes (Deut. 31 : 28; 2 Sam. 19 : 11) or as local magistrates in the provincial towns, whose duty it was to sit in the gate and administer justice (Deut. 19 : 12; Ruth 4 : 9, 11; 1 Kings 21 : 8). They retained their position under all the political changes which the Jews underwent under the judges (Judg. 2 : 7; 1 Sam. 4 : 3); under the kings (2 Sam. 17 : 4); during the Captivity (Jer. 29 : 1; Ezek. 8 : 1); subsequently to the Return (Ezra 5 : 5; 6 : 7, 14; 10 : 8, 14); under the Maccabees, when they were described sometimes as the *senate*, sometimes by their ordinary title; and, lastly, at the commencement of the Chris-

tian era, when they are noticed as a distinct body from the Sanhedrim (Luke 22 : 66; Acts 22 : 6). These elders in the Jewish commonwealth were the prototypes of the elders in the Jewish Church. After the return from the Captivity synagogues or congregations were formed in the cities and towns of Palestine, and wherever also Jews might be found, for the reading of the Law and of prayers. The government of each synagogue was committed to a college of elders (Luke 7 : 3), presided over by one who was the chief of the synagogue (Luke 8 : 41, 49; 13 : 14; Acts 18 : 8, 17) and the officiating minister. As the Christian Church had its beginning among Jews, so its government was modeled after the government of the synagogue. In every church a chief elder was the minister, and with a college of elders exercised governmental control. It is to be observed, too, that in the early Christian Church the *elders* or *presbyters* held an office which was identical with that of *bishops* (Acts 20 : 17, 28; Tit. 1 : 5, 7). In the organization of the Presbyterian Church the primitive pattern in the designation of officers has been strictly adhered to. The scriptural bishop or preaching elder is the ordinary minister of the gospel, who, with the ruling elders, has the charge or oversight of a church (1 Tim. 5 : 17). The ruling elders are referred to in 1 Cor. 12 : 28 under the designation of "governments;" in Rom. 12 : 8 they are described as *ruling with diligence.* See BISHOP.

E-le-a'leh [*God has ascended*], a city of the Amorites on the east of the Jordan, assigned to the tribe of Reuben, who possessed it and rebuilt it (Num. 32 : 3, 37). It is denounced in the prophecies as a Moabite town (Isa. 15 : 4; 16 : 9; Jer. 48 : 34). It is usually mentioned in connection with Heshbon, and in the vicinity of that place there are the ruins of a town still called *el-Aal*, "the high."

Ele-a'zar [*God has helped*], a very common name among the Hebrews. Three persons who bore it need only be mentioned.

1. The third son of Aaron, and his successor in the office of the high priesthood (Ex. 6 : 23; Num. 20 : 25–28). In conjunction with Moses he superintended the census of the people (Num. 26 : 3). After the conquest of Canaan he took part in the distribution of the land (Josh. 14 : 1). He was succeeded in the high priesthood by his son Phinehas, the office continuing in his line through seven successions, when it passed into the line of Ithamar in the person of Eli.

2. The son of Abinadab, who was appointed to attend the ark while it was in his father's house (1 Sam. 7 : 1).

3. The son of Dodo, one of three distinguished warriors who aided David in withstanding the Philistines after the men of Israel had retired (2 Sam. 23 : 9, 10).

Elect, E-lec'tion. These terms are of frequent occurrence in the Scriptures, and when used in a religious sense designate the sovereign act of God in choosing from eternity some men to salvation. In relation to those who shall be saved, God is represented as purposing, decreeing, ordaining, electing, choosing, predestinating (Mark 13 : 27; Luke 18 : 7; Acts 13 : 48; Rom. 8 : 28–33; 9 : 10–26; Eph. 1 : 4, 5, 11; Col. 3 : 12; 1 Thess. 1 : 4; 2 Thess. 2 : 13; 2 Tim. 1 : 9; Tit. 1 : 1–3; 1 Pet. 1 : 2; 2 Pet. 1 : 10). By a comparison of the various passages it is manifest that God's election is of mere grace; that it is uninfluenced by any foreseen works in the creature; that it cannot be defeated by any possible circumstances; that it is the only security of the believer; that it is infinitely just as well as merciful; and that it is in conformity with it that the elect are inspired with faith, enabled to trust in Christ and to render a holy obedience. So clearly is this doctrine taught

in the Holy Scriptures, so completely does it pervade them, and so inwrought is it with their whole texture, that the attempt to dissever it from the system of revealed truth not only does violence to the explicit language in which it is set forth, but mars the whole fabric and threatens to overturn it from its very foundation. To affirm that it exhibits God as a partial and unjust being, and that it encourages the sinner in his impenitence, is to charge God foolishly.

Elect Lady. John directs his second Epistle to the *elect lady*—that is, to one so distinguished by her piety as to be thus styled (2 John 1). Grotius, Wetstein and other interpreters contend, however, that the address of the Epistle should be "The presbyter to the Lady Electa."

El-El'o-he-Is-ra'el [*Mighty One, God of Israel*], the name bestowed by Jacob on the altar which he erected facing the city of Shechem (Gen. 33 : 20). It designates God as the Being who can do whatever seems good to him, and who in the recent experience of Jacob had peculiarly manifested his power in overcoming the deep-rooted enmity of Esau.

El-e'ments, the first principles of which other things are composed or whence they proceed, according to the ancient belief that all bodies consist of certain constituents, into which they are resolvable. The word occurs in its *primary* sense in 2 Pet. 3 : 10, "the elements shall melt with fervent heat," and is obviously used to designate that of which the outward form of nature is composed. The word occurs in a *secondary* sense in Gal. 4 : 3–9, where the apostle Paul characterizes "the elements of the world" as "weak and beggarly elements," and where by "the elements of the world" he evidently means that state of religious knowledge which had subsisted in the world among Jews and Gentiles before Christ, and which was too weak to sanctify and save the human soul (Heb. 7 : 18, 19; Rom. 1 : 20–32). The same word, with a similar sense, is rendered *rudiments* in Col. 2 : 8, 20.

E'li [*ascent*], a high priest of the Jews and a descendant of Aaron through Ithamar, the fourth and youngest of Aaron's sons (Lev. 10 : 1, 2, 12). He is generally supposed to have been the first of the line of Ithamar who held the office of high priest, but why the office was transferred from the line of Eleazar to that of Ithamar is not known. In addition to the office of high priest, he held that of judge. He was an eminently pious, yet a singularly wavering and weak man. His sons, Hophni and Phinehas, whom he invested with authority, misconducted themselves so outrageously as to excite deep disgust among the people and render the services of the tabernacle odious in their eyes (1 Sam. 2 : 22–36). Of this misconduct Eli was aware, but, instead of repressing it by prompt and proper punishment, he contented himself with a mild and ineffectual remonstrance. For this culpable weakness and very grave error the judgment of God was denounced upon his house through the young Samuel, who under peculiar circumstances had been attached from childhood to his person (1 Sam. 3 : 11–15). The denunciation was unfulfilled for years, but at length it came in a terrible crash which broke the old man's heart. In one day his sons were slain in battle, the ark of the Lord captured, and he himself so overwhelmed with the sad intelligence that he fell from his seat and expired (1 Sam. 4 : 17, 18). The doom on his house was completed in the removal, by Solomon, of Abiathar, his descendant, from the office of high priest, and the restoration of it to the line of Eleazar (1 Kings 2 : 27).

E-li'ab [*my God is father*], the name of several men, of whom one only, the eldest son of Jesse and brother of David (1 Sam. 16 : 6; 17 : 13, 28; 1 Chron. 2 : 13), need

be mentioned. From his treatment of his brother David when the latter proposed to fight Goliath, he seems to have been a man of an envious, irascible temper, and of a haughty, contemptuous bearing.

E-li'a-kim [*my God will raise up*], the name of several men, of whom two only need be mentioned.

1. Son of Hilkiah, master of Hezekiah's household (2 Kings 18 : 18, 26, 37). He was a good man, and acted as a "father to the inhabitants of Jerusalem and to the house of Judah" (Isa. 22 : 21).

2. The original name of Jehoiakim, king of Judah (2 Kings 23 : 34; 2 Chron. 36 : 4).

E-li'as, the form in which the name of ELIJAH is given in our English Version of the New Testament.

E-li'a-shib [*my God will restore*], the high priest of the Jews in the time of Nehemiah (Neh. 13 : 28), who, rebuilding the eastern city wall adjoining the temple, desecrated the holy house by preparing in it a chamber for Tobiah the Ammonite (Neh. 13 : 5). This and other acts of impiety were resented and punished by Nehemiah (13 : 8, 28).

E-li-e'zer [*my God is help*], the name of eleven persons in Scripture, of whom three only need be mentioned.

1. The steward and probably a relative of Abraham (Gen. 15 : 2, 3). His office in Abraham's household and his special relations to the patriarch have occasioned much conjecture and cannot be determined.

2. The second of the two sons of Moses and Zipporah, born during the exile in Midian (Ex. 18 : 4).

3. A prophet, the son of Dodavah, who foretold to Jehoshaphat that the merchant fleet he had fitted out in partnership with Ahaziah should be wrecked (2 Chron. 20 : 37), and who thus prevented the sailing to Tarshish.

E-li'hu [*God is He*, that is, *Jehovah*], one of Job's friends and a supposed relative of Abraham (Job 32 : 2; Gen. 22 : 21). He was present during the controversy between Job and the three illustrious men touching the cause of Job's calamities, and at its close made an eloquent and effective address, in which he rebuked Job for justifying himself, and the three men for their unfair and unsatisfactory mode of answering the afflicted patriarch.

E-li'jah [*my God is Jehovah*], a distinguished prophet, of whose parentage and early life the Scriptures are silent. He was called the *Tishbite*, either from the place in which he was born or that character of "the wanderer" he was called to sustain (1 Kings 17 : 1). His career was a remarkable one. With great boldness he rebuked the wickedness of Ahab, king of Israel, who, together with the greater portion of the people, was sunk in gross idolatry. In answer to his prayers a drought of three years and six months' continuance, which brought the extremest misery on the nation, was sent and removed (James 5 : 17, 18). Despite the indefatigable efforts of King Ahab and his infamous wife, Jezebel, to destroy him, he was so protected by Jehovah's miraculous interposition that he uniformly and always escaped. While concealed in the deep and desolate ravine of the brook Cherith the ravens brought him food (1 Kings 17 : 6). At Zarephath, a Phœnician town lying between Tyre and Sidon, he was sheltered by a poor widow, whose handful of meal and cruse of oil were made unfailing, and whose dead son was restored to life (1 Kings 17 : 10–24). At the close of the drought he reappeared to King Ahab, and summoned him and the nation to meet him at Mount Carmel. Here transpired one of the strangest and sublimest scenes of history. Elijah alone began a contest with eight hundred and fifty prophets of Baal and Ashtaroth to

determine whether Jehovah or Baal were God. The contest ended in the triumph of Jehovah, the slaughter of the prophets of Baal and Ashtaroth by Elijah's own hand, the oncoming of the long-withheld rain, the rage and threatened vengeance of Jezebel, the queen, against the Lord's prophet, and his flight to the rocky fastnesses of Sinai. When his marvelous ministry was accomplished he was translated to heaven in a fiery chariot, being exempted from the pains of death (2 Kings 2 : 11). A further and more glorious distinction awaited him. In company with Moses he appeared on the Mount of Transfiguration and communed with our Lord "of his decease, which he should accomplish at Jerusalem" (Luke 9 : 31).

E'lim [*trees*], the second station of the Hebrew host after they had crossed the Red Sea. It had twelve wells of water and seventy palm trees (Ex. 15 : 27).

E-lim'e-lech [*my God is king*], a native of Bethlehem and husband of Naomi, Ruth's mother-in-law (Ruth 1 : 2).

El'i-phaz [*my God is strength*], the leading one of the three friends who visited Job on the occasion of his sudden and sore trial. What he said is recorded in Job 4, 5, 15, 22.

E-lis'a-beth [same name as Elisheba], the wife of Zacharias and mother of John the Baptist (Luke 1 : 5). She was a descendant of Aaron and a devout woman.

E-li'sha [*my God is salvation*], a distinguished prophet of the Lord, the successor of Elijah, whose translation he witnessed and whose mantle rested on him. His history is equally remarkable with that of his predecessor. He was at the head of the schools of the prophets, performed miracles in attestation of his divine mission, uttered predictions which were literally fulfilled and was a faithful witness for God. As in the case of Elijah, a blessing attended those who hospitably entertained him. He raised the dead to life, denounced curses which were fearfully executed, and promised blessings which were fully realized. After a long life, he died in peace. His remarkable life is best portrayed in the language of Scripture (1 Kings 19 : 16–21; 2 Kings 2–9; 13 : 14–21).

E-li'shah, the oldest of the four sons of Javan (Gen. 10 : 4; 1 Chron. 1 : 7). He seems to have given name to certain countries on the Mediterranean, "the isles (or *shores*) of Elisha," which are described as exporting fabrics of purple and scarlet to the markets of Tyre (Ezek. 27 : 7). The most probable conjecture respecting the people inhabiting these countries or isles identifies them with those Æolians who emigrated from Greece into Asia Minor, and who in Ezekiel's time occupied the northwest of that region, named after them Æolis, together with the islands of Lesbos and Tenedos.

E-lish'a-ma [*my God has heard*], son of Ammihud, the "prince" or "captain" of the tribe of Ephraim in the wilderness of Sinai (Num. 1 : 10; 2 : 18; 7 : 48; 10 : 22). From 1 Chron. 7 : 26 we find that he was grandfather to the great Joshua.

E-lish'e-ba [*my God hath sworn*], the wife of Aaron (Ex. 6 : 23). She was the daughter of Amminadab and sister of Naashon, the captain of the host of Judah (Num. 2 : 3).

El-ka'nah [*God has created*], a Kohathite Levite, and the father of Samuel, the illustrious judge and prophet (1 Sam. 1 : 1, 20).

El'kosh, the birthplace of the prophet Nahum (Nah. 1 : 1). It is supposed to have been a small village of Galilee.

El'la-sar, a city with contiguous territory in ancient Shinar or Chaldæa, whose king, Arioch, in the time of Abraham was one of the confederates of Chedorlaomer in

the invasion of Canaan (Gen. 14 : 1). Some erroneously suppose it to be the same with Thelasar, mentioned in 2 Kings 19 : 12. It is the modern *Senkereh*, on the left bank of the Euphrates. Inscriptions found here import that the place is more ancient than Babylon.

Elm. The original of this word (Hos. 4 : 13) is elsewhere and uniformly rendered OAK (which see).

El-na'than [*God has given*], the maternal grandfather of King Jehoiachin (2 Kings 24 : 8), and the same man, doubtless, with Elnathan the son of Achbor (Jer. 26 : 22; 36 : 12, 25).

E'loi [*my God*], the Syro-Chaldaic form of the Hebrew *E'li* (Mark 15 : 34). Our Lord quotes Ps. 22 : 1.

E'lon [*oak*], the name of a place and of three men.

1. A town in the border of the tribe of Dan (Josh. 19 : 43), more fully called (1 Kings 4 : 9) ELON-BETH-HANAN.

2. A Hittite, whose daughter was one of Esau's wives (Gen. 26 : 34; 36 : 2).

3. The second of the three sons of Zebulun (Gen. 46 : 14), and father of the family of the Elonites (Num. 26 : 26).

4. A native of the tribe of Zebulun, who judged Israel for ten years, and was buried in Aijalon in Zebulun (Judg. 12 : 11, 12).

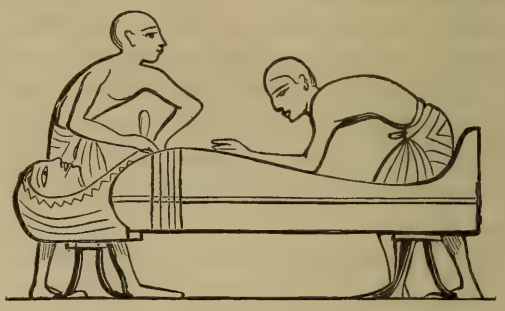
E'loth [*trees*], another form of ELATH (1 Kings 9 : 26; 2 Chron. 8 : 17).

El-to'lad, one of the cities in the south of Judah (Josh. 15 : 30) allotted to Simeon (Josh. 19 : 4), and in possession of that tribe until the time of David (1 Chron. 4 : 29).

E'lul, a Hebrew month, the twelfth of the civil and sixth of the sacred year reckoning (Neh. 6 : 15). It began with the new moon of our August or September, and consisted of twenty-nine days.

El'y-mas, the Arabic name of the Jewish magus or sorcerer Bar-jesus (Acts 13 : 6–8).

Em-balm'ing, the process by which dead bodies were preserved from putrefaction and decay. It was most general among



Embalming.

the Egyptians, and it is in connection with this people that the two instances which we meet with in the Old Testament are mentioned (Gen. 50 : 2, 26). See BURIAL.

Em-broi'de-ry and **Nee'dle-work.** The Egyptians were celebrated for their skill in this kind of work, and from them, doubtless, the Hebrew women learned the art, which was put to good use in the preparation of the tabernacle and the sacerdotal robes (Ex. 26 : 36; 27 : 16; 28 : 39).

Em'er-ald, a precious stone of a brilliant green color (Ex. 28 : 18; Rev. 21 : 19). It was the first in the second row on the breastplate of the high priest. The rainbow round the throne (Rev. 4 : 3) is compared to an emerald.

Em'e-rods, a painful disease with which the Philistines were afflicted (1 Sam. 5 : 6, 9, 12; 6 : 4, 5, 11), probably *hemorrhoidal tumors* or bleeding piles.

E'mims [*terrors*], a numerous and gigantic race of people who in the time of Abraham occupied the country beyond the Jordan, afterward possessed by the Moabites (Gen. 14 : 5; Deut. 2 : 10, 11).

Em-man'u-el (Matt. 1 : 23). See IMMANUEL.

Em'maus [*hot springs*], the village about seven and a half miles from Jerusalem whither were going the two disci-

ples to whom our Lord, after his resurrection, appeared (Luke 24 : 13). Its site is one of the vexed questions of biblical geography. In the absence of any notice in Scripture or elsewhere of its direction from Jerusalem, conjecture has located it, now on the north-west of the city, now on the west, and now on the south-west. It has been recently suggested that *Khamasa*, the name of a ruin about eight miles from Jerusalem, near the Roman road which runs south-west by Solomon's Pools to *Beit Jibrin*, is an Arabic corruption of Hammath or Ammaus, and may therefore be regarded as marking the site of the ancient Emmaus. Near the ruin are a spring of clear water and a little pool, with the remains of a small church.

En [*a fountain*]. It is found in composition with names of certain places. See AIN.

En-chant'ments. The Scriptures refer to enchanters, magicians, sorcerers, wizards, diviners, necromancers, with special condemnation (Deut. 18 : 9–12). It is difficult to tell the precise difference between them. They alike pretended to a secret power or art of unfolding the future, seeing into things hidden, performing supernatural works. Their success is principally to be ascribed to the credulity of those on whom they practiced. Among savage nations persons with like pretensions are still to be found, and even in civilized nations the ignorant are imposed on by similar artifices.

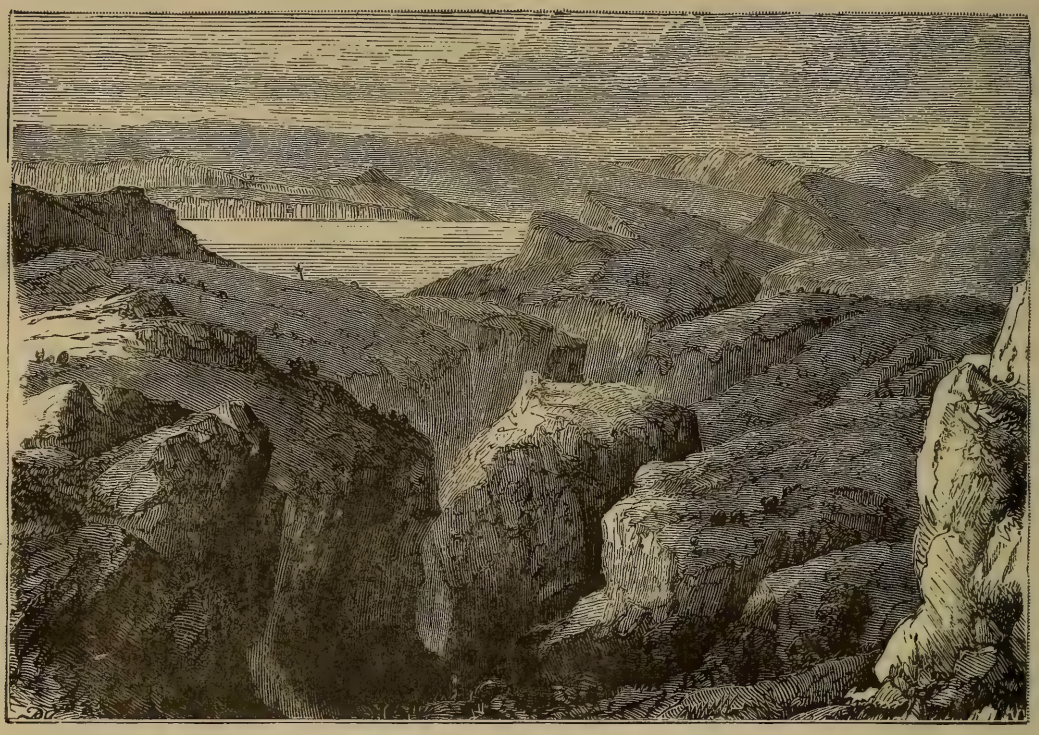
En'dor [*fountain of the dwelling*], a town of Galilee assigned to Manasseh (Josh. 17 : 11), and noted as the residence of the witch whom Saul consulted on the eve of the battle in which he perished (1 Sam. 28 : 7). In the time of Eusebius there still existed a large village of the name four miles south of Mount Tabor. It was visited and identified by Dr. Robinson, who describes it as "a most wretched-looking place."

E'ne-as or **Æ'neas**, a paralytic on whom Peter performed a miracle of healing at Lydda (Acts 9 : 33, 34).

En-Eg-la'im [*fountain of two heifers*], a town of Moab, which Jerome places on the northern end of the Dead Sea, at the influx of the Jordan (Ezek. 47 : 10).

En-Gan'nim [*fountain of gardens*], a town on the border of Issachar (Josh. 19 : 21) and allotted to Gershonite Levites. It is believed to be the modern *Jenin*, the first village met on the ascent from the great plain of Esdraelon to the hills of the central country. It is a picturesque town of three thousand inhabitants, still surrounded with gardens. It abounds in palm trees, and near by is a noted spring. The leading road from Jezreel and the north to Samaria and Jerusalem passes Jenin.

En-Ge'di [*fountain of the kid*], a town in the wilderness of Judah (Josh. 15 : 62), on the western shore of the Dead Sea (Ezek. 47 : 10). Its original name was Hazazon-tamar (*pruning of the palm tree*), from the palm-groves which surrounded it (2 Chron. 20 : 2). It gave name to a part of the neighboring desert, the wilderness of En-Gedi, one of David's retreats and the scene of David's magnanimity toward his persecutor Saul (1 Sam. 24 : 1–22). The place is now called by the Arabs *Ain-jidy*. Dr. Robinson found there the beautiful fountain from which it derives its name. This fountain, at an elevation of some four hundred feet above the plain, bursts forth at once in a fine stream upon a sort of narrow terrace or shelf of the mountain, having an abrupt margin toward the Dead Sea. The water is sweet, but warm and strongly impregnated with lime. The stream rushes down the steep descent of the mountain, and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime. Near this fountain are the remains of several buildings, apparently



En-Gedi, the Dead Sea and Mountains of Moab.

ancient, although the main site of the town seems to have been farther below. Dr. Robinson found also in the wilderness of En-Gedi "caverns which might serve as lurking-places for David and his men, as they do for outlaws of the present day." En-Gedi, according to Josephus, was celebrated for its palm trees; its vineyards are referred to in the Song 1 : 14.

En'gines, warlike instruments for throwing stones, battering down walls, etc. (2 Chron. 26 : 15; Ezek. 26 : 9).

En-grav'ing. The only notices of the art in Scripture are in connection with the high priest's dress, the two onyx stones, the twelve jewels and the mitre-plate having inscriptions on them (Ex. 28 : 11, 21, 36). The art was widely spread throughout the nations of antiquity, particularly among the Egyptians.

En-Mish'pat. See KADESH.

E'noch [*dedicated*], the name of several men.

1. The eldest son of Cain (Gen. 4 : 17), who called the city which he built after his name.

2. The son of Jared and father of Methuselah (Gen. 5 : 21). He was an eminently godly man, and "was translated that he should not see death" (Heb. 11 : 5). Before his translation he uttered a prophecy which the apostle Jude (14, 15) has recorded, and which is substantially contained in the apocryphal "Book of Enoch." It has been much debated whether Jude, with a tacit sanction of the authority and value of the "Book," quoted the prophecy therefrom, or whether he received it from tradition alone. Whichever way the question may be answered is immaterial. The prophecy is evidently a traditional one, and, on common grounds, must have had an insertion in the canonical Epistle and the apocryphal Book. If the Book antedate the Epistle, as is generally believed, there is no evidence, aside from the close similarity of the prophecy in the latter with the prophecy in the

former, that Jude ever saw the Book; yet, were it certain that Jude had seen the Book, and that he actually copied the prophecy therefrom, he would no more sanction the authority and value of a confessedly uninspired treatise than Paul, by his quotations from the Greek poets, would justify the placing of all that these poets had written among the accredited Scriptures. The apostle's sanction extends not beyond the passage which he quotes, if, indeed, he did quote it. All that can be reasonably inferred from the fact of quotation, if the fact be unquestioned, is to the effect that the inspired writer endorses as true what he quotes, irrespective of the truth or falsehood of what he does not quote.

3. The third son of Midian and grandson of Abraham by Keturah (Gen. 25 : 4; 1 Chron. 1 : 33).

4. The eldest son of Reuben (Gen. 46 : 9; Ex. 6 : 14; 1 Chron. 5 : 3), from whom came the family of the Hanochites (Num. 26 : 5).

E'non or **Æ'non** [*springs, fountains*], a place near Salim where John baptized (John 3 : 23). It was the scene of John's baptizing, because it afforded plenty of water for the multitude to drink. A comparison of John 3 : 22 with John 3 : 26 and 1 : 28 justifies the inference that the site was west of the Jordan, and the recent survey by the Palestine Exploration Fund follows Dr. Barclay in placing the site at the head of the great *Fâr'ah* Valley, the open highway from the *Dâmieh* ford of Jordan to Shechem. Conder says: "The head-springs are found in an open valley surrounded by desolate and shapeless hills. The water gushes out over a stony bed, and flows rapidly down in a fine stream surrounded by bushes of oleander. The supply is perennial, and a continual succession of little springs occurs along the bed of the valley, so that the current becomes the principal western affluent of Jordan south of the Vale of Jezreel. The name of Salim occurs in the village three miles south of the valley, and the name Ænon is recognizable at the village of *'Ainûn*, four miles north of the stream."

En-Ro'gel [*fuller's fountain*], a spring on the boundary between Judah and Benjamin, near Jerusalem. It is frequently mentioned (Josh. 15 : 7; 18 : 16; 2 Sam. 17 : 17), but the best authorities differ as to its site.

En-she'mesh [*fountain of the sun*], a spring which formed one of the landmarks on the north boundary of Judah and the south boundary of Benjamin (Josh. 15 : 7; 18 : 17).

En'sign. See BANNER, ENSIGN, STANDARD.

Ensue (1 Pet. 3 : 11), an obsolete verb meaning "to follow after and overtake."

Ep-æn'e-tus [Authorized Version, **Epen'etus**, *commendable*], a Christian at Rome who is designated by Paul (Rom. 16 : 5) as his beloved and the first-fruit of Asia unto Christ. In the Received Text he is spoken of as "the first-fruits of Achaia," but the best manuscripts, with unquestionable correctness, have "Asia" instead of "Achaia."

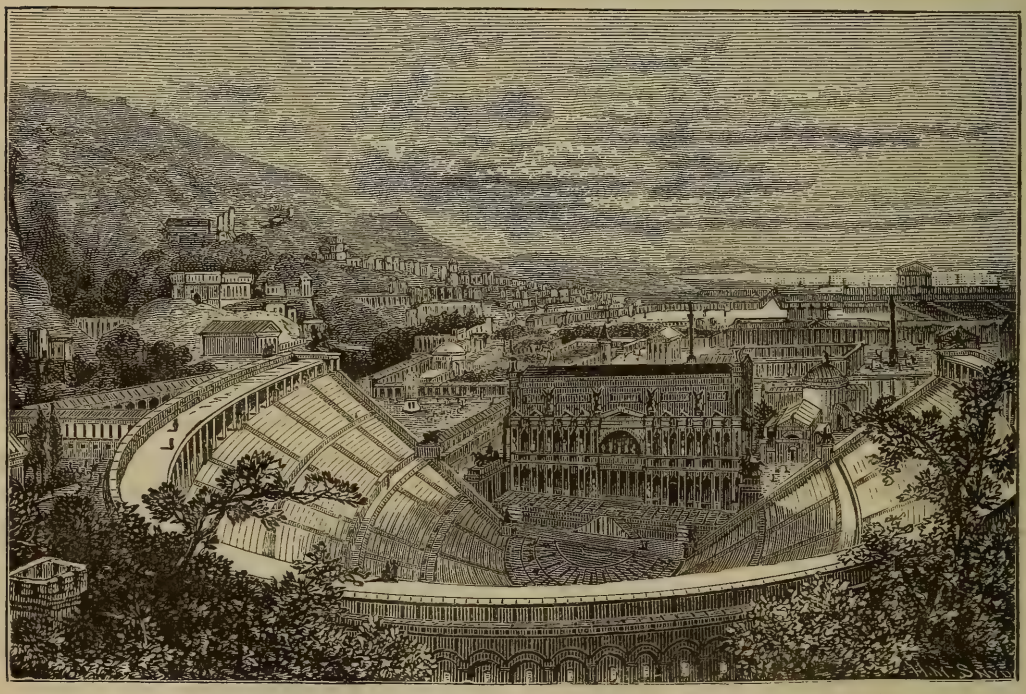
Ep'a-phras, an eminent teacher in the church at Colosse, denominated by Paul "his dear fellow-servant" and "a faithful minister of Christ" (Col. 1 : 7; 4 : 12). He is mentioned also in the Epistle to Philemon.

E-paph-ro-di'tus, a messenger of the church at Philippi to the apostle Paul during his imprisonment at Rome, who was entrusted with their contributions for his support (Phil. 2 : 25; 4 : 18). Paul's high estimate of his character is shown by an accumulation of honorable epithets and by fervent expressions of gratitude for his recovery from a dangerous illness, brought on in part by a generous disregard of his personal welfare in ministering to the apostle (Phil. 2 : 30). Epaphroditus, on his return to Philippi, was the

bearer of the Epistle which forms part of the Canon.

Eph′ah [pronounced *ef′fah*], a Hebrew dry measure (Ruth 2 : 17), supposed to be something more than one bushel. See WEIGHTS AND MEASURES.

Eph′e-sus, a celebrated and magnificent city of Asia Minor, situated on the river Cayster, about forty miles south of Smyrna. In New Testament times it was the centre of a vast trade and the seat of wealth and culture and luxury. Here stood the temple of Diana, one of the wonders of the world. This temple was built by the most eminent architects and of the choicest marble, the cost being defrayed by all the Greek cities, with the aid of Crœsus, king of Lydia. In its erection many years were spent; for its destruction a single night sufficed. The splendid structure was fired by an obscure person named Eratostratus, who



Restoration of Ancient Ephesus. Theatre in the foreground.

sought thus to render his name immortal. Its rebuilding was straightway begun, and, from the widespread interest in it occasioned by its burning, it was finished with still greater magnificence. This was the temple which Paul saw. In it was deposited the wealth of Western Asia. In it, too, was enshrined that sacred image of Diana which was believed to have fallen from heaven. The silver shrines of which we read in the Acts were probably small models of this image and that part of the temple in which it stood. These shrines were eagerly purchased by visitors, and their manufacture was a lucrative branch of business (Acts 19 : 24–27).

The ruins of Diana's temple have recently been brought to light, consisting of sections of fluted columns of the finest white marble nearly seven feet in diameter, and other remains of a great and costly building. Some of the capitals and drums of these columns, elaborately carved with human figures, and other ornamentation taken from the excavations, are now in the British Museum, London.

Another very celebrated structure of Ephesus was that magnificent theatre into which "Paul would have entered" (Acts 19 : 30) when a vast and excited throng of the city's population were there shouting, "Great is Diana of the Ephesians!" This theatre is said to have been capable of seating twenty-four thousand persons, and to have been the most capacious audience-room ever built by the Greeks. It is now a vast and deeply interesting ruin. As the result of recent excavations, some of the steps and seats of the building are visible, whilst its front is still traceable in its whole plan. A restoration of it is shown in the accompanying picture.

On his second missionary journey Paul visited Ephesus. His stay was brief, but, returning soon, he devoted himself for the long term of three years to the work of preaching (Acts 20 : 31). The result of his labors was the formation of a large and influential church, to which he subsequently addressed an important Epistle. This church was also one of the seven to which epistles were addressed in the Apocalypse (Rev. 2 and 3). At that time it had declined in Christian love and zeal, and was threatened with the loss of privilege if it failed to heed the exhortation to repent. This threatening has long since become an accomplished fact. Centuries ago the candlestick of the Ephesian church was removed out of its place. Ephesus itself, consecrated at first to paganism, then converted to Christianity, and then given over to Mohammedanism, is now a desolation. Even the sea, which brought to its port ships richly freighted from every land, has retired from the city's ruins, and a pestilential marsh now occupies the place of the harbor where rode vessels freighted with the wealth of the nations. Its glory is utterly gone.

Eph'od, a sacred vestment, originally appropriated to the high priest (Ex. 28 : 4), but afterward worn by ordinary priests (1 Sam. 22 : 18), and deemed characteristic of the office (1 Sam. 2 : 28; 14 : 3; Hos. 3 : 4). A kind of ephod was worn by Samuel (1 Sam. 2 : 18) and by David when he brought the ark to Jerusalem (2 Sam. 6 : 14; 1 Chron. 15 : 27); it differed, however, from the priestly ephod in material, being made of ordinary linen, whereas the other was of fine linen. It consisted of two parts—one covering the back, and the other the breast, and both united upon the two shoulders. It was without sleeves, and was worn over the tunic and outer garment. On each shoulder of the high priest, where the two parts of the ephod were brought together, was a large precious stone upon which were engraved the names of the twelve tribes. Attached to the high priest's ephod in front was the breastplate with the URIM and THUMMIM; this was *the* ephod, by eminence, which Abiathar carried off (1 Sam. 23 : 6) from the tabernacle at Nob (1 Sam. 21 : 9), and which David consulted (1 Sam. 23 : 9; 30 : 7). The importance of the ephod as the receptacle of the breastplate led to its adoption in the idolatrous forms of worship instituted in the time of the judges (Judg. 8 : 27; 17 : 5; 18 : 14).

Eph'ra-im [*very fruitful*], the name of a man, of a tribe, of a mountain-range, of a wood and of a city.

1. The second son of Joseph, who took precedence of his elder brother, Manasseh, in consequence of the blessing of his grandfather Jacob (Gen. 48). Each of Joseph's two sons was head of a tribe, while Jacob's other sons were the heads of one tribe each. Thus there were actually thirteen tribes of Israel, although the number twelve is retained by dropping Levi (which had no territory), when Ephraim and Manasseh are mentioned separately; or by naming Joseph instead of his sons, when Levi is included in the enumeration.

2. The tribe of Ephraim at the census in the wilderness of Sinai (Num. 1 : 32, 33; 2 : 19) numbered forty thousand five hundred, but its power among the other tribes was due not so much to population as to the prowess and popularity of Joshua, its great hero. Upon the conquest of Canaan it received as its tribal territory one of the most fruitful parts of Palestine, in the very centre of the country. This territory was bounded on the north by that of the half-tribe of Manasseh, and on the south by that of Benjamin and Dan; it extended from the Mediterranean on the west to the Jordan on the east, an area of about forty miles in length and from six to twenty miles in breadth. This fine country included most of what was afterward called Samaria, as distinguished from Judæa on the one hand and Galilee on the other. The Ephraimites, anxious to retain the ascendency which in Joshua's times had been freely accorded them, became exceedingly jealous of the growing importance of Judah, and to this feeling may be traced the eventual rupture which resulted in the erection of the two kingdoms of Judah and Israel. In the latter Ephraim was so prominent that the kingdom itself was sometimes called by the tribal name.

3. Mount Ephraim was the designation of a mountain-range which ran through the territory of the tribe, from Bethel and Ramah on the south to the great plain on the north (Josh. 17 : 15; 1 Kings 4 : 8). Its soil was fertile, and anciently its surface was well wooded.

4. The wood or forest of Ephraim was the place where Absalom was slain (2 Sam. 18 : 6–14). This forest was not in the territory of Ephraim, but on the east of the Jordan, not far from Mahanaim. It received its name, possibly, from the Ephraimites using it as a place of pasturage for their flocks.

5. A considerable city eight miles northeast of Jerusalem, on the way to Jericho, to which our Lord, with his disciples, retired to avoid the persecution consequent upon the raising of Lazarus from the dead (John 11 : 54).

Eph'ra-ta, the same as BETHLEHEM (which see).

Eph'ron, the Hittite from whom Abraham bought the cave of Machpelah (Gen. 23 : 16–18).

Ep-i-cu-re'ans, The, a sect of Greek philosophers deriving their name from Epicurus, a native of the island of Samos, but through many years a resident and lecturer in Athens. He was a materialist. He denied the immortality of the soul, and affirmed that pleasure was the aim and end of existence. He maintained that the object of philosophy was to find a practical guide to happiness; that true pleasure, and not absolute truth, was the proper aim of man; that experience, and not reason, was the sole test of all things. His doctrines met with wide acceptance in Asia Minor and Alexandria, and at Rome they had the brilliant advocacy of the poet Lucretius, three quarters of a century B. C. His system degenerated, of necessity, into luxurious living and unbridled licentiousness, and these precisely were the characteristics of the popular philosophy at the beginning of the Christian era. To "certain philosophers of the Epicureans and of the Stoics" Paul at Athens "preached Jesus and the resurrection" (Acts 17 : 18).

E-pis'tles, the letters which the apostles, under the promptings of inspiration, wrote to churches and individuals, and which are included in the Canon of the New Testament Scriptures (2 Pet. 3 : 16). Although they were primarily designed for the rebuke, instruction, guidance and encouragement of those to whom they were addressed, they yet are adapted to all churches and Christians through all time. They are especially rich in the statement of doctrine and the outline of

duty. They number twenty-one, of which Paul wrote fourteen; James, one; Peter, two; John, three; and Jude, one. They cover a period of less than twenty years.

Er [*watchful*], the first-born of Judah (Gen. 38 : 7). He "was wicked in the sight of the Lord, and the Lord slew him." What the nature of his sin was does not appear in the record, but from the fact that his mother was a Canaanite, his wickedness, most likely, was some outgrowth from the abominable idolatries of Canaan (Num. 26 : 19).

E-ras'tus [*beloved*], a Corinthian and one of Paul's disciples, "the chamberlain," or treasurer, "of the city" of Corinth (Rom. 16 : 23). He was one of Paul's attendants at Ephesus, and with Timothy was sent forward into Macedonia while the apostle himself remained in Asia (Acts 19 : 22). He is again mentioned in 2 Tim. 4 : 20.

E'rech [*length*], one of Nimrod's cities in Southern Babylonia (Gen. 10 : 10). It is beyond a doubt the Orchoë of Ptolemy, now known as *Irka* or *Warka*, on the left bank of the Euphrates, one hundred and twenty miles south-east of Babylon, a site covered with mounds and ruins. So many tombs and coffins have been found here that the place is thought to have been the necropolis of the ancient kings of the country.

E-sa'ias, the Greek form of I-SA'IAH, constantly used in the New Testament.

E'sar-had'don [*Assur granted a brother*], son of Sennacherib and grandson of Sargon (2 Kings 19 : 37; Isa. 37 : 38). He was one of the greatest of the kings of Assyria. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains and the Mediterranean. He is the only Assyrian monarch who actually reigned at Babylon, where he built himself a palace, from which bricks bearing his name have been recently recovered. As a builder of great works he is particularly distinguished. Besides his palace at Babylon, he built three others in different parts of his dominions. The south-west palace at Nimrûd is the best preserved of his constructions. During his reign at Babylon, Manasseh, king of Judah, was brought before him a prisoner, and was kept in confinement until he "humbled himself greatly before the God of his fathers" (2 Chron. 33 : 11–13).

E'sau [*hairy*], the eldest son of Isaac and twin-brother of Jacob. His singular appearance at birth originated his name (Gen. 25 : 25). He was a wild and wayward man, a son of the desert, a thorough Bedouin, who delighted to roam free as the wind, and who was impatient of the restraints of settled life. His aged father, by a caprice of affection not uncommon, loved him for the impulsiveness of his nature and the skill and daring he displayed in hunting. His brother Jacob, as selfish and grasping as Esau was prodigal and reckless, took advantage of his distress from hunger to rob him of his birthright, and subsequently to deprive him, through fraud, of his father's covenant-blessing. So furious was his anger against his brother and against his mother, whose craft had been employed in his brother's interest, that Jacob fled to Padan-Aram, and he himself left his parents and formed alliances by marriage with the idolaters of Canaan and with roving Ishmaelites. He was residing in Mount Seir when, after the lapse of twenty-one years, Jacob returned from Padan-Aram, and, although he made a show of hostility, he was yet so restrained by divine influence that he took no effective steps to avenge the wrongs he had sustained. The brothers probably did not meet again for another score of years, when, upon the death of Isaac, they united in burying the body in the cave of Machpelah. Of Esau's subsequent history nothing is known. For that of his descendants see EDOM.

Es-dra-e'lon, Valley of, the Greek form of Jezreel, and not found in our Version. See JEZREEL.

Esh-Ba'al, the same as ISHBOSHETH (which see).

Esh'col [*a cluster*], a valley of Canaan near Hebron, with a brook flowing through it, from which the spies brought a cluster of grapes as a specimen of the fruits of the land (Num. 13 : 23, 24; 32 : 9; Deut. 1 : 24). The name, long before the visit of the spies, had existed in the neighborhood, for when Abram dwelt in Mamre an Amorite chief named Eshcol was his friend and ally (Gen. 14 : 13).

Esh'ta-ol, a place in the low country of Judah (Josh. 15 : 33) assigned to Dan (Josh. 19 : 41). In its neighborhood Samson spent his boyhood; here he first manifested his wonderful strength, and between it and Zorah he was buried (Judg. 13 : 25; 16 : 31).

Esh-te-mo'a [*obedience*], a city in the mountains of Judah allotted to the priests (Josh. 21 : 13, 14). It was one of David's haunts (1 Sam. 30 : 26–31).

Es'ther [*star*], the Persian name of HADASSAH (*myrtle*), a beautiful Jewish maiden, the daughter of Abihail, the son of Shimei, the son of Kish, a Benjamite (Esth. 2 : 5, 7; 9 : 29). She was an orphan, and was adopted and reared by her cousin Mordecai, who held an office in the household of Ahasuerus, king of Persia. When Vashti was dismissed from being queen, and all the fairest virgins of the kingdom were collected at Shushan for the king to choose a successor, the royal choice fell upon Esther. The king, however, was not aware of her race and parentage, and so, on the representation of Haman the Agagite that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of their property. Esther took effective means to avert from her people and kindred this great calamity. Her character, as brought to view in the Scriptures, is that of a woman of deep piety, faith, courage, patriotism and caution, combined with resolution; a dutiful daughter to her adoptive father, docile and obedient to his counsels, and sharing with him every risk for the good of the Jewish people.

Es'ther, Book of, one of the latest books of the Old Testament Canon, having been written in the reign of Xerxes, the Ahasuerus who made Esther queen, or in that of his son, Artaxerxes Longimanus. The author is not known, but may have been, and most probably was, Mordecai himself. Some ascribe the authorship to Ezra, who most likely edited and added it to the sacred books. Its style is singularly chaste and simple. The language is very like that of Ezra and parts of the Chronicles—generally pure, but mixed with some words of Persian origin and some of Chaldaic affinity. Although the name of God does not once occur in it, the illustration of God's providential care of his people which it gives is exceedingly striking and suggestive.

E'tam [*eyrie*, that is, *place of ravenous birds*], a town in Judah six miles south of Jerusalem, fortified and garrisoned by Rehoboam (2 Chron. 11 : 6). Here, according to the statements of Josephus, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed and Bethlehem and the temple supplied.

E'tam, the Rock, a cliff near Zorah, into a cleft of which Samson retired after the slaughter of the Philistines (Judg. 15 : 8, 11). The cleft or chasm in the rock is a long, narrow cavern two hundred and fifty feet long, eighteen feet wide and five to eight feet high, such as Samson might well have "gone down" into. The spring *'Aitan* near the modern *Urtas* marks its locality.

E'tham, the second camping-place of

the Israelites when leaving Egypt, on the edge of the wilderness (Num. 33 : 6). It is supposed to have been in the near neighborhood of Lake Timsah, probably not far from the site of the modern *Ismailia*.

E′than [*perpetuity*], the name of several men, two of whom only need be mentioned.

1. The Ezrahite, one of the four sons of Mahol, whose wisdom was only excelled by that of Solomon (1 Kings 4 : 31; 1 Chron. 2 : 6). His name is in the title of Ps. 89.

2. Son of Kishi or Kushaiah, a Merarite Levite, head of that family in the time of King David, and spoken of as a "singer" (1 Chron. 6 : 44). With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (1 Chron. 15 : 17, 19).

Eth′a-nim [*continual floods*], another name for the month Tisri, so called from the fullness of the brooks, swelled, at that time of the year, with the autumnal rains (1 Kings 8 : 2). It corresponded with part of September and part of October. It was the seventh month of the sacred and the first of the civil year reckoning.

Eth-ba′al [*with Baal*, that is, *enjoying his favor and help*], a king of Sidon, father of the infamous Jezebel, the wife of Ahab (1 Kings 16 : 31). Josephus represents him as king of the Tyrians as well as of the Sidonians. He is to be identified, most probably, with Eithobalus, a priest of Astarte, who, having assassinated Pheles, usurped the throne of Tyre for thirty-two years. The date of Ethbaal's reign may be given as about B. C. 940–908.

E-thi-o′pi-a [*sun-burnt faces*]. The country which the Greeks and Romans thus denominated was called by the Hebrews *Cush*. In the classical writers the word Ethiopia was used to designate not so much an accurately-defined country as a region of indefinite extent, inhabited by nations of a swarthy complexion. In its scriptural application it is much more restricted. Sometimes it refers to Southern Arabia (Num. 12 : 1), where Moses found his wife. More frequently, however, the reference is to the African Ethiopia, which embraced, in its most extended sense, the modern *Nubia*, *Sennaar*, *Kordofan* and Northern *Abyssinia*, and in its more restricted sense the kingdom of *Meroë*, from the junction of the Blue and White branches of the Nile to the border of Egypt. Queen Candace, mentioned in Acts 8 : 27, was the reigning sovereign of that portion of Ethiopia which corresponds with the kingdom of Meroë, and in her dominions some knowledge of the Jewish religion evidently prevailed. Ebedmelech, an officer under Zedekiah, who showed kindness to Jeremiah, was an Ethiopian (Jer. 38 : 7). The references to Ethiopia in the Old Testament are numerous.

Eu′nice [*good victory*], the mother of Timothy, a believing Jewess and a woman of exemplary piety (Acts 16 : 1; 2 Tim. 1 : 5).

Eu′nuch [*bed-keeper*], an officer having charge originally of the beds and bed-chambers of an Eastern palace. In later times eunuchs were entrusted with important offices of state, and in our English Version of the Scriptures are called sometimes *officers* and sometimes *chamberlains* (2 Kings 8 : 6; 23 : 11; 25 : 19; Esth. 2 : 15, 21). From 2 Kings 20 : 17, 18; Isa. 39 : 7; Dan. 1 : 3, 7, it has been inferred that Daniel and his companions belonged to this class.

Eu-o′di-as [*of a good journey*], a Christian woman at Philippi (Phil. 4 : 2). The name is properly EUODIA.

Eu-phra′tes, the longest, largest and most important river of Western Asia. Its most frequent name in Scripture is "the river" (1 Kings 4 : 21; Ezra 4 : 10, 16); it is denominated by Moses "the great river" (Deut. 1 : 7). It has two principal sources in the Armenian moun-

tains. The most northern branch rises about twenty-five miles north-east of *Erzeroum;* the other and larger rises not far from Ararat. These branches meet at *Kebban Maden,* in longitude 39° E. The combined stream is here about one hundred and twenty yards wide. It is joined by the Tigris at *Kurnah,* and finally flows into the Persian Gulf. Its entire length is about seventeen hundred miles, more than two-thirds of which are navigable for small steam-vessels. To this river the allusions in Scripture are many. It is first mentioned as the fourth river of Eden (Gen. 2 : 14). In the covenant with Abraham it is named as the eastern boundary of the Promised Land (Gen. 15 : 18), and in the reigns of David and Solomon such it was (2 Sam. 8 : 3–8; 1 Kings 4 : 21).

Eu-roc'ly-don [*south-east billow*], the name given to the gale of wind which off the south coast of Crete seized the ship in which Paul was ultimately wrecked on the coast of Malta (Acts 27 : 14). It came down from the island, and therefore must have blown more or less from the northward. It is now known under the name of a *Levanter,* from LEVANT, the eastern part of the Mediterranean. Its danger results from the violence and uncertainty of its course.

Eu'ty-chus [*good-fortune*], a young man at Troas, who, sitting in a window and falling asleep while Paul was discoursing far into the night, fell from the third story, and being taken up dead was miraculously restored to life by the apostle (Acts 20 : 7–12).

E-van'gel-ist [*the publisher of glad tidings*], a name appropriated to a class of Christian teachers in the early Church who were not fixed to any particular spot, but traveled either independently or under the direction of one or other of the apostles for the purpose of propagating the gospel (Acts 21 : 8; Eph. 4 : 11). The name denoted a *work* rather than an *order* —the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. In this sense the name is still recognized and used in the Presbyterian Church. (See Form of Government, chap. xv., sect. 15).

Eve [*life* or *living*], the name given by Adam to his wife, the first woman and the mother of all the human family (Gen. 2 : 21, 22; 3 : 20). The Scripture account of Eve's creation is designed to teach, most likely, the foundation upon which the union between man and wife is built —namely, identity of nature and oneness of origin. By providing for Adam a suitable companion God manifestly gave his sanction to marriage and to *monogamy.* Through the subtlety of the serpent Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam (Gen. 3 : 1–6).

Eve'ning. The Hebrew word and its Greek equivalent thus rendered have the sense of *dusk* or the period following sunset, the beginning of the Jewish day (Gen. 1 : 5; Ps. 59 : 6; Matt. 14 : 23; Mark 14 : 17). The Jews were accustomed to reckon two evenings—one commencing at sunset, and embracing the period of twilight; the other commencing at dark. In the interval between the two evenings the passover was to be killed (marginal reading of Ex. 12 : 6; Num. 9 : 3).

E'vil-Mer'o-dach, the son and successor of Nebuchadnezzar. He delivered Jehoiachin, king of Judah, out of prison, and treated him with marked kindness and consideration (2 Kings 25 : 27–30). After a reign of two years he was murdered by his brother-in-law, Neriglissar, who succeeded him.

Ex-o'dus [*a going out,* i. e. *of Egypt, an exit*], the second book of the Law or Pentateuch, so called from the principal event recorded in it—namely, *the departure*

of the Israelites from Egypt (Ex. 12 : 41). It begins the proper history of the Israelites, and continues it until their arrival at Sinai and the solemn establishment of the theocracy. It presents the nation under three arresting aspects: first, as a nation enslaved; next, as a nation redeemed; and lastly, as a nation set apart, and, through the blending of its political and religious life, consecrated to the service of God.

The history of the Exodus itself begins with the close of that of the ten plagues. In the night in which, at midnight, the first-born were slain (Ex. 12 : 29) Pharaoh urged the departure of the Israelites (Ex. 12 : 31, 32). They at once set forth from Rameses (Ex. 12 : 37, 39), apparently during the night (Ex. 12 : 42), but toward morning, on the fifteenth day of the first month (Num. 33 : 3). They made three journeys of as many days, encamping at Succoth (Ex. 12 : 37; 13 : 20; Num. 33 : 5, 6), at Etham (Ex. 13 : 20; Num. 33 : 6, 7) and at Pi-hahiroth (Ex. 14 : 2) by the Red Sea. Here they were overtaken by Pharaoh, and here was wrought for them that great miracle by which they were saved, while the pursuer and his army were destroyed (Ex. 14 : 10–31).

Ex-or′cist, the designation of those who, by the use of the name of God, attempted to expel evil spirits from possessed places or persons. Exorcism was not an uncommon profession among the Jews (Matt. 12 : 27; Mark 9 : 38). The profane use of the name of Jesus as a mere charm or spell led to the disastrous issue recorded in Acts 19 : 13–16. To the Christian miracle of casting out devils, whether as performed by our Lord himself or by his followers, the New Testament writers never apply the term "exorcise" or "exorcist."

Ex-pi-a′tion. See ATONEMENT and SACRIFICE.

Eyes or Eyelids, Painting of the. See PAINT.

E-ze′ki-el [*God will strengthen*], one of the four greater prophets. He was the son of a priest named Buzi, and was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river, "in the land of the Chaldæans," that God's message first reached him (Ezek. 1 : 3). His call took place "in the fifth year of King Jehoiachin's captivity," B. C. 595 (Ezek. 1 : 2). The only references he makes to his personal history are two incidental allusions (8 : 1 and 24 : 17), from which it appears that he had a house in his place of exile, that he was married, and that he lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (11 : 25; 14 : 1; 20 : 1). His mission appears to have extended over twenty-two years, during part of which period Daniel was probably living and already famous (14 : 14; 28 : 3). He was distinguished by his stern and inflexible energy of will and character, and by a devoted adherence to the rites and ceremonies of his national religion. He was controlled, moreover, by such an absorbing recognition of his high prophetic calling that he cheerfully bore any privation or misery (except, indeed, ceremonial pollution, from which he shrank with characteristic loathing, 4 : 14), if thereby he might give any warning or lesson to his people (4 : 4–6), whom he so ardently loved (9 : 8; 11 : 13). On one occasion only, in one single expression, the feelings of the man burst through the self-devotion of the prophet (24 : 15–18); and while even then his obedience is unwavering, yet the inexpressible depth of submissive pathos in the brief words which tell how in one day "the desire of his eyes was taken from

him," shows what well-springs of the tenderest human emotion were concealed under his uncompromising opposition to every form of sin.

The prophetic book of which he was the undoubted author consists of nine sections, distinguished by their superscriptions as follows: 1. Ezekiel's call (1, 2; 3 : 1–15); 2. The *general* carrying out of the commission (3 : 16–27; 4–7); 3. The rejection of the people because of their idolatrous worship (8–11); 4. The sins of the age rebuked in detail (12–19); 5. The nature of the judgment and the guilt which caused it (20–23); 6. The meaning of the now commencing punishment (24); 7. God's judgment denounced on seven heathen nations (Ammon, 25 : 1–7; Moab, 8–11; Edom, 12–14; the Philistines, 15–17; Tyre, 26; 28 : 1–19; Sidon, 20–26; Egypt, 29–32); 8. Prophecies, after the destruction of Israel, concerning the future condition of Israel (33–39); 9. The glorious consummation (40–48). In the utterance of his prophecies he was favored with sublime visions of the divine glory, and his prophetic book, as a whole, is characterized by great force, glowing imagery, and as much perspicuity as the occasionally marvelous nature of his matter will allow.

E'zi-on-Ge'ber [*man's backbone*], a very ancient city near Elath, on the eastern arm of the Red Sea (Num. 33 : 35; Deut. 2 : 8). It was the last station named for the encampment of the Israelites before they came to the wilderness of Zin. From its port Solomon sent a fleet to Ophir (1 Kings 9 : 26–28). Here also Jehoshaphat built a fleet, which before it sailed was destroyed (1 Kings 22 : 48). No trace of the city is now to be found.

Ez'ra [*help*], the name of two men.

1. The head of one of the twenty-two courses of priests which returned from captivity with Zerubbabel and Jeshua (Neh. 12 : 1).

2. The celebrated Jewish scribe and priest who, in the year B. C. 459, led the second expedition of Jews back from the Babylonian exile into Palestine. He was descended from Hilkiah, the high priest in Josiah's reign, and was the son of Seraiah, the high priest in Zedekiah's time, whom Nebuchadnezzar slew at Riblah (2 Kings 25 : 18–21). From Artaxerxes Longimanus he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters and Nethinim. The journey of Ezra and his companions from Babylon to Jerusalem took just four months, and they brought up with them a large free-will offering of gold and silver and silver vessels, contributed not only by the Babylonian Jews, but by the king himself and his counselors. These offerings were to beautify the house of God and to purchase bullocks, rams and whatever else might be required for the temple-service. Ezra executed his commission with great fidelity, reforming abuses and appointing competent judges and magistrates. Subsequently, under Nehemiah's government, his functions were purely priestly and ecclesiastical. He was a man of extraordinary intellectual force and of the most exemplary piety. He is believed to have written the books of Chronicles, Ezra and Nehemiah, to have aided in the writing of Esther, and to have settled and edited the Canon of Old Testament Scripture. To him also is ascribed the establishment of synagogues.

Ezra, Book of, a continuation of the books of Chronicles. Like these books, it consists of the contemporary historical journals kept from time to time, which were afterward abridged or added to as the case required. The period covered by the book is eighty years, from the first of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

F.

Fa'ble. This word, the rendering in the New Testament of the Greek μῦθος (*myth*), has the sense of a legend or fictitious story, and is applied to the Jewish traditions and speculations which were prevalent in apostolic times, and which were afterward embodied in the Talmud (1 Tim. 1 : 4; 4 : 7; 2 Tim. 4 : 4; Tit. 1 : 14; 2 Pet. 1 : 16). As a figure of speech distinct from the parable, the fable appears also in Scripture, but without any formal designation. The distinction between it and the parable is this: the fable states occurrences which from their very nature could not have happened, as the speaking of trees in illustration of the supposed speaking of men; the parable states occurrences which *may* have taken place, and which therefore have the air of strict historic probability. Of the fable, as distinguished from the parable, there are but two examples in the Scriptures—namely, that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. 9 : 8–15), and that of the cedar of Lebanon and the thistle, as the answer of Jehoash, king of Israel, to the challenge of Amaziah, king of Judah (2 Kings 14 : 9).

Face. This word is the rendering in our Authorized Version of a Hebrew word and of its Greek equivalent, both properly the strict equivalent of the word "face," and which, like it, denote whatever of a thing is most exposed to view. Hence we read of the face of the deep (Gen. 1 : 2), of the face of the country (2 Sam. 18 : 8), of the face of the sky (Luke 12 : 56) and the like. As a prominent and conspicuous part of the human body, in which the thought and feeling of a living person have expression, the term "face" is often employed to denote *presence* (Ex. 2 : 15; Luke 2 : 31), and when, with this sense, it is associated with the Almighty, it indicates such a complete manifestation of the divine Presence as to be equivalent, in vividness of impression, to the seeing of a fellow-creature "face to face" (Gen. 32 : 30; Num. 14 : 14). It was expressly said by God himself to Moses (Ex. 33 : 20) that no one could see the Almighty's face and live, and yet Jacob (Gen. 32 : 30) at an earlier period had declared of himself, though with a feeling of astonishment, that he had actually "seen God face to face," and notwithstanding had lived. This apparent discrepance is to be explained by the different respects in which the expression is used in the two cases. The face of God, as involving the full blaze of his manifested glory, no mortal man could see and live, for by the sight his frame would be overpowered and shattered; but when veiled in the attractive form and appearing with the softened radiance of the human countenance for the purpose of inspiring confidence and hope, as in the case of Jacob, then not only life, but revived and quickened life, would be the result. Moreover, as the faces of men reflect the pleasure or displeasure, the favor or disfavor, with which they contemplate the persons and acts of others, so the face of God is the frequent Scripture symbol of the kindness, compassion and grace which he shows to his friends (Num. 6 : 25; Dan. 9 : 17), and of the anger, indignation and wrath which he shows to his enemies (Ps. 34 : 16; Jer. 21 : 10). These few examples sufficiently indicate how numerous are the figurative uses of the word "face," and how suggestive, in especial, are the many associations of the word with the providence and grace of the high and holy Lord God.

Fair Ha'vens, a harbor or roadstead on the south side of the island of Crete, mentioned in Paul's voyage to Rome (Acts 27 : 8). It is identified with a small bay a little to the north-east of Cape Matala. It is a fair winter-harbor, but inferior to that of Phenice or Phœnix, about forty miles farther westward.

Fairs. This word occurs only in Ezek. 27, and there no less than seven times (vs. 12, 14, 16, 19, 22, 27, 33). In the last of these verses the original Hebrew word is rendered "wares," but it properly means "superfluities," in the sense of things produced for sale only or for export. This is unquestionably the true meaning of the word throughout.

Faith. The root-idea of the word is *trust*. The two leading senses in which the word is used in Scripture are these: 1. An objective body of truth, "the faith," or that in the truth of which the firmest trust may be reposed (Acts 24 : 24; Gal. 1 : 23; 1 Tim. 3 : 9; 4 : 1; Jude, verse 3). 2. A subjective exercise, quality or habit of soul, in which, under the illuminations and persuasions of the divine Spirit, the truth of revelation is trustfully received, and the work of Christ, as the ground of pardon and the means of holiness, is confidently relied on (Mark 16 : 15, 16; John 3 : 16, 36; Acts 10 : 43; Rom. 4 : 5; 10 : 4; Gal. 2 : 16; 2 Thess. 2 : 10–12; Heb. 11 : 6; 1 John 5 : 10–13).

Faith'ful-ness, an attribute of God, in the sense of trustworthiness (Ps. 89 : 1, 33; Heb. 11 : 23).

Fal'low Deer. The Hebrew word thus rendered is found only in Deut. 14 : 5 and 1 Kings 4 : 23. The animal meant is a question in dispute. It is usually considered to be the roebuck.

Fa-mil'iar Spir'it, the rendering of a Hebrew word which signifies "one who is inflated by a demon," and who, swelling under the demoniacal influence, pours forth declarations touching the future (Lev. 19 : 31; 20 : 27). Conjurers, necromancers, sorcerers, wizards, and even ventriloquists, were supposed to be inflated and inspired by such spirits (Deut. 18 : 11; 2 Kings 21 : 6; 2 Chron. 33 : 6; Isa. 8 : 19; 19 : 3; 29 : 4). The Pythoness mentioned in Acts 16 : 16 furnishes a good example of the wellnigh universal belief in the ancient world, that one could be so possessed by an imp of divination as to be able to read and tell the future with accuracy and certainty.

Fam'i-ly. This word, of Latin origin, is derived from a root (*famulus*) which means a *household slave*. Originally designating, among the Romans, the slaves belonging to one master, it came to designate all who were in the power of a *paterfamilias*, as his sons, daughters, grandchildren and slaves. In process of time the word underwent a further modification, and came to be the equivalent of our Saxon word "household," the general expression for all those who live in one house under one head.

The idea of servitude which underlies the Latin word *familia* underlies also the Greek word which in our Authorized Version of the New Testament is rendered sometimes "house" and sometimes "household." But whilst the idea of servitude enters the Greek and Roman conception of the family, a very different idea enters the Hebrew conception. The Hebrew word which in the Old Testament Scriptures is rendered "family" represents the idea which we associate with the word "clan" or the subdivision of a tribe (Josh. 7 : 16, 17). Its ground-idea is that of *spreading out, extending*, as a tribe spreads out and extends from natural generation and growth. It occurs very frequently in the Hebrew Bible, and always involves the idea of *kinship*, never the idea of servitude.

In the New Testament the word "fam-

ily" occurs but once (Eph. 3 : 15), and in this one passage the Greek word thus rendered is not that which is commonly rendered "house" or "household," but that which designates those who have a common father and are of the same lineage. Blood-relationship, therefore, is the dominant idea associated with the word "family" in the Hebrew mind. Accordingly, we find that the family relation, as we commonly understand it, was developed among the Hebrews long before it existed in other parts of the world. To them, indeed, we owe that beautiful and proper conception of the family which regards it as the union of kinsmen under a common roof and around a common head, who, though supreme, is moved by love. So early as the time of the patriarchs the true condition of a family was realized in Palestine; and when the gospel transferred to a higher and wider sphere of influence whatever was good and durable in the Law, the family relation assumed that elevated, pure and delightful character which makes it God's best instrument on earth for the furtherance of the moral and religious interests of man. In a Christian family the mother is the source of the greatest and best influence. This fact was practically recognized among the Hebrews, who were very far from imitating the practice of the Arabs and the Orientals in degrading the wife into the head of the harem. She was of one flesh with her husband, and a help meet for him (Gen. 2 : 18, 23).

In Prov. 31 a beautiful picture of the Hebrew wife is drawn. The reality there portrayed could scarcely have existed in a state of gross polygamy, to which, as we have abundant reason to believe, the Israelites in general were not degraded, whatever may have been customary in bad times or with rich and powerful men. The family life is based upon the wants and necessities of our nature, and is essentially fitted to develop and foster those habits and affections on which the happiness and welfare of mankind depend. Under the gospel this family life begins in the union of one man to one woman, and reaches its grand and gracious end when husband and wife and offspring are trained and fitted for heaven. The early baptism of the children is to be followed by careful and continuous instruction in the doctrines and duties of religion. The parents who desire theirs to be a real Christian family must from the first inculcate on their children (aside from the habit of absolute, unquestioning obedience to the parental authority as divinely instituted) the true ground of obedience, as laid in that obedience to God which springs from love to God. Nor in the Christian family are the servants to be excluded from participation in the spiritual blessings of the household. They are to be taught the truth as it is in Jesus, and are to be privileged to take an active part in the family worship. The more, indeed, they personally enter into the life of the family, its interests, its joys, its griefs, and the more they receive from the family that sympathy and help which for body and soul they require, the more will the entire family be enabled to lead a really Christian life.

Fam'ine. The watersheds of Palestine and Arabia have few large springs, and the small rivers are not sufficient for the irrigation of even the level lands. Hence without copious rains the fruits of the earth cannot be matured; hence, too, if the heavy showers of November and December fail, the sustenance of the people is cut off, and famine, more or less severe, prevails. As, moreover, the fertility of Egypt is owing altogether to the annual overflow of the Nile, the failure of that overflow, especially through several successive seasons, is certain to bring about a scarcity of food. The first famine recorded in the Scriptures

was that encountered by Abraham when sojourning in the pasture-lands east of Bethel (Gen. 12 : 10). To escape it the patriarch went down to Egypt. In the times of Isaac another grievous famine affected Canaan (Gen. 26 : 1). The next recorded time of scarcity was the great famine of Egypt, which "was over all the face of the earth" (Gen. 41 : 56). This famine differed from others in the providential recurrence of seven years of plenty, whereby Joseph, who interpreted the predictive dreams of Pharaoh, was enabled to provide against the coming dearth, and to supply with corn not only the population of Egypt, but the peoples of the surrounding countries. The modern history of Egypt throws some curious light on these ancient records of famines. Between the years A. D. 1064 and 1071 a famine of seven years' continuance oppressed Egypt even more sorely than the famine in Joseph's time, since for it no effective provision had been made. The terrible drought, and a still more terrible pestilence, reduced the people to such straits that they ate corpses and the bodies of animals which died of starvation. The famine of Samaria resembled it in many particulars (2 Kings 6 : 24–30), and a subsequent famine in the kingdom of Israel (2 Kings 8 : 1) afforded another instance of a seven years' term of scarcity.

Fan, a *winnowing shovel*, with which grain was thrown up against the wind in order to cleanse it from the broken straw and chaff (Isa. 30 : 24; Jer. 15 : 7; Matt. 3 : 12; Luke 3 : 17). At the present day, in Syria, the instrument used is a large wooden fork. Both kinds of instruments are pictured on the Egyptian monuments.

Far'thing, the rendering in our English Version of the names of two Roman coins which differed in value.

1. The *assarius*, mentioned Matt. 10 : 29; Luke 12 : 6. In the texts cited it is put (like our term "a copper") for any trifling amount. It was a copper coin, and had a value of about one and a half cents.

2. The *quadrans*, mentioned Matt. 5 : 26; Mark 12 : 42. It was a small copper coin, and had a value of about two-fifths of a cent. As the widow's two mites made a farthing (*quadrans*), the value of the *mite* was one-fifth of a cent.

Fast, an abstinence from food which has its religious value only so far as, in the sacrifice of personal will, it *afflicts the soul* (Lev. 16 : 29–31; 23 : 27; Num. 30 : 13). The sole fast required by Moses was on the great day of annual atonement (Lev. 16 : 29–31), but during the Captivity four other annual fasts were observed (Zech. 7 : 5; 8 : 19). The number of annual fasts in the present Jewish calendar is twenty-eight. Public fasts were occasionally proclaimed to express national humiliation and to supplicate divine favor (1 Sam. 7 : 6; 2 Chron. 20 : 3; Jer. 36 : 6–10; Neh. 9 : 1). Numerous allusions occur in the Scriptures to the private fasts of individuals under the influence of grief or vexation or anxiety. After the Exile private fasts became very frequent. The parable of the Pharisee and Publican (Luke 18 : 9–14) shows how much the Pharisees were given to voluntary and private fasts. The semi-weekly fasts of the Pharisees were on Thursday and Monday.

The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food for a long term (Esth. 4 : 16); sometimes there appears to have been a restriction simply to a very plain diet (Dan. 10 : 3). Frequently, those who fasted dressed in sackcloth or rent their clothes, put ashes on their heads and went barefoot (1 Kings 21 : 27; Neh. 9 : 1; Ps. 35 : 13). In the New Testament, whilst our Lord sternly rebuked the Pharisees for their outward and hypocritical fasts (Matt. 6 : 16), and

actually abstained from appointing any fast whatever as a part of Christianity, he evidently recognized the religious value of fasting, and subjected the practice to proper regulation. In his Sermon on the Mount (Matt. 6 : 17) he distinctly recognizes fasting, but leaves its frequency, extent and occasion to the conscience of the individual Christian.

Fat. A distinction was made in the Old Testament Scriptures between the pure fat or suet of an animal and the fat which was intermixed with the lean. The pure fat was interdicted as an article of food (Lev. 3 : 3, 9, 17; 7 : 3, 23); the fat intermixed with the lean was not interdicted. The ground of the interdiction was that the fat was the richest part of the animal, and therefore was "the Lord's" (Lev. 3 : 16). The habitual observance of the interdiction taught the Jew what every Christian should learn, that the choicest part of every gift which God confers is claimed by himself, and is to be scrupulously and willingly devoted to him. For the interdiction of fat as an article of food there were also, it is likely, good sanitary reasons. The Jews, as most Eastern peoples, were prone to leprosy and other cutaneous disorders, which would be aggravated by an indulgence in rich diet.

Fat, in the sense of **Vat.** The word occurs in Joel 2 : 24; 3 : 13; Hag. 2 : 16. The "vats" contained the material from which were pressed oil and wine, and were often excavated out of the native rock of the hills on which the vineyards and olive-orchards lay.

Fa'ther. This word, besides its obvious and primary sense, bears in Scripture a number of other applications. It is applied to any ancestor, near or remote, or to ancestors ("fathers") in general. Thus, Abraham was the father of the Jews (Deut. 1 : 8; John 8 : 39). It is also applied, as a title of respect, to any head, chief, ruler or elder, and especially to kings, prophets and priests (Judg. 17 : 10; 2 Kings 2 : 12; Acts 7 : 2; 1 Cor. 4 : 15). It is further applied to the author, source or beginner of anything. Thus, Jabal is called "the father of those who dwell in tents and have cattle" (Gen. 4 : 20), and Jubal, "the father of all such as handle the harp and organ" (Gen. 4 : 21). As an extension of all the foregoing senses the term "Father" is very often applied to God himself (Deut. 32 : 6; 2 Sam. 7 : 14; Ps. 89 : 26, 27; Isa. 63 : 16; 64 : 8). Our Lord, in speaking to his disciples, calls God their Father (Matt. 6 : 4, 8, 15, 18; 10 : 20, 29; 13 : 43), and the apostles, for themselves and other Christians, also call him Father (Rom. 1 : 7; 1 Cor. 1 : 3; Gal. 1 : 4).

As the head of the family and as the likeness of God's supremacy over men, the father has in Scripture an expressly-recognized position and a plainly-sanctioned authority. His blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. 9 : 25, 27; 27 : 27–40; 48 : 15, 20; 49). So also the sin of a father was held to affect in certain cases the welfare of his descendants (2 Kings 5 : 27). The command to honor parents is noticed by the apostle Paul as "the first commandment with promise" (Ex. 20 : 12; Eph. 6 : 2). Disrespect toward parents was condemned by the Law as one of the worst of crimes (Ex. 21 : 15, 17; 1 Tim. 1 : 9). It is to this well-recognized theory of parental supremacy that the very various uses of the term "father" in Scripture are due.

Fath'om, a nautical measure of about six feet in length (Acts 27 : 28).

Feast, the rendering in our English Version of two different words in the original, the one meaning a hospitable *entertainment*, the other a religious *festival.*

1. The feast, in the sense of a hospi-

table entertainment, is referred to very early in the history of the human family (Gen. 19 : 1–3). It was usual not only thus to receive persons with choice viands, but also to dismiss them in a similar manner (Gen. 24 : 54; 2 Sam. 3 : 20; 2 Kings 6 : 23). This practice explains the reason why the Prodigal on his return was welcomed by a feast (Luke 15 : 23). Occasions of domestic joy were hailed with feasting (Gen. 21 : 8). Birthdays were thus celebrated (Gen. 40 : 20; Job 1 : 4; Matt. 14 : 6). Marriage-feasts were also common (Gen. 29 : 22; Judg. 14 : 10). The season of sheep-shearing and the season of vintage were celebrated with festive eating and drinking (2 Sam. 13 : 23; Judg. 9 : 27). Feasting at funerals was, moreover, not uncommon (2 Sam. 3 : 35). In short, all the important events of social life were linked with entertainments. The usual time of the feast was the evening, and the room in which it was held would ordinarily be filled with the odors of perfumed oils and of flowers loosely disposed or arranged in garlands. The posture at table was, in early times, sitting (1 Sam. 16 : 11; 20 : 5, 18); in later times, reclining (Luke 7 : 38; John 13 : 23). The guests were ranged in order of dignity (Gen. 43 : 33; 1 Sam. 9 : 22), and were entertained with songs or amused with riddles and jests (2 Sam. 19 : 35; Judg. 14 : 12).

2. The feast, in the sense of a religious festival, had a close and controlling connection with the social and national life of the Hebrews. The Sabbath was a *weekly* feast (Lev. 23 : 2, 3), and with it were associated the *monthly* feast, otherwise called the feast of the new moon and the feast of trumpets (Num. 28 : 11–15), the sabbatical year (Lev. 25 : 4) and the year of jubilee (Lev. 25 : 10). The great annual historical feasts were three (Ex. 23 : 14–17): the feast of passover, commemorative of God's mercy in sparing the Hebrews from death and in delivering them from the bondage of Egypt (Ex. 12 : 14); the feast of weeks, otherwise called the feast of the first-fruits and the feast of the wheat-harvest and the feast of Pentecost, commemorative of the birthday of the Jewish nation at Sinai (Ex. 34 : 22; Lev. 23 : 10; Num. 18 : 12; Acts 2 : 1); and the feast of tabernacles or the feast of ingathering, commemorative of God's goodness in giving the fruits of the earth and in leading Israel from the tent-life of the desert to the permanent homes of Canaan (Lev. 23 : 34; Deut. 16 : 13–15). On these three feasts every male Israelite was commanded "to appear before the Lord"—that is, to attend in the court of the tabernacle or the temple—and to make his offering with a joyful heart (Deut. 27 : 7; Neh. 8 : 9–12). The attendance of women was voluntary, but the zealous and devout often went up to the passover (1 Sam. 1 : 7; Luke 2 : 41). On all the days of holy convocation there was to be an entire suspension of ordinary labor of all kinds (Ex. 12 : 16; Lev. 16 : 29; 23 : 21, 24, 25, 35). Besides their religious purpose, the great feasts must have had an important bearing on the maintenance of a feeling of national unity. They had, too, an obvious agricultural significance, and their times were ordered so as to interfere as little as possible with the industry of the people.

Feet. It was an ancient custom to wash the feet of strangers who stopped on a journey to partake of one's hospitality (Gen. 18 : 4; 19 : 2; 24 : 32; 43 : 24). This, in a hot climate, was both necessary and refreshing, especially as the sandals universally worn were an imperfect protection to the feet from dust (Luke 7 : 44; 1 Tim. 5 : 10). Our Lord washed the feet of his disciples to display his own condescension and to inculcate lessons of kindness and humility (John 13 : 14). Nakedness of feet was a sign of mourning (Ezek. 24 : 17); it was like-

wise a mark of great reverence (Ex. 3:5). The land of Egypt is characterized in Deut. 11 : 10 as a land *watered with the foot;* that is, for the purpose of artificial irrigation a kind of treadwheel was turned by the foot, by which water was raised and poured into the trenches. The foot is also directly used in opening and closing the small channels which conduct water to the plants. Roberts says: "He speaketh with his feet" (Prov. 6 : 13) is illustrated by a custom in the East, in which persons sitting in a house with bare feet make with them, as people make with their fingers, significant motions to each other. Job describes his own kindness to the helpless by saying he "was feet to the lame" (Job 29 : 15). To "cover the feet" (Judg. 3 : 24) is equivalent to attending to the calls of nature. "Under the feet" denotes subjection to a superior (Ps. 8 : 6).

Fe'lix [*happy*], CLAUDIUS, a Roman procurator or governor of Judæa, appointed by the emperor Claudius, whose freedman he was. He ruled the province in a mean, cruel and profligate manner. His period of office was full of troubles and seditions. Before him, in Cæsarea, the apostle Paul was brought, and by him, in the hope of extorting money, the apostle was kept in prison two years (Acts 24 : 26, 27). At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome was accused by the Jews in Cæsarea, and would have suffered the penalty due to his atrocities had not his brother Paleas prevailed with the emperor Nero to spare him. The wife of Felix was Drusilla, daughter of the first Herod Agrippa and the former wife of Azizus, king of Emesa.

Fer'ret, one of the unclean creeping things mentioned in Lev. 11 : 30. The animal referred to was probably a reptile of the lizard tribe.

Fes'tus [*festal*], PORCIUS, the successor of Felix as procurator of Judæa (Acts 24 : 27). A few weeks after Festus had reached his province he heard the cause of the apostle Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice, his sister (Acts 25 : 11, 12). Not finding anything in the apostle worthy of death or of bonds, and being confirmed in this view by his guests, he would have set his prisoner free had not Paul, in order to protect himself from the violence of the Jews, appealed to Cæsar. Judæa was as much disturbed during the procuratorship of Festus as during that of his predecessor. He ruled the province less than two years.

Fet'ters, shackles for binding prisoners, properly for the ankles (2 Sam. 3 : 34; Ps. 105 : 18), yet sometimes, under the general designation of "chains," applied to the wrists (Jer. 39 : 7; Nah. 3 : 10).

Field. The Hebrew word thus rendered in our Authorized Version designates land which is *cultivated,* but *unenclosed* (Gen. 29 : 2; 31 : 4). The Hebrew conception embodied in the word is sometimes more fully expressed by the phrase "the open field" (Lev. 14 : 7, 53; Num. 19 : 16; 2 Sam. 11 : 11).

Fig. The fig tree flourishes in sandy and barren places, where other fruit trees will not so readily grow. It was common in Palestine, and its fruit much esteemed. Although cultivated in many parts of Europe, and recently in the United States, it is a native of the East, where it grows luxuriantly and becomes a large tree. There are varieties of figs, ripening from June to September. The fig tree is frequently referred to in Scripture. The first reference is to its leaves, sewed together by our first parents for aprons (Gen. 3 : 7). It is mentioned as one of the valuable productions of Palestine: "a land of wheat and barley, and vines, and fig trees, and pomegranates" (Deut. 8 : 8). It is also

referred to as a sign of national prosperity: "And Judah and Israel dwelt safely, every man under his vine and under his fig tree" (1 Kings 4 : 25). We read also of "cakes of figs" (1 Sam. 25 : 18), which were probably the figs dried and pressed, in the manner in which they are at present prepared for export. In Mark 11 : 13, 14 we are told that our Lord, seeing a fig tree having leaves, came to it to see if it had fruit on it, and finding none, for the time of figs was not yet, he cursed it for its barrenness, and it withered. It is to be considered that the fruit appears before the leaf, so that if the tree had leaves and no figs, it must have been barren, especially as the time of figs—that is, the time of gathering them—had not yet arrived. An unfruitful professor is referred to in the parable of the barren fig tree (Luke 13 : 6–9).

Leaf and Fruit of the Fig Tree.

Fig'ure, the likeness of one person or thing to another. Thus, Adam was the figure of Christ (Rom. 5 : 14).

Fil'let, in architecture a band surrounding a column or pillar, and generally placed at the top for ornament (Ex. 27 : 10, 17).

Fine, Finer, Fining, now *refine, refiner, refining*, occur in Job 28 : 1; Prov. 25 : 4; 27 : 21, and relate to the separation of the precious metals from their dross by melting them.

Fir, the name of an extensive family of coniferous evergreens, and in our English Version of the Scriptures the rendering of words which represent, it is supposed, what we denominate the Scotch fir and the cypress. These trees are found in the Lebanon mountains. The fir is represented as a tall, straight tree of fine appearance, in the tops of which the storks build their nests (Ps. 104 : 17). Hence it is used to illustrate power or grandeur (2 Kings 19 : 23; Isa. 14 : 8; 37 : 24). The wood of the fir was used for shipbuilding (Ezek. 27 : 5), for making musical instruments (2 Sam. 6 : 5) and for the fine work of costly edifices (1 Kings 5 : 8, 10; 6 : 15, 34; 2 Chron. 2 : 8; 3 : 5; Song 1 : 17).

Fire. The leading applications of fire in Scripture are as follows:

I. Religious. 1. That which consumed the burnt-sacrifice and the incense-offering, beginning with the sacrifice of Noah (Gen. 8 : 20), and continued in the ever-burning fire on the altar, first kindled from heaven (Lev. 6 : 9, 13; 9 : 24), and rekindled at the dedication of Solomon's temple (2 Chron. 7 : 1, 3). 2. The sym-

bol of Jehovah's presence, and the instrument of his power in the way either of approval or of destruction (Ex. 3 : 2; 19 : 18; Num. 11 : 1–3; 1 Kings 18 : 38; 2 Kings 1 : 10). Parallel with this application of fire is the fact that in many of the ancient religions fire was a sacred emblem, the representative of the Sun. The worshipers of Moloch made their children pass through the fire (2 Kings 17 : 17).

II. Domestic. Besides its ordinary use for cooking purposes, fire is often required in Palestine for warmth (Jer. 36 : 22; Mark 14 : 54; John 18 : 18). The common custom is to place on the floor pans of burning charcoal. On the Sabbath the Law forbade any fire to be kindled, even for cooking (Ex. 35 : 3; Num. 15 : 32).

III. Penal. Punishment of death by fire was awarded by the Law only in the cases of incest with a mother-in-law and of unchastity on the part of the daughter of a priest (Lev. 20 : 14; 21 : 9). Captives in war were sometimes burned (2 Sam. 12 : 31; Jer. 29 : 22). In certain cases the bodies of executed criminals and of infamous persons were burned (Josh. 7 : 25; 2 Kings 23 : 16). The Jews were expressly ordered to destroy the idols of the heathen nations, and especially any city of their own relapsed into idolatry (Ex. 32 : 20; 2 Kings 10 : 26; Deut. 7 : 5; 12 : 3; 13 : 16). In some cases the cities, and in the case of Hazor the chariots also, were, by God's order, consumed with fire (Josh. 6 : 24; 8 : 28; 11 : 6, 9, 13).

IV. Metallurgical. The use of fire in metallurgy was well known to the Hebrews at the time of the Exodus (Ex. 32 : 24; 35 : 32; 37 : 2, 6, 17; 38 : 2, 8; Num. 16 : 38, 39).

V. Metaphorical. Fire or flame is used in a metaphorical sense to express excited feeling and divine inspiration, and also to describe temporal calamities and future punishments (Ps. 66 : 12; Jer. 20 : 9; Joel 2 : 30; Mal. 3 : 2; Matt. 25 : 41; Mark 9 : 43; Rev. 20 : 15).

Fire-Pan, one of the vessels of the temple-service (Ex. 27 : 3; 38 : 3; 2 Kings 25 : 15; Jer. 52 : 19). The same word is elsewhere rendered "snuff-dish" (Ex. 25 : 38; 37 : 23; Num. 4 : 2) and "censer" (Lev. 10 : 1; 16 : 12; Num. 16 : 6). It appears, therefore, that two articles were so called: one, like a chafing-dish, used to carry live coals for the burning of incense; another, like a snuffer-dish, used in trimming the lamps, for carrying the snuffers and conveying away the snuff.

Fir'kin, a measure for liquids, containing about eight and two-thirds gallons, mentioned only in John 2 : 6.

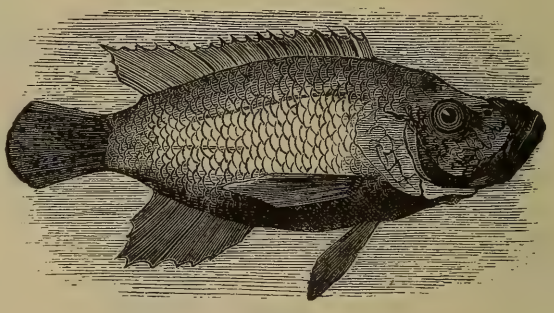
Fir'ma-ment. The Hebrew word thus rendered has the sense of *expansion*. The verbal root means to expand by beating, whether by the hand, the foot or any instrument. It is especially used of beating out metals into thin plates (Ex. 39 : 3; Num. 16 : 39). Accordingly, the term combines the ideas of expansion and tenuity. In Ezek. 1 : 22–26 the "firmament," as the floor on which the throne of the Most High is placed, involves the idea of *solidity*. The office of the firmament in the economy of the world demanded *strength* and *substance*. It was to serve as a division between the waters above and the waters below (Gen. 1 : 7). In keeping with this view, the firmament was provided with "windows" (Gen. 7 : 11; Isa. 24 : 18; Mal. 3 : 10) and "doors" (Ps. 78 : 23), through which the rain and the snow might descend. A secondary purpose which the firmament served was to support the heavenly bodies, sun, moon and stars (Gen. 1 : 14), in which they were fixed as nails, and from which, consequently, they might be said figuratively to drop off (Isa. 14 : 12; 34 : 4; Matt. 24 : 29). Hence it is plain that the writers of

Scripture describe things as they appear rather than as they are.

First-born. Under the Law, to perpetuate the remembrance of the death of Egypt's first-born and of the preservation of Israel's first-born at the Exodus, the first-born males of human beings and of animals were regarded as devoted to God for the priesthood and for sacrifice, yet as capable, under certain regulations, of redemption therefrom (Ex. 13 : 12–15; Num. 8 : 17). The eldest son of a family within one month from birth was to be redeemed by an offering of five silver shekels of the sanctuary—about three dollars (Num. 18 : 16). The first-born male of clean animals was not to be redeemed; it was to be offered in sacrifice (Num. 18 : 17). The first-born male of unclean animals could, however, be redeemed by the offering of its valuation by the priest, with the addition of one-fifth of its estimated value (Lev. 27 : 11–13), and if not so redeemed its neck was to be broken (Ex. 13 : 13; 34 : 20. These regulations explain the fact why the plague of the first-born of the Egyptians was so terribly felt; it was the destruction of the objects most dear and sacred to them, whilst the first-born of the Hebrews—that is, their priests and sacrifices—were spared. These regulations, moreover, show the import of the consecration enjoined in Ex. 13 : 2. Hitherto, it had been optional with the Hebrews to devote the first-born to the Lord; now the Lord, by virtue of having so signally interposed for their deliverance, claims the public consecration of the first-born of man as his priests, and of the first-born of animals as sacrifices.

First-Fruits. The first-fruits of the harvest, of the vintage, the threshing-floor, the wine-press, the oil-press, the first baked bread of the new crop and the first fleeces of the flock, were required by God to be given for the use of his ministers, the priests (Ex. 23 : 19; Num. 15 : 19–21; 18 : 11–13). No particular quantity was designated, but custom made it between one-thirtieth and one-sixtieth of the whole. Significant references to first-fruits are found in the New Testament (Rom. 8 : 23; 11 : 16; 1 Cor. 15 : 20, 23).

Fish. The Hebrews had no classification of fish beyond the broad divisions of clean and unclean, great and small. The Law pronounced *unclean* such fish as were devoid of fins and scales (Lev. 11 : 9–12). These were and are regarded as unwholesome food in Egypt. In Palestine the Sea of Galilee was and still is well stored with fish. Jerusalem derived its supply chiefly from the Mediterranean (Ezek. 47 : 10).



Fish of the Sea of Galilee.

The existence of a regular fish-market is implied in the notice of the fish-gate, which was probably contiguous to it (2 Chron. 33 : 14; Neh. 3 : 3; 12 : 39; Zeph. 1 : 10). In no ordinance of the laws of Moses are *fishes* prescribed as religious offerings. In this respect, as in many others, these laws were opposed to the heathen rituals, which appointed fish-offerings to various deities. Consecrated fishes were kept in reservoirs, with rings of gold or silver or brass attached to them. It was perhaps as an image of fecundity that the fish was selected as an object of idolatry; the worship of it was widely spread from Egypt to Assyria, and even India. Among the Philistines, Da-

gon [*great fish*] was represented by a figure half man and half fish (1 Sam. 5 : 4). From remote ages the form of a fish was a type of protective dominion. In early Christian times the fish, from its Greek name ἰχθύς (an acrostic formed from the Greek initials of a sentence meaning "Jesus Christ, God's Son, Saviour"), was an emblem of our Lord and Saviour Jesus Christ.

Fitch'es, the rendering of two Hebrew words in our English Version of the Scriptures, but of neither is the sense certain. The word thus rendered in Ezek. 4 : 9 is rendered "rye" in Ex. 9 : 32. The word thus rendered in Isa. 28 : 25, 27 (where only it occurs) has the general sense of *seed*, and is identified with the seed of the *Nigella sativa*, common fennel flower, an herbaceous annual plant belonging to the natural order Ranunculaceæ. These seed are very black in color, but of a pleasant smell and a sharp taste, not unlike pepper, and in the East at the present day, as in former times, are largely used both as a condiment and as a medicine.

Flag. The representative of two Hebrew words in our English Version of the Scriptures.

1. The word thus rendered in Ex. 2 : 3, 5 and in Isa. 19 : 6 appears to be used in a very wide sense to denote "weeds of any kind."

2. The word thus rendered in Job 8 : 11 is supposed to be the *Cyperus esculentus*, a species of coarse grass which needs for its growth an abundant supply of water. According to Jerome, the word is of Egyptian origin, and denotes "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." This is confirmed by the readings of the Egyptian hieroglyphics. The word occurs once again in Gen. 41 : 2, 18, where, in our Authorized Version, it is incorrectly rendered "meadow," but where it evidently indicates the fringe of greenness along the river's bank.

Flag'on, a word employed in our Authorized Version to render two distinct Hebrew terms. In 2 Sam. 6 : 19; 1 Chron. 16 : 3; Song 2 : 5; Hos. 3 : 1, it means a cake of pressed raisins; in Isa. 22 : 24 it designates a bottle or vessel.

Flax, a well-known plant which furnishes the material of linen stuffs of every variety. It was produced of the best quality in Egypt, and entered largely into the trade of that country (Isa. 19 : 9). It was grown in Palestine even before the conquest by the Israelites (Josh. 2 : 6). That it was one of the most important crops in Palestine appears from Hos. 2 : 5, 9.

Flea, an insect mentioned but twice in Scripture—namely, in 1 Sam. 24 : 14; 26 : 20. It abounds in the East, and affords the subject of many proverbial expressions.

Flesh, a word of extensive application in the Old and New Testaments. Its general application is to the whole animal creation, whether man or beast—that is, to all beings whose material substance is flesh (Gen. 6 : 13, 17, 19; 7 : 15, 16, 21; 8 : 17). Its specific applications are these: 1. All men, the human race, mankind (Gen. 6 : 12; Ps. 6 : 2; Isa. 40 : 5, 6; Luke 3 : 6; John 17 : 2; Acts 2 : 17; Rom. 3 : 20; Gal. 2 : 16; 1 Pet. 1 : 24). 2. The body as distinguished from soul or spirit (Job 14 : 22; 19 : 26; Prov. 14 : 30; John 6 : 52; 1 Cor. 5 : 5; 2 Cor. 4 : 11; 7 : 1; Col. 2 : 5; 1 Pet. 4 : 6). 3. Human nature, man (Gen. 2 : 23, 24; Matt. 19 : 5, 6; 1 Cor. 6 : 16; Eph. 5 : 29–31); spoken also of the incarnation of Christ (John 1 : 14; 6 : 51; Rom. 1 : 3; Eph. 2 : 15; Col. 1 : 22; 1 Tim. 3 : 16; Heb. 5 : 7; 10 : 20; 1 Pet. 3 : 18; 1 John 4 : 2, 3; 2 John 7). 4. Human nature as opposed to the Spirit of God (Gen. 6 : 3; Job 10 : 4; Matt. 16 : 17; 2 Cor. 10 : 3, 4; Gal. 1 : 16); the unregenerate nature, the seat of carnal appetites and desires, whether

physical or moral (Rom. 7 : 5; 8 : 1, 4, 5, 8; Gal. 5 : 16, 17; Eph. 2 : 3); as implying weakness, frailty, imperfection, both physical and moral (Ps. 78 : 39; Matt. 26 : 41; Mark 14 : 38; John 3 : 6; Rom. 6 : 19; 1 Cor. 15 : 50; Eph. 6 : 12).

Flint, any hard stone, as quartz or granite. The "rock of flint" (Deut. 8 : 15) whence God brought water was probably one of the granites so common in the peninsula of Sinai. The figurative use of the word in Deut. 32:13 represents the great abundance of oil in an unlooked-for place.

Floats, the rafts by which Hiram, king of Tyre, conveyed to Jaffa the cedars and firs he had contracted to furnish Solomon for use in the construction of the temple (1 Kings 5 : 9; 2 Chron. 2 : 16).

Flood. See NOAH.

Flour. See BREAD.

Flute, a wind instrument of music, mentioned among others as used at the worship of the golden image which Nebuchadnezzar had set up (Dan. 3 : 5, 7, 10). It resembled the *flageolet*, and was used both on mournful and on festive occasions. See MUSICAL INSTRUMENTS.

Flux, Bloody (Acts 28 : 8), the same as our dysentery, which is common in the East.

Fly, the rendering in our Authorized Version of two Hebrew words.

1. One of these words, *zebub*, occurs only in two passages (Eccles. 10 : 1 and Isa. 7 : 18), and is probably a generic name for any winged insect. It enters as an element into the name originally appropriated to an idol worshiped at Ekron (2 Kings 1 : 2), but interchangeable in our Lord's times with "Satan" (Matt. 12 : 24, 26, 27).

2. The other of these words, *arob*, is the name of the insect or insects which God sent to punish Pharaoh (Ex. 8 : 21–31; Ps. 78 : 45; 105 : 31). Our Authorized Version correctly renders it "swarms of flies," "divers sorts of flies."

Food. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the common Scripture expression "staff of bread" (Lev. 26 : 26; Ps. 105 : 16; Ezek. 4 : 16; 14 : 13). Simpler preparations of corn were, however, common. Sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev. 23 : 14; Deut. 23 : 25; 2 Kings 4 : 42; Matt. 12 : 1; Luke 6 : 1); more frequently, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. 2 : 14) and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among laborers or others who had not the means of dressing food (Ruth 2 : 14; 1 Sam. 17 : 17; 25 : 18; 2 Sam. 17 : 28). Sometimes the grain was bruised and then dried in the sun; it was eaten either mixed with oil (Lev. 2 : 15), or made into a soft cake called "dough" in our Authorized Version (Num. 15 : 20; Neh. 10 : 37; Ezek. 44 : 30).

Milk and its preparations hold a conspicuous place in Eastern diet; the most common preparation was that of sour milk, called "butter" in our Authorized Version (Gen. 18 : 8; Judg. 5 : 25; 2 Sam. 17 : 29). The same term includes also cheese, butter, etc.

Fruit was another source of subsistence. Figs stand first in point of importance; they were generally dried and pressed into cakes. Grapes were eaten, both fresh and in a dried state as raisins.

Of vegetables we have most frequent notice of lentils (Gen. 25 : 34; 2 Sam. 17 : 28; 33 : 11; Ezek. 4 : 9); beans (2 Sam. 17 : 28; Ezek. 4 : 9); leeks, onions and garlic, which were, and still are, of a superior quality in Egypt (Num. 11 : 5).

Other important articles of food were honey (1 Sam. 14 : 25; Matt. 3 : 4); grape-juice boiled down to the consistency of syrup, the *dibs* of the Syrians and Arabians (Gen. 43 : 11; Ezek. 27 : 17); eggs (Isa. 10 : 14; 59 : 5; Luke 11 : 12); meats, or the flesh of animals, of which, because of the heat of the climate and because of the ritual regulations of the laws of Moses, sparing use was made (Gen. 18 : 7; Luke 15 : 29, 30); birds of various kinds, and fish, excepting such as were without scales and fins (Lev. 11 : 9; Deut. 14 : 9).

Fool, the representative in our Authorized Version of several Hebrew and Greek words which designate, not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrongly; any one whose conduct is not regulated by the dictates of reason and religion (Ps. 14 : 1). Foolishness, therefore, is not a negative condition, but a condition of wrong action in the intelligence or heart, or both. The phrase "thou fool" (Matt. 5 : 22) implies not only an angry temper, by which such severe language is prompted, but a scornful, contemptuous feeling, utterly inconsistent with the love and meekness of our Lord's disciples.

Foot'man, a word employed in our Authorized Version in two senses: 1. Generally to distinguish those of the people or fighting men who went on foot from those who were on horseback or in chariots (Jer. 12 : 5); but, 2. In a special sense to designate a body of swift runners in attendance on the king (1 Sam. 22 : 17). This body, although distinct from the king's body-guard, is yet rendered "guard" (1 Kings 14 : 27, 28; 2 Kings 11 : 4, 6, 11, 13, 19), but in the margin of the passages just cited the translators have correctly placed "runners."

Fore'head, the noblest and most conspicuous part of the body, the seat of the understanding. As upon it the worshipers of idols frequently branded the symbol of the idol whom each adored, so upon it God is represented as placing the mark or seal which witnesses that one, in pre-eminent sense, is his (Ezek. 9 : 4; Rev. 7 : 3).

Fore-know'ledge. See PREDESTINATION.

Fore-Ordain'ed. See PREDESTINATION.

Fore-run'ner, in Scripture usage one who not only goes before to a particular place to lead or prepare the way, but who makes arrangements for those that follow. In this sense the term, in accordance with the general meaning of Mark 1 : 23, is usually appropriated to John the Baptist, the *precursor* or forerunner of our Lord. But in Heb. 6 : 20, the only passage where the word "forerunner" occurs, our Lord himself, the High Priest of the Christian dispensation, is described as entering into the heavenly sanctuary before his followers, and as preparing for them there the pure and perfect joys into which he receives them.

For'est, a dense wood, a luxuriant and abundant growth of trees. Although Palestine has not in recent times been a wooded country, yet there can be no doubt that there was much more wood formerly than there is at present, and that in the earliest historical age large forests were common. Tracts of woodland are mentioned by travelers in Palestine, but rarely what we should call a forest. Some remnants of ancient oak forests still exist on the mountains of Bashan, Gilead, Hermon and Galilee. One solitary grove of cedars is found on Lebanon, but fir trees are there abundant. The other forests of

Palestine (1 Sam. 14 : 25; 2 Kings 2 : 24) have almost disappeared. Yet here and there, in every district of the country, north and south, east and west, one meets with a solitary oak or terebinth of huge dimensions, as at Hebron, the valley of Elah, Shiloh and Dan. These are the last trees of the forests, and serve to indicate what the forests of Palestine once were.

For-give'ness, the act of remitting an offence and of treating the offender as not guilty. Forgiveness of sin is the act of God, and is the great blessing of the gospel (Mark 2 : 7; Acts 5 : 31; Eph. 1 : 7). The duty of mutual forgiveness is urged in the Scriptures by the most solemn and impressive considerations (Matt. 6 : 14, 15; 18 : 15–35; Luke 17 : 3, 4). The possession of a forgiving spirit is a proof that we have been forgiven ourselves.

Form. The verbal root of the Hebrew word thus rendered means "to mark out," "to delineate," and so represents the "form" of a thing as its well-defined outline or shape. In this sense the word is used in 1 Sam. 28 : 14; Isa. 52 : 14; Ezek. 10 : 8; Dan. 3 : 19, and in other passages. In the New Testament the Greek equivalent to the Hebrew word has a similar sense (Mark 16 : 12; Rom. 2 : 20; 2 Tim. 3 : 5). In Phil. 2 : 6 our Lord, when becoming man, is represented as laying aside "the form of God" and as taking "the form of a servant," by which we understand that he did not come into our world with those majestic manifestations of Godhead which attended his person in the preexistent state, but with the lowliness and undemonstrativeness of a humble human being.

For-ni-ca'tion, illicit sexual intercourse, and the frequent figurative designation in Scripture of the abominations of idolatry (2 Chron. 21 : 11; Ezek. 16 : 26; Rev. 17 : 4).

For-tu-na'tus, a disciple of Corinth who visited Paul at Ephesus, and returned, along with Stephanas and Achaicus, in charge of the apostle's First Epistle to the Corinthian church (1 Cor. 16 : 17).

Foun'tain. Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert none would be more striking than the natural gush of waters from the ground. Instead of watering his field or garden, as in Egypt, with his foot, the Hebrew cultivator was taught to look forward to a land "drinking water of the rain of heaven, a land of brooks of water, of fountains and depths springing from valleys and hills" (Deut. 8 : 7; 11 : 11). The springs of Palestine are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course. The spring or fountain of living water, the "eye" of the landscape, as the Hebrew name for it imports, is distinguished in all Oriental languages from the artificially sunk and enclosed well. Jerusalem possessed more than one perennial spring, the existence of which is echoed in the names En-Rogel (2 Sam. 17 : 17), the "dragon-well" or fountain, and the "gate of the fountain" (Neh. 2 : 13, 14).

Fowl, Fowl'er. The word *fowl* in our Authorized Version represents four distinct Hebrew words, and, in English, is the general term for all kinds of birds. Allusions to *fowling*, or the catching of birds, the much-practiced art of the ancient fowler, occur in Prov. 7 : 23; Eccles. 9 : 12. In 1 Kings 4 : 23, among the daily provisions for Solomon's table, "fatted fowl"—*geese*, probably—are included. In the New Testament the word translated "fowls" is a general term inclusive of many species of birds; in Luke 12 : 24 it includes *ravens*.

Fox. In almost all the passages in the Old Testament where this word occurs the original Hebrew term designates the "jackal." In Judg. 15 : 4 "jackals," and not "foxes," are certainly meant, for the former animal is gregarious, whereas the latter is solitary in its habits. In the New Testament the notices of the fox apply equally well to the "jackal."

Syrian Fox.

Frankin'cense, an odorous resin, mostly imported from Arabia (Isa. 60 : 6; Jer. 6 : 20), and used for perfume (Song 3 : 6), but more especially for sacrificial fumigation (Lev. 2 : 2, 16; 5 : 11; Isa. 43 : 23; 66 : 3; Luke 1 : 9). It also was one of the ingredients in the perfume which was to be prepared for the sanctuary (Ex. 30 : 34). Its use as an accompaniment of the meat-offering (Lev. 2 : 1; 6 : 15; 24 : 7) arose from its fragrant odor when burnt, in which respect the incense was a symbol of the divine name and its diffusion an emblem of the publishing abroad of that name (Mal. 1 : 11). Hence, as prayer is a calling on God's name, the incense came to be an emblem of prayer (Ps. 141 : 2; Luke 1 : 10; Rev. 5 : 8; 8 : 3). In this symbolical representation the frankincense especially set forth holiness, as characteristic of the divine attributes, so that the burning of it was a celebration of the holiness of Jehovah. Frankincense was also used in the religious services of the heathen. The substance itself seems to have been similar to that now known in commerce—namely, a vegetable resin, brittle, glittering and of a bitter taste, obtained by successive incisions in the bark of a tree called the *Arbor thuris*. The principal country producing it is India, whence, through the port of Bombay, it is exported in chests and casks. It is chiefly used in the rites of the Greek and Roman churches; its only medical application at present is as a perfume in sick rooms.

Frog, the well-known amphibious animal, selected by God as an instrument for humbling the pride of Pharaoh. Frogs came in prodigious numbers from the canals, the rivers and the marshes; they filled the houses, and even entered the ovens and kneading-troughs. When, at the command of Moses, the frogs died, the people gathered them in heaps, and from the corruption of the bodies "the land stank." The mention of this animal in the Old Testament is confined to the passage in Ex. 8 : 2–14 in which the plague of frogs is described, and to the two allusions to that event in Ps. 78 : 45; 105 : 30. In the New Testament the word occurs once only, (Rev. 16 : 13). There is no question as to the animal meant.

Front'lets. See PHYLACTERIES.

Fuel, anything which serves to feed fire (Isa. 9 : 19; Ezek. 21 : 32). From the extreme scarcity of wood in many places in Palestine, the people were accustomed to use for fuel almost every kind of combustible matter: the withered stalks of herbs and flowers (Matt. 6 : 28, 30); thorns (Ps. 58 : 9; Eccles. 7 : 6); animal excrement (Ezek. 4 : 15). The

chief dependence for fuel, however, was on wood or charcoal.

Full'er, one who scours, cleanses and thickens cloth. The trade of the fuller, so far as it is mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The process of cleansing was accomplished either by stamping on the garments with the feet or by beating them with bats in troughs of water in which some alkaline substance, answering the purpose of soap, had been dissolved. The substances used for this purpose which are mentioned in Scripture are nitre, i. e. *natron*, carbonate of soda (Prov. 25 : 20); and soap (Jer. 2 : 22). Fuller's soap (Heb. *borith*, a vegetable lye) had such powerful cleansing properties that Malachi (3 : 2) uses it to image how real is the soul's need of a spiritual washing in order to abide the day of Messiah's coming. The process of whitening garments was performed by pressing or rubbing on them some kind of earth. At the Transfiguration our Lord's "raiment became shining, exceeding white as snow, so as no fuller on earth could white them" (Mark 9 : 3). From the mention of the fuller's field, a spot near Jerusalem (2 Kings 18 : 17; Isa. 7 : 3; 36 : 2), the trade of the fullers, as requiring space for drying clothes, appears to have been carried on outside the city.

Fur'long, a measure of length, exactly one-eighth of a mile (Luke 24 : 13).

Fur'nace, a place where a vehement fire and heat may be made and maintained. Various kinds of furnaces are noticed in the Scriptures, such as a smelting or calcining furnace (Gen. 19 : 28), perhaps also a brick kiln (Ex. 9 : 8, 10; 19 : 18), but especially a lime-kiln, the use of which was evidently well known to the Hebrews (Isa. 33 : 12; Amos 2 : 1); a refining furnace (Prov. 17 : 3; 27 : 21; Ezek. 22 : 18–22); a large furnace, with a wide opening at the top to cast in the materials, and a door at the ground by which the metal might be extracted (Dan. 3 : 19–26). The Babylonians were in the habit of using the furnace as a means of capital punishment (Dan. 3 : 21; Jer. 29 : 22). This Oriental use of the furnace for punishment gives an awful impressiveness to our Lord's words respecting the fire of hell (Matt. 13 : 40, 42, 50).

Fur'ni-ture, the rendering in one passage of our Authorized Version (Gen. 31 : 34) of a Hebrew word which designates a camel's litter or canopied saddle, in which females were accustomed to travel; in other passages (Ex. 31 : 7–9; Nah. 2 : 9) of a Hebrew word which is a general term for vessels, utensils or implements of any sort. The furniture of Oriental dwellings, as we use the word, was in the early ages very simple. That of the poorer classes consisted of but few articles, and those such only as were absolutely necessary. Instead of chairs, they sat on mats or skins, and the same article, on which they laid a mattress, served them instead of a bedstead, while their upper garment was used for a covering. The wealthy had (as those in the East still have) fine carpets, couches or divans and sofas, on which they sat, lay and slept (2 Sam. 17 : 28; 2 Kings 4 : 10). Among the articles of necessary furniture possessed by poor and rich alike were the hand-mill or mortar for pounding corn, the kneading-trough and the oven. Apartments were lighted by means of lamps fed with olive oil and commonly placed upon elevated stands (Matt. 5 : 15). The lamps of the wise and foolish virgins (Matt. 25 : 1–10) were of a sort different from those used in houses; they were a kind of torch or flambeau, made of iron or earthenware, wrapped about with old linen, moistened from time to time with oil, and suitable for being carried out of doors.

G.

Ga'al, the son of Ebed and the leader of a revolt against Abimelech, king of the Shechemites (Judg. 9 : 26–41). He was, however, defeated, and his partisans were scattered and destroyed.

Ga'ash [*a shaking* or *earthquake*], a hill or mountain in the territory of Ephraim, near which was Timnath-serah, where Joshua lived and died. On its north side Joshua was buried (Josh. 24 : 29, 30). The "brook" or valleys of Gaash (2 Sam. 23 : 30) were probably in the same neighborhood.

Ga'ba, the same name as **Geba.** It is found in our Authorized Version in Josh. 18 : 24; Ezra 2 : 26; Neh. 7 : 30.

Gab'ba-tha, an elevated place, like the bench of the judges in modern court-rooms (John 19 : 13). The floor of this raised platform, and perhaps the whole apartment, was paved with tesselated or mosaic stones; hence the judgment-seat itself was sometimes called "the Pavement." Here Pilate delivered our Lord to death.

Ga'bri-el [*hero of God*], the name of an angel of superior order and dignity, who explained to Daniel the visions which were vouchsafed to him (Dan. 8 : 16), and who announced the births of John the Baptist and of our Lord (Luke 1 : 19, 26–33).

Gad [*a troop*, and, perhaps, *good-fortune*], the name of a son of Jacob, of one of the Hebrew tribes, of the territory which the tribe possessed, of a prophet and of a heathen divinity.

1. Gad was the seventh son of Jacob, the first born of Zilpah, Leah's maid, and whole brother to Asher (Gen. 30 : 10–13). Of his childhood and life we know nothing. At the time of his descent into Egypt seven sons are ascribed to him (Gen. 46 : 16), the most of whose names have plural terminations, as if they belonged to families rather than to persons. With a slight variation, the list of Gad's sons is again given on the occasion of the census in the plains of Moab (Num. 26 : 15–17).

2. The tribe of Gad at the first census in the wilderness of Sinai had forty-five thousand six hundred and fifty men fit for military service (Num. 1 : 24, 25); at the second census, in the plains of Moab, forty thousand and five hundred (Num. 26 : 18). The Gadites and Reubenites retained in Egypt their love of the pastoral life, and on the eve of the Conquest were led by the similarity of their pursuits to desire a close association. Observing that the lands east of the Jordan were well adapted to pasturage, these two tribes petitioned Moses to allot them their inheritance in that section. Moses granted their request on the condition, which they accepted and fulfilled, that they assisted their brethren in the war of the Conquest.

3. The territory of Gad lay in Gilead, north of Reuben. It was a wide table-land, clothed with rich grass throughout and watered by the Yarmûk, the Jabbok and the Arnon rivers. It was for a time the seat of the sovereignty of Ishbosheth, Saul's son, who in Mahanaim was assassinated (2 Sam. 2 : 8–10; 4 : 6). In the subsequent division of the kingdom it fell to Israel, and was the scene of many of the battles between Israel and Syria (1 Kings 22; 2 Kings 8 : 28, 29; 9 : 14).

4. **Gad**, "the seer," a prophet and a special friend of David (1 Sam. 22 : 5; 2 Sam. 24 : 11–19).

5. **Gad**, with the article "*the* Gad," rendered *troop* in Isa. 65 : 11, refers to some heathen divinity, either the goddess of Fortune or the god Bel.

Gad'a-renes (Mark 5 : 1; Luke 8 : 26), **Ger'ge-senes** (Matt. 8 : 28), **Country of**, a district east and south-east of the Sea of Galilee, in which were the cities Gadara and Gergesa. Gadara, about seven miles south-east of the southern extremity of the Sea of Galilee, was the larger city; its extensive and remarkable ruins are now called *Um-Keis*. Gergesa was obliquely across the sea from Capernaum, immediately on the shore; it is now represented by ruins called by the Arabs *Gersa*. Gergesa was evidently the scene of our Lord's miraculous cure of the demoniacs. Gadara was miles away from the Sea of Galilee, whilst Gergesa was on the shore. Near Gergesa, moreover, immediately back of the narrow beach, at the mouth of the *Wâdy Semakh*, is a bluff so high and precipitous that the swine rushing down it would be carried by the impetus into the water. In this region, as everywhere in Palestine, rock-tombs are numerous.

Ga'i-us, the name of three or four men in the New Testament.

1. A Macedonian and fellow-traveler of Paul, who was seized by the populace at Ephesus (Acts 19 : 29).

2. A man of Derbe, who accompanied Paul in his last journey to Jerusalem (Acts 20 : 4).

3. An inhabitant of Corinth, with whom Paul lodged, and in whose house the Christians were accustomed to assemble (Rom. 16 : 23; 1 Cor. 1 : 14). He was the same, most likely, as the Macedonian mentioned first.

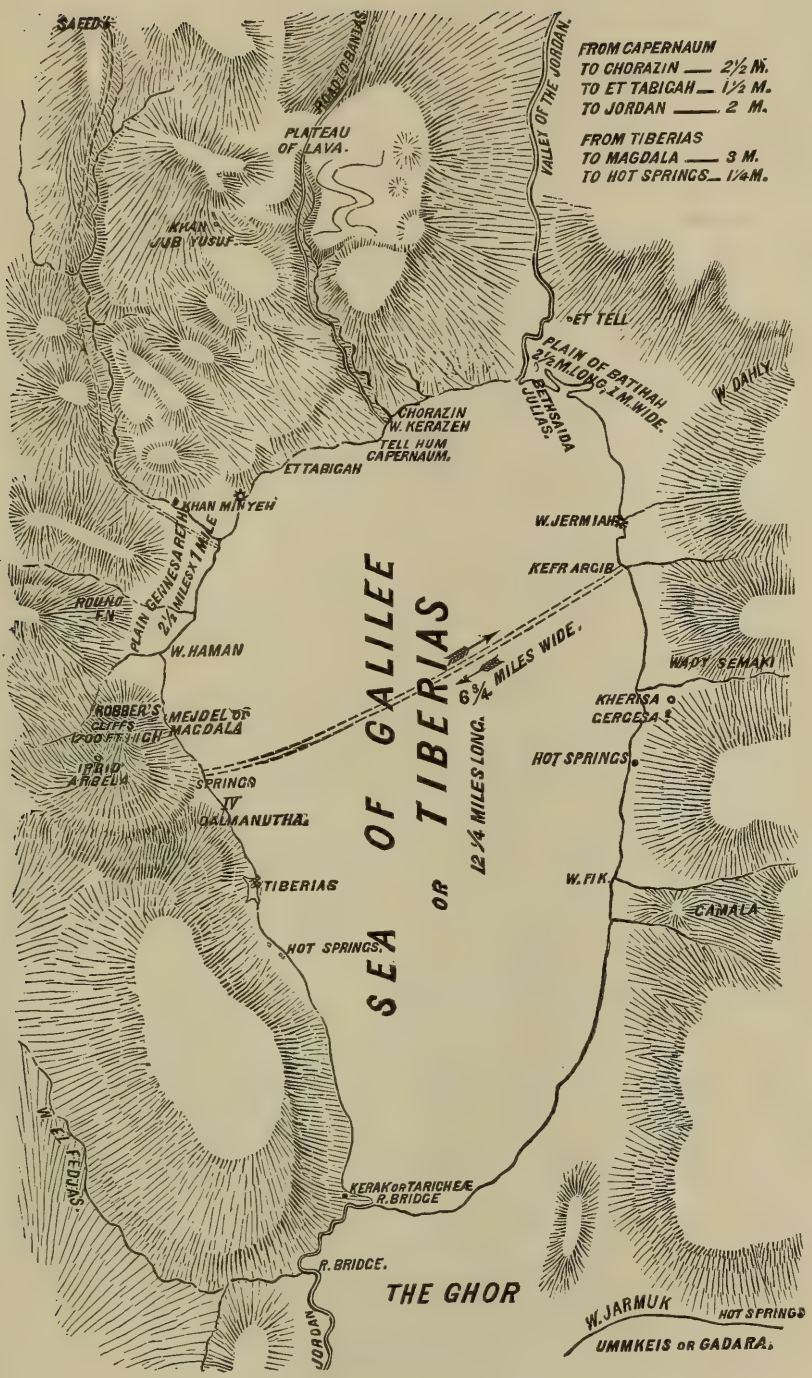
4. A Christian, probably of Asia Minor, to whom John addressed his Third Epistle (3 John 1). There is no good reason for regarding him as identical with either of the foregoing.

Ga-la'ti-a, a province of Asia Minor, bounded on the north by Paphlagonia and Bithynia, west by Bithynia and Phrygia, south by Lycaonia and east by Pontus and Cappadocia. It derived its name from the Gauls, several of whose tribes, in the great Celtic migration from the East to the West in the third century before Christ, had overrun Macedonia and Thrace, and had crossed into Asia, where, strengthened by fresh hordes from Europe, they had permanently settled themselves. From the intermixture of Gauls and Greeks it was also called Gallo-Græcia. In the year B. C. 25, Galatia became a Roman province. It received the gospel from Paul, who visited it twice (Acts 16 : 6; 18 : 23), and who addressed to its church one of his invaluable Epistles. The occasion of the Epistle lay in the disturbances caused by Judaizing teachers.

Gal'ba-num, one of the perfumes employed in the preparation of the sacred incense (Ex. 30 : 34). It is a resinous gum of a brownish color and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish, tear-like drops. Though galbanum itself is well known, the plant which yields it has not been exactly determined.

Gal-i'lee [*a circle, circuit*], the name of a section and of a sea.

1. As associated with a section, the name, in the Old Testament, is given to a small "circuit" among the mountains of Naphtali (Josh. 21 : 32; 1 Kings 9 : 11), and in the New Testament to a large province embracing the whole of Northern Palestine (Mark 1 : 14). The province of Galilee, according to Josephus, was divided into Upper and Lower. Upper Galilee embraced the whole mountain-range lying between the upper Jordan on the east and Phœnicia on the west. Lower Galilee included the great plain of Esdraelon, with its offshoots running down to the Jordan and the Sea of Galilee, and the whole of the adjoining hill-country to the foot of the mountain-range. This was one of the richest and most beautiful sections of Palestine. On its territory were many of the



The Sea of Galilee and surrounding Country.

towns and cities mentioned in New Testament history. Here were Chorazin and Bethsaida, and Nazareth and Nain, and Cana and Capernaum. Here our Lord, for the most part of his earthly life, resided, and here, during his public ministry, he wrought many of his mighty works. From this region our Lord selected his immediate followers, who, accordingly, were called Galileans. The province was very populous. Josephus, who knew it well, speaks of "two hundred and four towns and villages, the smallest of them containing above fifteen thousand inhabitants." This would make the population, in our Lord's times, some three millions, and, coupled with the life and bustle, which in Galilee were greater than in Judæa, may account for our Lord's selection of Galilee as the principal scene of his ministry.

2. As associated with a sea, the name GALILEE is comparatively modern, being thus found in the New Testament only. The Old Testament name of the Sea of Galilee was the Sea of Chinnereth (Num. 34 : 11) or Cinneroth (Josh. 12 : 3), from a town of that name on or near its shore. The Sea of Galilee lies in the northern part of Palestine, in the province of Galilee. It is oval in shape, being about fourteen miles long and, at the widest, seven miles. The river Jordan enters it at its northern end and passes out at its southern end, the bed of the lake being simply a lower section of the great Jordan Valley. Near this beautiful sheet of water our Lord spent most of his public life, and on it, in passing from its western to its eastern shore, he frequently sailed. Beside it our Lord, after his resurrection, had that touching interview with Peter which John records (John 21 : 15–23). At the present time all around this sea silence and desolation reign, saving where stands the old town of Tiberias and where Mejdel's huts mark the site of Magdala. The cities are in ruins; the people are few and poor and wretched.

Gall, the representative in our Authorized Version of two Hebrew words and of one Greek word.

1. The first Hebrew word has the general sense of "bitterness," and is applied to the "bile" or "gall," the intensely bitter fluid secreted by the liver (Job 16 : 13). The term also stands for the gall-bladder or vitals (Job 20 : 25). It is also used for the poison of serpents (Job 20 : 14) which, as the ancients erroneously believed, was their gall.

2. The second Hebrew word, generally translated "gall," is in Hos. 10 : 4 rendered "hemlock," whilst in Deut. 32 : 33 and Job 20 : 16 it is employed to denote the "poison" or "venom" of serpents. From a collection of all the passages where the word occurs, it would seem that the term was applied to some bitter and perhaps poisonous plant. What the plant was cannot be determined, but the most probable conjecture identifies it with the poppy. A steeped solution of poppy-heads may have been "the water of gall" (Jer. 8 : 14), or the expression may refer to some fluid form of opium, the poisonous extract from the poppy. Figuratively, the word is always used to represent sin.

3. The Greek word is properly the bitter secretion "gall," but is used to designate any intensely bitter substance. In describing what drink the Roman soldiers gave our Lord upon the cross, Matthew calls it "vinegar mingled with gall" (Matt. 27 : 34); Mark, "wine mingled with myrrh" (Mark 15 : 23), by which they meant, probably, that the draught was a liquor characterized by both sourness and bitterness.

Gal'ley, a species of boat propelled by oars (Isa. 33 : 21).

Gal'li-o, JUNIUS ANNÆUS, the Roman proconsul of Achaia, under the emperor

Claudius, when the apostle Paul first visited Corinth (Acts 18 : 12). He was brother to Lucius Annæus Seneca, the philosopher. Jerome says that he committed suicide, but Dion Cassius, with greater probability, states that he was put to death by order of Nero.

Ga-ma'li-el [*God rewards me*], the name of two men in Scripture.

1. Son of Pedahzur, prince or captain of the tribe of Manasseh at the census at Sinai (Num. 1 : 10; 2 : 20; 7 : 54, 59) and at starting on the march through the wilderness (Num. 10 : 23).

2. A Pharisee and celebrated doctor of the Law, who gave prudent advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts 5 : 34–39). From Acts 22 : 3 it appears that he was Paul's preceptor. He is generally and properly identified with the very celebrated Jewish doctor Gamaliel. This Gamaliel was the son of Rabbi Simeon and grandson of the celebrated Hillel; he was president of the Sanhedrim under Tiberius, Caligula and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem.

Games, public contests of strength and skill. They were an outgrowth from the Greek civilization, and, although they are not mentioned by name in the New Testament, they are yet so often alluded to, especially by Paul in his Epistles, that some knowledge of them is indispensable to the student of Scripture. The Greeks had such a passion for spectacles and shows that each of their cities possessed its theatre and stadium. At Ephesus an annual contest was held in honor of Diana. It is probable that the apostle Paul was present when these games were proceeding, for to the exhibitions that took place on such occasions he makes a direct reference (1 Cor. 15 : 32). His Epistles abound with allusions to the Greek contests, borrowed, probably, from the Isthmian games, at which, during his first visit to Corinth, he may have been present. These contests (1 Tim. 6 : 12; 2 Tim. 4 : 7) were divided into two classes, the one consisting of boxing and wrestling, the other consisting of leaping, running, quoiting, hurling the spear and wrestling. The competitors (1 Cor. 9 : 25; 2 Tim. 2 : 5) required a long and severe course of previous training (1 Tim. 4 : 8), during which a particular diet and discipline were enforced (1 Cor. 9 : 25, 27). In the Olympic contests these preparatory exercises extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (Heb. 12 : 1), the competitors being the spectacle (1 Cor. 4 : 9; Heb. 10 : 33). The games were opened with the proclamation of a herald (1 Cor. 9 : 27), whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. The judge was selected for his spotless integrity (2 Tim. 4 : 8); his office was to decide any disputes (Col. 3 : 15) and to give the prize (1 Cor. 9 : 24; Phil. 3 : 14), consisting of a crown (2 Tim. 2 : 5; 4 : 8) of wild-olive leaves at the Olympian games, and of pine or ivy leaves at the Isthmian games. Paul alludes to but two of the five contests, boxing and running, most frequently to the latter. In boxing (1 Cor. 9 : 26) the hands and arms were bound with the *cestus*, a band of leather studded with nails. The foot-race (2 Tim. 4 : 7) was run in the *stadium* (1 Cor. 9 : 24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Phil. 3 : 14), which was clearly visible from one end of the stadium to the other.

Gam'ma-dims [Hebrew, *Gam'madim*], the name of a class of men mentioned in Ezek. 27 : 11 as defenders of the towers of Tyre in connection with the mercenaries from Arad. Various explanations of the term have been given, the most plausible being that which makes it the designation of the *brave warriors* who performed *garrison* service.

Gar'den. The sense of the Hebrew word thus rendered is a park or orchard enclosed and planted. Gardens in the East were on the outskirts of towns, and were planted with various trees and shrubs. They were surrounded with hedges of thorn (Isa. 5 : 5) or walls of stone (Prov. 24 : 31). For further protection, lodges (Isa. 1 : 8; Lam. 2 : 6) or watch-towers (Mark 12 : 1) were built in them, in which sat the keeper (Job. 27 : 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Song 6 : 2; 4 : 16), besides olives, fig trees, nuts or walnuts (Song 6 : 11), pomegranates, and others for domestic use (Ex. 23 : 11; Jer. 29 : 5; Amos 9 : 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. 11 : 10 and 1 Kings 21 : 2. Cucumbers were grown in them (Isa. 1 : 8), and probably also melons, leeks, onions and garlic. Of all the gardens of Palestine, none is possessed of associations more sacred and imperishable than the garden of Gethsemane. Here our Lord was accustomed to retire for devotion (Matt. 26 : 36; John 18: 1, 2); here, "being in an agony, he prayed, and his sweat was as it were great drops of blood falling down to the ground" (Luke 22 : 44); and here he was betrayed and arrested and bound (Matt. 26 : 47; Mark 14 : 43; Luke 22 : 47; John 18 : 12). Gardens were used as places of burial. Manasseh and his son Amon were buried in the garden of their palace (2 Kings 21 : 18, 26). Our Lord was buried in the garden of Joseph of Arimathea (John 19 : 41). In the degenerate times of the Hebrew monarchy gardens were selected as the scenes of idolatrous worship (Isa. 1 : 29; 65 : 3; 66 : 17), and images of the idols were probably erected in them.

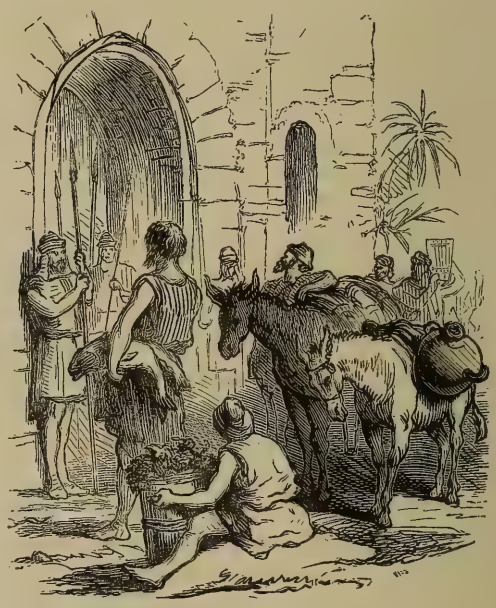
Gar'lands (Acts 14 : 13), the wreaths of leaves or flowers or plants with which the heathen adorned the victims about to be offered in sacrifice, and the heads of the idols before which the sacrifices were offered.

Gar'lic (Num. 11 : 5), a well-known vegetable, very abundant in Egypt and much esteemed by the Hebrews.

Gar'ments. See CLOTHES.

Gar'ri-son, a post held by a military force for protection or defence (1 Sam. 10 : 5; 2 Sam. 8 : 6).

Gate. Walled cities had of necessity gates or doors of entrance. These gates



A City Gate.

and gateways anciently held, as they still hold in the East, an important relation, not only to the defence, but also to the public economy, of the place. They are thus sometimes taken as representing the

city itself (Gen. 22 : 17; 24 : 60; Deut. 12 : 12; Judg. 5 : 8; Ruth 4 : 10; Ps. 87 : 2; 122 : 2). They were places of public resort (Gen. 19 : 1; 23 : 10; 34 : 20, 24; 1 Sam. 4 : 18); places for public deliberation, administration of justice or of audience for kings and rulers or ambassadors (Deut. 16 : 18; 21 : 19; 25 : 7; Josh. 20 : 4; Judg. 9 : 35); market-places (2 Kings 7 : 1; Prov. 22 : 22); places for idolatrous sacrifices (2 Kings 23 : 8; Acts 14 : 13). Regarded, therefore, as positions of great importance, the gates of cities were carefully guarded and closed at nightfall (Deut. 3 : 5; Josh. 2 : 5, 7; Judg. 9 : 40, 44). As the possession of the gates of a city was a possession of the city itself, the word is sometimes used to signify power (Isa. 24 : 12; Matt. 16 : 18). Criminals were always punished without the gates (1 Kings 21 : 13; Acts 7 : 59), which explains the passage in Heb. 13 : 12.

Gath [*a wine-press*], one of the five principal cities of the Philistines, west of Jerusalem, to which the ark was carried (1 Sam. 5 : 8). The giant Goliath was a native or resident of this place (1 Sam. 17 : 4). To Achish, its king, David fled when persecuted by Saul (1 Sam. 21 : 10). He afterward subdued it (1 Chron. 18 : 1). It is subsequently mentioned as fortified by Rehoboam, conquered by Hazael and destroyed by Uzziah. Although described by Jerome as a large village in his time, its site is now a matter of dispute. Dr. Porter and Lieutenant Conder of the English Survey locate it on a hill now called *Tell es-Safieh*, a commanding site capable of being made the key of Philistia. Its inhabitants were called Gittites (2 Sam. 15 : 18).

Gath-He'pher [*winepress of the well*], a town in Galilee, belonging to the tribe of Zebulun, and the same as *Gittah-hepher* (Josh. 19 : 10, 13). It was the birthplace of the prophet Jonah (2 Kings 14 : 25).

Gath-Rim'mon [*press of the pomegranate*]. Three places of this name seem to be referred to; one in the tribe of Dan (Josh. 19 : 45); another in the half-tribe of Manasseh (Josh. 21 : 25); and a third in the tribe of Ephraim (1 Chron. 6 : 69).

Ga'za [*the strong*], the most prominent of the five principal Philistine cities, the capital and the stronghold of Philistia. It was an important city before the time of Abraham (Gen. 10 : 19). It fell to the lot of Judah (Josh. 15 : 47), but its inhabitants were neither exterminated nor expelled (Judg. 1 : 18; 3 : 3). It was situated on the southern border of Canaan, about sixty miles south-west from Jerusalem. It was rendered famous by the exploits of Samson (Judg. 16 : 1–3, 21–30). On the road from Jerusalem to Gaza, Philip the evangelist had his interesting interview with the Ethiopian eunuch and treasurer of Queen Candace (Acts 8 : 26–40). Against Gaza the prophets uttered terrible predictions, which have been remarkably fulfilled. It has been utterly destroyed quite a number of times, and has as often been rebuilt. A considerable city, bearing the modern name *Ghuzzah* and containing about eighteen thousand inhabitants, is yet to be found in the neighborhood of the ancient Gaza.

Ge'ba [*hill*], called also **Gaba** and **Gibeah**, a town of Benjamin (Josh. 18 : 24) assigned to the priests (Josh. 21 : 17). Its site is thus described by Conder: "West of Ai a great valley has its head, and curving round eastward runs to Jericho. About two miles south-east of Ai this valley becomes a narrow gorge, with vertical precipices some eight hundred feet high, a great crack or fissure in the country. On the south side of this great chasm, the true head of the *Kelt* valley, stands Geba of Benjamin on a rocky knoll. On the opposite side, considerably lower than Geba, is the little village of Michmash, on a sort of saddle, backed by an open and fertile

corn-valley." In the vicinity of Geba, Saul's son Jonathan, accompanied by an armor-bearer, attacked an army of Philistines, who, seized with panic, fought among themselves and fled in confusion (1 Sam. 14 : 1–23). The expression "from Geba to Beersheba" (2 Kings 23 : 8) denoted the extent of the kingdom of Judah from north to south, as that of "from Dan to Beersheba" expressed the whole length of Palestine.

Ge'bal [*mountain*], the name of two places.

1. A district of country referred to in Ps. 83 : 7, and supposed to be the mountainous tract extending from the Dead Sea to Petra. This district bears the modern name *Jebâl*.

2. A city in Phœnicia, associated with Tyre by the prophet Ezekiel (Ezek. 27 : 9). Its Greek name was *Byblos;* its modern name is *Jebail*. Its site is about seventeen miles north of the city of Beyroot. Its ruins are extensive, immense numbers of granite columns being strewn over the surrounding fields. Once the chief seat of the cruel worship of Adonis and the busy mart of a lucrative commerce, it must have been a city of much importance.

Ged-a-li'ah [*Jehovah has made great*], son of Ahikam, Jeremiah's protector (Jer. 26 : 24), and grandson of Shaphan, the secretary of King Josiah. After the destruction of the temple, B. C. 588, Nebuchadnezzar left Gedaliah with a Chaldæan guard (Jer. 40 : 5) at Mizpah to govern the vinedressers and husbandmen (Jer. 52 : 16), who were not carried into captivity. Jeremiah joined Gedaliah, and Mizpah became the resort of Jews from various quarters (Jer. 40 : 6, 11). Although the government of Gedaliah was adapted to promote the prosperity of the country, yet within two months after his appointment Ishmael, a member of the royal family, and other princes, conspired against him, and, whilst sharing his hospitality, treacherously murdered him (Jer. 41 : 1, 2).

Ge'der [*a wall*], the name of a town of the Canaanites, in the plain country of Judah (Josh. 12 : 13). Probably the same with Gederah (Josh. 15 : 36) and Bethgader (1 Chron. 2 : 51).

Ged'e-roth, a city in the plain of Judah (Josh. 15 : 41), as was *Gederothaim* (Josh. 15 : 36).

Ge'dor, a city in the mountains of Judah (Josh. 15 : 58). Dr. Robinson found, on a mountain-ridge between Jerusalem and Gaza, a place called *Jedûr*, which he identifies with Gedor.

Ge-ha'zi [*denier*], the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 Kings 4), obtained fraudulently money and garments from Naaman, was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (2 Kings 5). Later in the history he is mentioned as the relator to King Joram of all the great things which Elisha had done (2 Kings 8).

Ge-hen'na. See HINNOM.

Gem-a-ri'ah [*Jehovah has made perfect*], the name of two men.

1. Son of Shaphan the scribe and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which Baruch read Jeremiah's alarming prophecy in the ears of all the people (Jer. 36).

2. Son of Hilkiah, who with Elasah, son of Shaphan, was sent to Babylon by King Zedekiah with the tribute-money for Nebuchadnezzar. He also took charge of a letter from Jeremiah to the Jewish captives at Babylon warning them against the false prophets who deluded them by promises of a speedy return to their own land (Jer. 29 : 3, 4).

Ge-ne-al'o-gy, the record of a pedigree (1 Chron. 5 : 1). In Hebrew the

term for genealogy or pedigree is "the book of the generations" (Gen. 5 : 1; Matt. 1 : 1). To the Jew many things conspired to make such a book transcendently important. The promise of the land of Canaan to the seed of Abraham, Isaac and Jacob; the separation of the Israelites from the Gentiles; the expectation of Messiah, as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron, with its dignity and emoluments; the long succession of kings in the line of David; the division and occupation of the land upon genealogical principles by tribes, families and houses,—everything bound up in the memories of the past, the possessions of the present and the hopes of the future constrained every descendant of the patriarchs to assert and maintain his place in the national line. Hence "the book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1 : 1) became an invaluable testimony to our Lord's Messiahship. Two evangelists, Matthew and Luke, give our Lord's genealogy, which they must have copied from the public registers, and which they could not have falsified without detection. When these public registers had served the great office for which they had been made and kept—that, namely, of witnessing to great David's greater Son—they perished from the earth in the destruction of Jerusalem.

Gen-e-ra'tion. Considerable obscurity attends the use of this word in our Authorized Version, the translators having merged the various meanings of the same original word, and even of several different words, in the one common term "generation." The principal senses in which the word is to be understood are these: Origin, history, genealogy (Gen. 2 : 4; 5 : 1; Matt. 1 : 1); age (Gen. 7 : 1); class, order, description (Ps. 73 : 15; Prov. 30 : 11–14); succession from the same stock (Matt. 1 : 17; 3 : 7); persons living contemporaneously (Matt. 24 : 34; Luke 16 : 8); chosen people (1 Pet. 2 : 8). As a measure of time a generation in the long-lived patriarchal age was computed at about one hundred years (Gen. 15 : 16; Ex. 12 : 40), but subsequently it was reckoned as one-third of a century (Job 42 : 16), the computation which now obtains.

Gen'e-sis [*generation, production, creation*], the name of the first book of the Old Testament. This book, if not absolutely the oldest in the world, is certainly the oldest which has any claim to being a trustworthy history. It is not only a history, but in pre-eminent sense a religious history. The earlier portion of the book, so far as the end of the eleventh chapter, may be properly termed a history of the world; the latter portion is a history of the fathers of the Jewish race. But from first to last it is a religious history. It begins with the creation of the world and of man; it tells of the early happiness of a paradise in which God spake with man; of the first sin and its consequences; of the promise of redemption; of the gigantic growth of sin and the judgment of the Flood; of a new earth and a new covenant with man, its unchangeableness typified by the bow in the heavens; of the dispersion of the human race over the world. Then it passes to the story of redemption, to the promise given to Abraham and renewed to Isaac and to Jacob, and to all that chain of circumstances which paved the way for the great symbolic act of redemption when with a mighty hand and an outstretched arm Jehovah brought his people out of Egypt.

The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But, as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show

how God revealed himself to the first fathers of the Jewish race in order that he might make to himself a nation who should be his witnesses in the midst of the earth. This is the inner principle of unity which pervades the book. Its external framework consists of the lives of five principal persons—Adam, Noah, Abraham, Isaac and Jacob. To these wandering sheikhs attach a grandeur and an interest greater than those of the Babels and Nimrods of the world. The minutest circumstances of their lives are worthier to be chronicled than the rise and fall of empires. Accordingly, a specific plan is preserved throughout. The main purpose of the book is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. He begins with the creation of the world, because the God who created the world and the God who revealed himself to the fathers is the same God. He shows that when man had fallen, the God who visited him in mercy and gave him a promise of redemption and victory is the God who sent Moses to deliver his people out of Egypt. He shows further that the God who made a covenant with Noah, and through him with "all the families of the earth," is the God who also made himself known as the God of Abraham, of Isaac and of Jacob.

Thus creation and redemption are eternally linked together. Thus, too, the history of that chosen seed, who were the heirs of the promise and the guardians of the divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. A hint is given of their parentage and their migrations, and then the narrative returns to its regular channel.

Gen-nes'a-ret, Land of, a small district of Galilee, lying on the western shore of the sea near Capernaum (Matt. 14 : 34; Mark 6 : 53). It is a green, crescent-shaped plain, now called *el-Ghuweir*, extending along the shore for three miles, its greatest breadth being about one mile. Its soil is extremely fertile, the melons and cucumbers grown here being the best and earliest in Palestine, but only small patches of it are now cultivated. Its climate is almost tropical.

Gen-nes'a-ret, Sea of (Luke 5 : 1). See CHINNERETH and GALILEE.

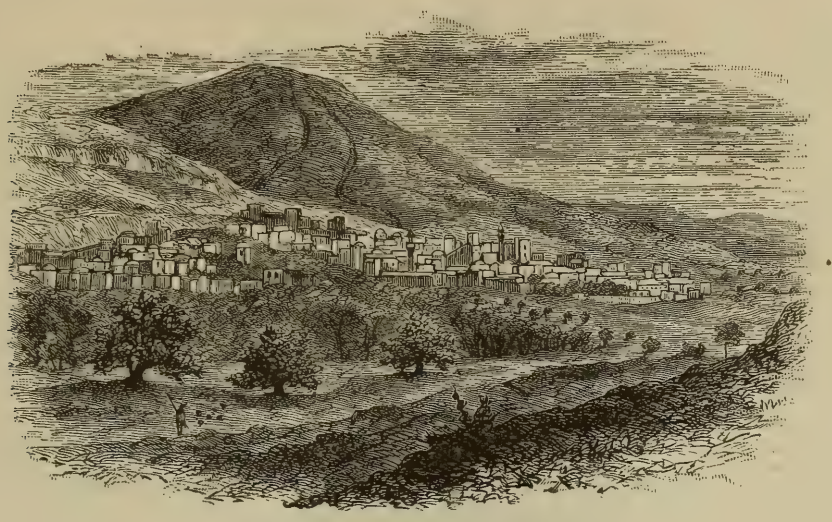
Gen'tiles. In the Old Testament the Hebrew word rendered *Gentiles* or *nations* signified the surrounding nations, *foreigners* as opposed to Israel (Neh. 5 : 8), and was used with an invidious meaning. In the New Testament the word *Gentiles* is used as equivalent to the word Greeks (Rom. 1 : 16; 1 Cor. 1 : 22–24), a strong proof of the almost universal adoption of the Greek language.

Ge'ra [*a grain*], one of the "sons," that is, descendants, of Benjamin, enumerated in Gen. 46 : 21 as already living at the time of Jacob's migration into Egypt. He was son of Bela (1 Chron. 8 : 3).

Ge'rah [*a berry* or *granule*], the smallest weight, and likewise the smallest piece of money, among the Hebrews, equivalent to the twentieth part of a shekel (Ex. 30 : 13; Lev. 27 : 25), and worth about three cents.

Ge'rar [*lodging-place*], a city and district on the southern border of Palestine, not far from Gaza (Gen. 10 : 19). It was visited by Abraham after the destruction of Sodom (Gen. 20 : 1), and by Isaac when there was a dearth in the rest of Canaan (Gen. 26 : 1). It was the seat of the first Philistine kingdom that we read of, and gave name to it (Gen. 26 : 26). Its site has been diligently sought, but as yet has not been satisfactorily determined.

Ger'ge-senes. See GADARENES.



Gerizim, with Nablûs at its foot.

Ger'i-zim, the mountain of Ephraim, opposite EBAL, on which, after the entrance of the Israelites into the Promised Land, six tribes stood and responded *Amen* to the blessings pronounced by the Levites upon such of the people as should obey the Law of the Lord (Deut. 11 : 29). See EBAL. The valley between Ebal and Gerizim is narrow, and about three miles long. It is bountifully watered and fertile. Gerizim was greatly venerated by the Samaritans, who on it built a temple for worship (John 4 : 20). It is still accounted a holy mountain, the inhabitants of *Nablûs*, the city at its foot, which replaces the ancient Shechem, visiting it every year at the times corresponding to the four ancient annual festivals.

Ger'shom [*expulsion*], the elder of the two sons (the second being Eliezer) who were born to Moses in the land of Midian by Zipporah (Ex. 2 : 22; 18 : 4). These sons of the great lawgiver held no other rank than that of simple Levites, while the sons of their uncle Aaron enjoyed all the privileges of the priesthood (1 Chron. 23 : 15, 16; 26 : 24), a proof of the rare disinterestedness of Moses.

Ger'shon, the eldest of the three sons of Levi, apparently born before the migration of Jacob's family into Egypt (Gen. 46 : 11; Ex. 6 : 16). But, though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron. The sons of Gershon (the Gershonites) had charge of the fabrics of the tabernacle, the coverings, curtains, hangings, cords (Num. 3 : 25, 26; 4 : 25, 26); for the transport of these they had two covered wagons and four oxen (Num. 7 : 3, 7). In the encampment their station was behind the tabernacle, on the west side (Num. 3 : 23). In the appointment of the Levitical cities thirteen fell to the lot of the Gershonites. These were in the northern tribes—two in Manasseh beyond Jordan, four in Issachar, four in Asher and three in Naphtali.

Ge'shem, an Arabian (Neh. 2 : 19; 6 : 1), and one of the enemies of the Jews on their return from the exile, especially in the plots against the life of Nehemiah (Neh. 6 : 2).

Ge'shur [*a bridge*], a district of country in Syria (2 Sam. 15 : 8), on the east side of Jordan, adjoining the northern border of the Hebrew territory, and lying between Hermon, Maachah and Ba-

shan (Josh. 12 : 5). The Geshurites were not expelled by the Israelites under Joshua (Josh. 13 : 13). In the time of David, Talmai was their king, whose daughter became the wife of David and the mother of Absalom (2 Sam. 3 : 3). As the word Geshur means *a bridge*, and as at the present time in that region there is an ancient stone bridge over the upper Jordan, it is probable that from a bridge in the same place Geshur took its name.

Geth'er, one of the sons of Aram and grandson of Shem. See NATIONS, under SHEMITES.

Geth-sem'a-ne [*oil-press*], the name of a small field or garden in the immediate neighborhood of Jerusalem, at the foot of the Mount of Olives. Here our Lord "ofttimes resorted with his disciples" (John 18 : 2); here the night before his crucifixion he suffered his great agony (Mark 14 : 32–41); and here he was betrayed by Judas into the hands of his murderers (Matt. 26 : 36–50). Whether or not the spot now pointed out as the Garden of Gethsemane be its true site it is impossible to say. But that the garden to which our Lord resorted was hereabout is highly probable. This traditional site is enclosed by a stone wall, and is neatly kept by Latin monks. Though its eight gnarled olive trees could not have stood there in the days of Christ, yet their venerable appearance and great age cannot fail to impress the serious traveler.

Ge'zer, a royal city of the Canaanites, on the south-western border of the tribe of Ephraim. The Canaanites were not expelled from it, but dwelt there with the Israelites (Josh. 16 : 10). It was the scene of many fierce contests between the Philistines and Israelites (2 Sam. 5 : 25; 1 Chron. 20 : 4). Pharaoh, king of Egypt, afterward conquered and gave it to his daughter, Solomon's wife (1 Kings 9 : 16), and Solomon rebuilt it (1 Kings 9 : 17).

Ghost, an old English word of Saxon origin (Germ. *geist*), equivalent to soul or spirit (Job 11 : 20; Jer. 15 : 9; Matt. 27 : 50; John 19 : 30). It frequently occurs in the New Testament in the sacred name "Holy Ghost." To "give up the ghost" is a common Scripture expression for to "die" (Gen. 25 : 17; Job 3 : 11; Acts 5 : 10; 12 : 23).

Gi'ants, men remarkable either for extraordinary cruelty and crime or for extraordinary size and strength. Both of these senses appear to be combined in the antediluvian giants mentioned in Gen. 6 : 4. These giants were men of daring impiety and of immense muscular force, resembling the Titans of Greek mythology. After the Flood the leading race of giants was that of the Rephaim. The earliest mention of them is the record of their defeat by Chedorlaomer and the allied kings at Ashteroth-Karnaim, east of the Jordan (Gen. 14 : 5). Driven from the east of Palestine, they long found a home in the west (2 Sam. 21 : 15–22; 1 Chron. 20 : 4–8). It is probable that in early times they had possessed districts west of the Jordan, since the "valley of Rephaim" (2 Sam. 5 : 18; 1 Chron. 11 : 15; Isa. 17 : 5), a rich valley south-west of Jerusalem, derived its name from them. They were probably the aboriginal giant-race of which the Zuzim and Emim (Gen. 14 : 5), the Anakim (Num. 13 : 28) and the Zamzummim (Deut. 2 : 20, 21) were branches. Og, king of Bashan (Deut. 3 : 10, 11), is the representative in Scripture of the Rephaim; Goliath of Gath (1 Sam. 17 : 4–7), of the Anakim.

Gib'be-thon [*a height*], a city of the Philistines, included within the territory of Dan (Josh. 21 : 23). While Nadab, the king of Israel, was besieging this city, he was slain by Baasha, one of his own officers (1 Kings 15 : 25, 27). Its site is not known.

Gib'e-ah [*a hill*]. Several places, situated probably on a *hill*, bore this name.

1. GIBEAH OF BENJAMIN, called also GIBEAH OF SAUL. Its siege and the painful story of the Levite are recorded in Judg. 19 and 20. It was the birthplace and residence of Saul (1 Sam. 15 : 34). Here the Amorites hanged seven of Saul's sons (2 Sam. 21 : 6).

2. GIBEAH OF JUDAH, a city in the mountains of Judah (Josh. 15 : 57).

3. GIBEAH IN THE FIELD, named in Judg. 20 : 31 as the place to which one of the highways led from Gibeah of Benjamin.

Gib'e-on, a celebrated city of the Canaanites, the inhabitants of which, foreseeing that Joshua would subdue the whole country, practiced a deception by which he was induced to make a league with them. Notwithstanding it was by artifice they obtained Joshua's promise that they should not be destroyed, he fulfilled his word, but subjected them to menial employments (Josh. 9 : 3–27). Afterward, when they were attacked by the five Canaanitish kings, Joshua defended them, and during the great battle that followed "the sun stood still on Gibeon" (Josh. 10 : 12). The city afterward fell to the lot of Benjamin, and became a Levitical city (Josh. 18 : 25; 21 : 17). Here the tabernacle was set up for many years under David and Solomon (1 Chron. 16 : 39; 2 Chron. 1 : 3). Its site is identified with that of the modern village of *el-Jib*, about six miles north-west of Jerusalem. The whole appearance of el-Jib is that of antiquity. It is situated on the summit of a hill, and near it are a fine fountain and a large reservoir of water, which correspond with the "pool of Gibeon" (2 Sam. 2 : 13) and "the great waters that are in Gibeon" (Jer. 41 : 12). The "wilderness of Gibeon" (2 Sam. 2 : 24) was probably in the same neighborhood, taking its name from the city.

Gid'e-on [*tree-feller*, that is, *warrior*], a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family who lived at Ophrah, a town probably on the west of Jordan (Judg. 6 : 11–15). He was the fifth recorded judge of Israel, and for many reasons the greatest of them all. Aided by miraculous interposition, he signally defeated the Midianites and won for his countrymen forty years of peace and prosperity (Judg. 7 : 19–25; 8 : 28). The memory of this splendid deliverance took deep root in the national traditions (1 Sam. 12 : 11; Ps. 83 : 11; Isa. 9 : 4; 10 : 26; Heb. 11 : 32). Gideon was a man of princely appearance (Judg. 8 : 18), and to this he owed, most probably, something of his popularity and power. He nobly declined, on theocratic grounds, the monarchy (Judg. 8 : 22, 23), but he ignobly dedicated to religious uses a jeweled ephod formed out of the rich spoils of Midian, which proved to the Israelites a temptation to idolatry (Judg. 8 : 24–27).

Gift, the rendering in our Authorized Version of quite a number of Hebrew and Greek words, each having a distinct and special meaning indicative of the relation of giver and receiver, or of the motive and object of the presentation. The most common senses connected with the word are these: 1. A gratuity of any kind (Prov. 19 : 6; Matt. 7 : 11); 2. A money-donation (Esth. 9 : 22; Luke 21 : 1); 3. A votive offering (2 Sam. 8 : 2, 6; Matt. 5 : 23, 24); 4. A bribe (Ex. 23 : 8; Prov. 6 : 35); 5. A hope of eternal life (Rom. 5 : 15, 17; Eph. 4 : 7); 6. A spiritual bestowment (1 Tim. 4 : 14; 1 Pet. 4 : 10).

Gi'hon [*serpentine, winding*], the name of the second of the four rivers of Eden (Gen. 2 : 13); the name also of a fountain, and memorable as the scene of the anointing and proclamation of Solomon as king (1 Kings 1 : 33, 34). Subsequently it is said that Hezekiah "stopped the upper water-course of Gihon, and brought it straight down to the west side of the

city of David" (2 Chron. 32 : 30). Dr. Robinson conjectures that on the west of Jerusalem there was anciently a fountain of this name which was arched over by Hezekiah, and its waters conducted into the city by a subterranean channel which is not now seen.

Mountains of Gilboa.

Gil-bo'a [*boiling spring*], a mountainous tract with several ridges running from north-west to south-east, from the ancient Jezreel to the brow of the Jordan Valley, a distance of ten miles. Here Saul and his three sons were slain (1 Sam. 28 : 4; 31 : 1–8; 2 Sam. 1 : 6–21).

Gil'e-ad [*hard, rough*], a mountainous region east of the Jordan, extending from nearly the south end of the Sea of Galilee to the north end of the Dead Sea, about sixty miles, with the average breadth of twenty. This region was the territory of Sihon and Og (Josh. 12 : 2, 5) and, conquered by the Israelites, it was allotted to the tribes of Reuben and Gad and the half-tribe of Manasseh (Deut. 3 : 12, 13). It was celebrated for its rich pastures (Num. 32 : 1), a characteristic which still remains. It was also celebrated for its balm (Gen. 37 : 25; Jer. 46 : 11). Its fertility made it a tempting prize to many peoples, who for its possession engaged in fierce and frequent contests. One of its cities, Ramoth-Gilead, was a city of refuge (Josh. 20 : 8).

Gil'gal [*rolling thing*], a place in the Jordan Valley near Jericho, where the Israelites made their first encampment in Palestine, and where they set up the twelve stones they had taken from the bed of the river (Josh. 4 : 19–24). Here Samuel judged (1 Sam. 7 : 6), and here the kingdom was confirmed to Saul (1 Sam. 11 : 15). Although associated with numerous interesting Scripture events, it has no mention after the Captivity. Its site is thought to be a mound, with ruins scattered around it, still known as *Tell Jeljul*, about one English mile east of ancient Jericho. There was another Gilgal in the vicinity of Dor, subdued by Joshua (Josh. 12 : 23). This is supposed to be the Galgala which Eusebius speaks of as being six Roman miles north of Antipatris, and where there is still a village called *Jiljulieh*.

Gi'loh [*exile* or *circuit*], a town in the mountains of Judah (Josh. 15 : 51), the birthplace and residence of Ahithophel (2 Sam. 15 : 12), and the scene of Ahithophel's suicide (2 Sam. 17 : 23).

Gim'zo, a town in the low country of Judah, captured with Ajalon and other places by the Philistines in the reign of Ahaz (2 Chron. 28 : 18). It is perhaps identical with *Jimzu*, a village on an eminence about three miles south-east from Lydda.

Gin, an old English word for *trap*, stands in our Authorized Version as the rendering of two Hebrew words, the one meaning a *noose* or "snare" (Ps. 140 : 5; 141 : 9; Amos 3 : 5), the other meaning a *net* or *trap* (Job 18 : 9; Isa. 8 : 14).

Gir'dle, an essential article of dress in the East, and worn by both men and women. The poorest girdle was made

of leather (2 Kings 1 : 8; Matt. 3 : 4), like that worn by the Bedouin of the present day. Coarser ones were of cloth. A finer girdle was made of linen (Jer. 13 : 1; Ezek. 16 : 10), embroidered with silk and sometimes with gold and silver thread (Dan. 10 : 5; Rev. 1 : 13; 15 : 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women (Prov. 31 : 24). The girdle was fastened by a clasp of gold or silver, or tied in a knot so that the ends hung down in front. It was worn by men about the loins (Isa. 5 : 27; 11 : 5). The girdle of the women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. 31 : 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. 3 : 16; 2 Sam. 20 : 8; Ps. 45 : 3). Hence girding up the loins denotes preparation for battle or for active exertion. In times of mourning girdles of sackcloth were worn as marks of humiliation and sorrow (Isa. 3 : 24; 22 : 12). Girdles being made of costly materials, they were frequently given as presents (1 Sam. 18 : 4; 2 Sam. 18 : 11). They were used as pockets (the Arabs still use them thus) and as purses, one end of the girdle being folded back for the purpose (Matt. 10 : 9; Mark 6 : 8). See CLOTHES.

Gir'gash-ites, The [*dwelling in a clayey* or *marshy soil*], one of the nations which were in possession of Canaan before the entrance thither of the children of Israel (Gen. 10 : 16; 15 : 21; Deut. 7 : 1; Josh. 3 : 10; 24 : 11; 1 Chron. 1 : 14; Neh. 9 : 8). They are supposed to have been a part of the large family of Hivites, as they are omitted in nine out of ten places in which the nations or families of Canaan are mentioned, while in the tenth they are mentioned and the Hivites omitted.

Git'tites, the inhabitants or natives of the Philistine city of *Gath* (Josh. 13 : 3). Obed-edom, in whose house the ark was for a time placed (2 Sam. 6 : 10), is called a Gittite, possibly because he had been with David when at Gath, but much more probably from his being a native of Gath-Rimmon, which was a city of that family of the Levites to which he belonged (Josh. 21 : 24). The six hundred men who followed David from Gath, and who, under the leadership of Ittai (2 Sam. 15 : 18, 19), were called Gittites, formed, most probably, a foreign troop of experienced warriors, chiefly, if not wholly, from Gath, in the pay and service of David.

Git'tith, a musical instrument referred to in the inscriptions to Ps. 8, 81, 84, of which we know nothing.

Glass. The Hebrew word which designates glass occurs only in Job 28 : 17, where, in our Authorized Version, it is rendered "crystal." In spite of the absence of specific allusion to glass in the Old Testament, the Hebrews must have been aware of the invention. Paintings representing the processes of glass-blowing, and found in tombs as old as the times of Joseph, prove the antiquity of the invention. Fragments too, of wine-vases as old as the Exodus have been discovered in Egypt. Glass therefore, could not have been unknown to the Hebrews. It was not used, however, for lighting dwellings, a semi-transparent substance, such as talc, being employed for this purpose. Through this semi-transparent substance a degree of light would be admitted, but external objects would be very indistinctly seen; hence the beauty and the force of the apostle's illustration of the present and the future of God's people (1 Cor. 13 : 12). Looking-glasses among the ancients were made of polished metal (Ex. 38; Job 37 : 18; James 1 : 23). In the Revelation (4 : 6;

15 : 2; 21 : 18) glass is alluded to as the emblem of clearness.

Glean'ing, gathering the grain or the fruit left in the fields and orchards. The Law of Moses directed a liberal treatment of the poor at the seasons of harvest and ingathering. The corners of the field were not to be reaped; the owner was not to glean his own fields, and a sheaf accidentally left behind was not to be fetched away. Equally liberal regulations were made in respect to vineyards and olive-yards (Lev. 19 : 9, 10; Deut. 24 : 19, 20). These regulations have a fine illustration in the book of Ruth.

Glede, the old English name for the common kite. It occurs only in Deut. 14 : 13 among the unclean birds of prey.

Glo'ry. This Latin word is closely related to the word *clear*, and its primary sense is that of brightness or splendor. Its Hebrew equivalent, which etymologically means *weight*, is always figuratively used in the Old Testament, and is employed to denote wealth, honor, splendor, majesty (Ps. 49 : 17; Job 19 : 9; Ex. 24 : 16, 17; Ezek. 1 : 26–28); its Greek equivalent involves the notion of some *appearance* which by its lustre, brightness, dazzling light, extraordinary excellence and the like, attracts and engages the thought of the intelligent observer (1 Pet. 5 : 4; 2 Cor. 3 : 7; Acts 22 : 11; John 1 : 14). The common expression for the dignity and splendor of external condition and for the holiness and happiness of internal character, the word "glory" appropriately designates that exalted state of blissful perfection which is the portion of those who dwell with God in heaven (2 Tim. 2 : 10; Heb. 2 : 10). It also designates with great propriety the Author or Procurer of eternal salvation (Luke 2 : 32).

Gnat, a very small but troublesome insect common in hot countries. It is mentioned only by our Lord in the proverbial expression in Matt. 23 : 24. In this proverbial expression *strain at* is a typographical error for *strain out*, which better expresses the gross inconsistency which our Lord reproves.

Goad, a rod or pole about eight feet long, armed at the larger end with a piece of iron like a spade to free the ploughshare from clods, and at the smaller end with a small spike to urge on the oxen (Judg. 3 : 31; 1 Sam. 13 : 21). The expression to "kick against the goads" (Acts 26 : 14) was proverbially used by the Greeks for unavailing resistance to superior power.

Goat, an animal found in every part of the world, and in the early ages a principal source of wealth (Gen. 27 : 9; 1 Sam. 25 : 2; 2 Chron. 17 : 11). It was a clean animal by the Jewish law (Deut. 14 : 4), and was much used in sacrifices (Lev. 3 : 12; Num. 15 : 27; Ezra 6 : 17). There were in Syria several varieties, of which, at the present time, the most marked are the Syrian goat, and the Angora goat with fine long hair. The "wild goats" mentioned in 1 Sam. 24 : 2; Job 39 : 1; Ps. 104 : 18 are a species of *ibex*.

The Wild Goat.

Goat, Scape. See ATONEMENT, DAY OF.

Gob, a place mentioned only in 2 Sam. 21 : 18, 19 as the scene of two encounters between David's warriors and the Philistines. In the parallel account in 1 Chron. 20 : 4 the name is given as GEZER.

God. The Hebrew Scriptures employ two chief names to designate the divine Being—namely, ELOHIM, commonly translated GOD in our Authorized Version, and JEHOVAH, translated LORD. The primary idea of ELOHIM is that of *strength, power*, and the name properly describes God in that character in which he is exhibited to all men in his works as the Creator, Sustainer and Supreme Governor of the world (Gen. 1 : 1). JEHOVAH denotes specifically the one true God, who called Abraham and his seed to be a peculiar people, and who made the Jews the guardians of revealed truth (Gen. 12 : 1–4; Rom. 3 : 2). The primary idea of JEHOVAH is that of *self-existence*, and the name forcibly expresses God's essential, eternal and unchangeable *being*. But the name JEHOVAH is not so much the simple expression of an *absolute* truth as the *practical revelation* by name of God in his covenant-relation to his chosen people. JEHOVAH is the God of the *covenant* (Ex. 6 : 4–8), "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34 : 6, 7). JEHOVAH, therefore, is the *revealed* ELOHIM, the Manifest, Only, Personal, Holy Lord God. Whilst ELOHIM is the Creator and Sustainer, JEHOVAH is the Redeemer.

Gods. This word in our Authorized Version has usually the sense of deities in general, whether true or false (Gen. 35 : 2, 4; Ex. 12 : 12; Deut. 29 : 18; 32 : 17; Ps. 86 : 8). The attribute of deity is elsewhere, however, expressly denied to idols, and ascribed to Jehovah alone (Isa. 44 : 6; 45 : 5, 14, 21; 46 : 9). Idols are even called "no gods" (2 Chron. 13 : 9). Occasionally, the word "gods" in our Authorized Version is used to designate magistrates, since they are the representatives of God's judicial sovereignty (Ex. 22 : 28; Ps. 82 : 1, 6; 138 : 1; John 10 : 34, 35). The principal idol-divinities mentioned in Scripture are these: Adrammelech and Anammelech, of Sepharvaim (2 Kings 17 : 31); Ashima, of Hamath (2 Kings 17 : 30); Ashtoreth, of the Sidonians (1 Kings 11 : 33); Baal, of Tyre (Judg. 2 : 13); Baal-berith, of the Shechemites (Judg. 8 : 33); Baal-Peor, of Moab (Num. 25 : 3); Baal-zebub, of Ekron (2 Kings 1 : 2); Bel and Nebo, of the Babylonians (Isa. 46 : 1); Chemosh, of the Moabites (1 Kings 11 : 7); Dagon, of the Philistines (Judg. 16 : 23); Diana, of Ephesus (Acts 19 : 24); Jupiter and Mercury, of the Greeks and Romans (Acts 14 : 12); Milcom and Moloch, of the Ammonites (1 Kings 11 : 5, 7); Nergal, of Cuth (2 Kings 17 : 30); Nibhaz and Tartak, of the Avites (2 Kings 17 : 31); Nisroch, of the Assyrians (2 Kings 19 : 37); Chiun or Remphan (Amos 5 : 26; Acts 7 : 43); Rimmon, of the Syrians of Damascus (2 Kings 5 : 18); Succoth-benoth, of the Babylonians (2 Kings 17 : 30); Tammuz, of the Syrians (Ezek. 8 : 14). See IDOLATRY.

Gog. See MAGOG.

Go'lan, a city of Bashan, in the half-tribe of Manasseh, assigned to the Levites, and appointed one of the cities of refuge (Deut. 4 : 43; Josh. 20 : 8; 21 : 27; 1 Chron. 6 : 71). It gave its name to the district east of the Jordan called Gaulonitis.

Gold, one of the precious metals, and from its color, lustre, weight, ductility and other useful properties exceedingly valuable. Hence it is used as an emblem of purity (Job 23 : 10) and of nobility (Lam. 4 : 1). In our Authorized Version "gold" is the rendering of six different Hebrew

words: one indicating its *color;* another, its *fineness;* another, descriptive of the small particles or *gold-dust* in which it is found; another, descriptive of it as what is *cut* or *dug out* of mines, *ore;* another, descriptive of it as what is *hoarded;* and another, descriptive of it as what is *coveted.* These several terms well express the high estimation in which gold was held. It was known from the very earliest times (Gen. 2 : 11). At first it was chiefly used for ornaments (Gen. 24 : 22). Coined money was not known till a comparatively late period; on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. Gold was extremely abundant in ancient times (1 Chron. 22:14; 2 Chron. 1 : 15; 9 : 9; Nah. 2 : 9; Dan. : 3 1), but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture and jewelry (1 Kings 6 : 22; Song 3 : 9, 10; Esth. 1 : 6; Jer. 10 : 9). The chief countries mentioned as producing gold are Arabia, Sheba and Ophir (1 Kings 9 : 28; 10 : 1; Job 28 : 16).

Gol'go-tha [*a skull*], the Hebrew name of the spot where our Lord was crucified (Matt. 27 : 33; Mark 15 : 22; John 19 : 17). See CALVARY.

Go-li'ath, a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. 17). He was descended from the old Rephaim (*giants*), of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. 2 : 20, 21; 2 Sam. 21 : 22). His height was "six cubits and a span," which, taking the cubit at twenty-one inches, would make him ten and a half feet high. The scene of his combat with David was the valley of Elah or of the terebinth, between Shochoh and Azekah, which has been identified as the Wâdy es-Sumt, about fourteen miles south-west of Jerusalem.

Go'mer [*vanishing,* or *finishing*], the eldest son of Japheth and the father of Ashkenaz, Riphath and Togarmah (Gen. 10 : 2, 3). His name is subsequently noticed but once (Ezek. 38 : 6), as an ally or subject of the Scythian king Gog. He is generally recognized as the progenitor of the early Cimmerians, of the latter Cimbri and the other branches of the Keltic family, and of the modern Gael and Cymry, the latter preserving, with very slight deviation, the original name.

Go-mor'rah [*cultivation, dwelling*], one of the cities of the plain, near the head of the Dead Sea, destroyed for their wickedness (Gen. 19 : 24). See SODOM.

Go'pher [*pitch*], a kind of tree, the wood of which is mentioned only once in Scripture, as the material of which Noah was directed to build the ark (Gen. 6 : 14). What the tree was has been much disputed, but the weight of opinion inclines to the *cypress.*

Go'shen, the name of three localities mentioned in Scripture.

1. A part of Egypt assigned to Jacob and his family on the recommendation of Joseph (Gen. 45 : 10; 46 : 28, 29). For pasturage it was the choice part of Egypt (Gen. 47 : 11). There the family of Jacob remained and greatly increased until their exodus under the leadership of Moses. The Scriptures do not speak precisely of the location of Goshen, but from various intimations given and comparisons made it is generally supposed to have been an eastern frontier province of Lower Egypt, on the eastern extreme of the Nile Delta. Its boundary on the west and north-west was probably the Pelusiac branch of the Nile. Its area included the modern province of *es-Shurkizeh,* still "the best of the land" of Egypt.

2. A district of Palestine, apparently lying between Gaza and Gibeon (Josh. 10 : 41; 11 : 16). It probably included some of the rich low country of Judah,

and the Israelites may have named it thus from its supposed resemblance to Goshen in Egypt.

3. A city in the mountains of Judah (Josh. 15 : 51).

Gos′pel [*good tidings*]. This word is used to signify—1. The *message* or *news* of salvation as brought to the world by our Lord and his apostles; 2. Each of the four *histories of our Lord's life*, published by those who are therefore called "evangelists," or writers of the Gospels; 3. A collective expression for the *gospel doctrines;* the teaching men how to *avail* themselves of the offer of salvation; the declaring of all the truths, precepts, promises and threatenings of Christianity. As thus used, the gospel is described as "the gospel of the grace of God" (Acts 20 : 24), because it flows from God's free love and goodness; as "the gospel of the kingdom" (Matt. 4 : 23), because it treats of the kingdom of grace, and shows the way to the kingdom of glory; as "the gospel of Christ" (Rom. 1 : 16), because he is the Author and great Subject of it; as "the gospel of peace and salvation" (Rom. 10 : 15; Eph. 1 : 13), because it publishes peace with God to the penitent and believing, gives to such peace of conscience and peaceable dispositions, and is the means of their salvation, present and eternal. As it displays the glory of God and of Christ, and ensures to our Lord's followers eternal glory, it is entitled "the glorious gospel" (2 Cor. 4 : 4) and "the everlasting gospel" (Rev. 14 : 6).

Gourd, a climbing vine of quick growth, allied to the family of the cucumber, melon, squash. The pulp is eatable, and the lower classes in Egypt and Arabia boil it in vinegar or make it into a sort of pudding. In a wild state some species were poisonous (2 Kings 4 : 38–41). The gourd of Jonah (Jon. 4 : 6–10) was the castor-oil plant, formerly a native of Asia, but now naturalized in America, Africa and the south of Europe. The leaves are large and palmate, with serrated lobes, and must have formed an excellent shelter for the sun-stricken prophet.

Gov′ern-or. This word in our Authorized Version of the New Testament is applied to the officer who presided over the imperial province of Judæa. It is used of Pontius Pilate (Matt. 27), of Felix (Acts 23, 24) and of Festus (26 : 30). It corresponds to the Latin *procurator*, as "deputy" corresponds to the Latin *proconsul.* See PROVINCE.

Go′zan, a district of Mesopotamia, through which the Habor (the modern *Khabour*) flowed (2 Kings 17 : 6 : 18 : 11; 19 : 12; 1 Chron. 5 : 26; Isa. 37 : 12). To this region the captive Israelites were carried by the Assyrian monarchs Pul, Tiglath-pileser and Sargon.

Grace, a word of frequent occurrence in the Scriptures, and of various import. Its principal senses are these: 1. Physical beauty, *grace* of form and person (Prov. 1 : 9; 3 : 22; 31 : 30; Ps. 45 : 2); 2. Favor, kindness, goodness, benevolence, friendship of God toward men or of men toward one another (Gen. 6 : 8; 18 : 3; 19 : 10; 2 Sam. 10 : 2; 2 Tim. 1 : 9); 3. God's forgiving mercy, as gratuitous and opposed to merit (Rom. 11 : 6; Eph. 2 : 5; Col. 1 : 6); 4. The gospel generally, as contradistinguished from the law (John 1 : 17; Rom. 6 : 14; 1 Pet. 5 : 12); 5. Certain gifts of God freely bestowed—miracles, prophecy, tongues (Rom. 15 : 15; 1 Cor. 15 : 10; Eph. 3 : 8); 6. Christian virtues, charity, liberality, holiness (2 Cor. 8 : 7; 2 Pet. 3 : 18); 7. The glory to be revealed, or eternal life (1 Pet. 1 : 13)

Graff. To graff or graft is to insert a shoot or bud of a valuable tree into the branch of an inferior tree, and so, through the nourishment of the latter, to secure the good fruit of the former. The apostle Paul

makes use of the process of grafting to illustrate the union between Christ and the Gentiles (Rom. 11 : 17–24).

Grain. See CORN.

Grape. See VINE.

Grass, a general expression for green herbage (1 Kings 18 : 5; Job 40 : 15; Ps. 104 : 14; Isa. 15 : 6). As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job 8 : 12; Ps. 37 : 2), and also of the brevity of human life (Ps. 90 : 5, 6; Isa. 40 : 6, 7).

Grasshopper. See LOCUST.

Grave. See BURIAL.

Great Sea (Num. 34 : 6; Josh. 15 ; 12), the MEDITERRANEAN. See SEA.

Greece (Zech. 9 : 13; Acts 20 : 2), called also *Grecia* (Dan. 8 : 21), a country in the south-east of Europe. In the Old Testament it is sometimes called Javan (Isa. 66 : 19), from Javan, that fourth son of Japheth (Gen. 10 : 2) whose name reappears in Ionia, the western region of Asia Minor. It is a difficult matter to settle the boundaries of the country as referred to in the Old and New Testaments. Between Greece and Palestine there was little early communication or intercourse. The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchant. About B. C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel 3 : 6); and in Ezek. 27 : 13 the Greeks are mentioned as bartering their brazen vessels for slaves.

Prophetical notice of Greece occurs in Dan. 8 : 5–25, where the history of Alexander and his successors is rapidly sketched. Zechariah (9 : 13) foretells how the Jews shall triumph over the sons of Greece, a prophecy fulfilled by the Maccabees in their successful assertion of Jewish independence against the Græco-Syrian empire, while Isaiah (66 : 19) looks forward to the conversion of the Greeks, amongst other Gentiles, through the instrumentality of Jewish missionaries.

In the New Testament the word "Greeks" is often used in an indefinite sense to denote all who were not Jews (Acts 20 : 21). In consequence of Alexander's conquests in Asia, three centuries before our Lord's birth, the Greek language, the most perfect tongue, perhaps, that man has ever developed, was widely diffused, and, becoming the common language of almost the whole of the East, was the admirable vehicle of conveying to the world those facts and doctrines of the gospel which form the subject-matter of the New Testament.

Grey'hound. The two words together thus rendered in Prov. 30 : 31, the only passage where they occur, has the sense of "one girt about the loins." Various are the opinions as to the animal intended. Some think a "leopard;" others, "an eagle;" others, "a man girt with armor;" others, "a zebra;" others, "a war-horse girt with trappings," or "the beast whose loins are girt about."

Grove. This word is improperly used by the translators of our Authorized Version as the representative of the Hebrew word ASHERAH, which was the proper name of a Phœnician goddess and the designation of an idol or image of Ashtoreth (Judg. 3 : 7; 6 : 25; 1 Kings 18 : 19). But in the religions of the ancient heathen world groves played a prominent part. From the earliest times groves are mentioned in connection with religious worship (Gen. 12 : 6, 7; 13 : 18; Deut. 11 : 30). Their silence and solitude are fitted to inspire the soul with awe.

Gur-Ba'al, a place inhabited by Arabians, against whom God helped Uzziah (2 Chron. 26 : 7). It was probably between Palestine and the Arabian peninsula, but its site is unknown.

H.

Hab'ak-kuk [*embraced*], the eighth in order of the twelve minor prophets of the Old Testament. Of the facts of his life we have no certain information. He lived, probably, in the reign of Josiah. His memorial is his prophecy, which, indeed, is one of the noblest monuments of sanctified genius. He begins his prophecy by announcing his office and important mission (1 : 1). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (1 : 2–4). Then follows the reply of Jehovah, threatening swift vengeance (1 : 5–11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldæan hosts, but, confident that God has only employed them as the instruments of correction, assumes an attitude of hopeful expectancy and waits to see the issue (1 : 12–17; 2 : 1). He receives the divine command to write in an enduring form the vision of God's retributive justice as revealed to his prophetic eye (2 : 2, 3). The doom of the Chaldæans is first foretold in general terms, and the announcement is followed by a series of denunciations pronounced upon them by the nations which have suffered from their oppression (2 : 4–20). These denunciations are arranged in strophes, and constitute a very remarkable and very impressive feature of the prophecy. The whole concludes with the magnificent psalm in ch. 3, a composition unrivaled for boldness of conception, sublimity of thought and majesty of diction.

Ha-ber'ge-on, an old English word for breastplate. In ancient armor it was a coat-of-mail covering the neck and breast. See ARMS, ARMOR.

Ha'bor, a river of Mesopotamia, the modern *Khabour*. See CHEBAR and GOZAN. The district through which it flows was one of the countries into which the ten tribes were carried captive. It empties into the Euphrates at *Karkesia*, the ancient *Circesium*.

Hach'i-lah [*darksome*], a hill in the wilderness of Ziph, south of Jeshimon, which became a stronghold of David when a fugitive from Saul (1 Sam. 23 : 19). It is supposed to be the long ridge called *el-Kolah*, running out of the Ziph plateau toward Jeshimon, the Dead Sea desert.

Ha'dad [*the sun*], the common official title of the royal house of Edom. It is found occasionally in the altered form Hadar (Gen. 25 : 15; 36 : 39). The only one of the name having prominence in Scripture is the prince who, when David conquered Edom and slew all the males of the country, was secreted by his father's servants, and at length was carried by them into Egypt. He was received with great favor by the king of Egypt, who provided for him, and in process of time gave him in marriage the sister of the queen. When David died Hadad returned to Edom and became "an adversary unto Solomon" (1 Kings 11 : 14–22).

Ha'dad-e'zer [*Hadad*, the divinity, *is help*], (2 Sam. 8 : 3), otherwise HADARezer (2 Sam. 10 : 16), the king of the Aramite state Zobah and a powerful opponent of David. He was defeated by David in several sanguinary battles, losing in one twenty thousand footmen and seven hundred horsemen, with very many war-chariots; in another, twenty-two thousand men and a thousand "shields of gold" (2 Sam. 8 : 3–5). The golden weapons cap-

tured on this second occasion were taken by David to Jerusalem and dedicated to Jehovah (1 Chron. 18 : 7). Some years afterward Hadadezer and three other Syrian princes formed an alliance to assist the Ammonites against David, but the whole Syrian army was defeated on the east bank of the Jordan by the Israelites, under the command, first of Joab, and then of David himself. Between forty and fifty thousand of the allied forces were slain, including their principal general. Thenceforward, the servants of Hadadezer became tributary to David (1 Chron. 19 : 8–19).

Ha'dad-Rim'mon, a place in the valley of Megiddo, the scene of a disastrous battle between good King Josiah and the king of Egypt, in which the former was slain. The event produced consternation and loud lamentations among the people of Judæa (2 Chron. 35 : 20–27). This mourning is referred to by Zechariah as an example of great distress and grief (Zech. 12 : 11).

Ha-das'sah [*myrtle*], the earlier Jewish name of Esther (Esth. 2 : 7).

Ha'gar [*flight*], an Egyptian woman of Abraham's household whom the patriarch, at the suggestion of Sarah, took as his secondary wife, and who became the mother of Ishmael (Gen. 16 : 1–3, 11, 15). That she was a bondwoman is stated both in the Old Testament and the New (Gen. 16 : 4–6; 21 : 13; Gal. 4 : 22–31), and in the latter she is referred to as the type of Judaism. She, with her son, was expelled from Abraham's household after the birth of Isaac, and dwelt in the wilderness (Gen. 21 : 9–21).

Ha'gar-enes, Ha'gar-ites, a people dwelling to the east of Palestine, with whom the tribe of Reuben made war in the time of Saul (1 Chron. 5 : 10, 18–20). The same people, as confederate against Israel, are mentioned in Ps. 83 : 6. It is generally believed that they were named after Hagar, and that the important town and district formerly called *Hajer*, now *Bahrein*, on the borders of the Persian Gulf, represent them.

Hag'ga-i [*festive*], the tenth in order of the minor prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage history and tradition are alike silent; it is more than probable, however, that he was one of the exiles who returned with Zerubbabel and Jeshua. The rebuilding of the temple, which was begun in the reign of Cyrus (B. C. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspes (B. C. 521) the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezra 5 : 1; 6 : 14). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honor near the sepulchres of the priests. The style of his prophecies is not remarkable for fervor, yet occasionally rises to the dignity of severe invective. But the brevity of the prophecies and the prosaic character of their expression have given rise to a conjecture that in their present form they are but the outline or summary of the original discourses. They were delivered in the second year of Darius Hystaspes (B. C. 520), at intervals from the first day of the sixth month to the twenty-fourth day of the ninth month in the same year.

Hag'gith [*festive*], one of David's wives, the mother of Adonijah (2 Sam. 3 : 4; 1 Kings 1 : 5, 11; 2 : 13; 1 Chron. 3 : 2).

Hail! or **All Hail!** a salutation, importing a wish for the health and welfare of the person addressed (Luke 1 : 28). It was spoken in mockery by the Roman sol-

diers to our Lord (Matt. 27 : 29). Though this English word is seldom used now, it was customary among our ancestors.

Hail, congealed rain, and the symbol in Scripture of the divine vengeance upon kingdoms and nations, the enemies of God and of his people. As a hail-storm is ordinarily accompanied by vivid lightning, so hail and fire, intense cold and intense heat, are generally mentioned together (Ex. 9 : 23, 24; Ps. 105 : 32; 78 : 48; 148 : 8; 18 : 13). The terrific hail-storm which was one of the plagues of Egypt is occasionally repeated in the East. Such a storm swept over Beth-horon in Central Palestine during the wars of the Conquest, and did more hurt to the armies of the five Amoritish kings than the swords of the Israelites under Joshua (Josh. 10 : 11). Such a storm occurred on the Bosphorus on October 5, 1831. It is described by Com. Porter (*Letters from Constantinople and its Environs*) as appallingly furious and frightful. Hail falls frequently in Jerusalem and on other exposed spots in Palestine. The hail-storm, therefore, is an appropriate symbol of God's judgments upon the wicked (Isa. 28 : 2; 30 : 30; Hag. 2 : 17; Rev. 8 : 7; 11 : 19; 16 : 21).

Hair. The Hebrews accounted the hair an important element of personal beauty, whether as seen in the "curled locks, black as a raven," of youth (Song 5 : 11), or in the "crown of glory" that encircled the head of old age (Prov. 16 : 31). Hence they encouraged the growth of the hair, but observed the natural distinction between the sexes by frequent clippings of it in the case of males, and by the custom of wearing it long in the case of females (1 Cor. 11 : 14, 15; Luke 7 : 38; John 11 : 2). In times of affliction the hair was altogether cut off (Isa. 3 : 17, 24; 15 : 2; Jer. 7 : 29). Tearing the hair (Ezra 9 : 3) was a similar token of grief. With regard to the mode of dressing the hair we have no precise information. The terms used, both in the Old Testament and the New, are of a general character (2 Kings 9 : 30; 1 Tim. 2 : 9; 1 Pet. 3 : 3). The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ruth 3 : 3; 2 Sam. 14 : 2; Ps. 23 : 5; 45 : 7; 92 : 10; Eccles. 9 : 8; Isa. 3 : 24), more especially on occasions of festivity or hospitality (Matt. 6 : 17; 26 : 7; Luke 7 : 46). In our Lord's time the Jews swore by the hair (Matt. 5 : 36); Egyptian women still swear by the side-lock, and Syrian and Egyptian men by their beards.

Ha'lah, a place in Assyria to which the ten tribes were carried captive (2 Kings 17 : 6; 18 : 11; 1 Chron. 5 : 26). It is associated with HABOR and GOZAN, and is supposed to be identical with CALAH.

Hal-le-lu'jah [*praise ye the Lord*], in its Greek form, ALLELUIA, the word with which many of the Psalms begin. From its frequent occurrence in this position it grew into a formula of praise, and was chanted as such on solemn days of rejoicing. Its literal meaning indicates that the Psalms in which it occurs are psalms of praise and thanksgiving. These psalms were intended for use in the temple-service, the word "hallelujah" being taken up by the full chorus of Levites. In the great hymn of triumph in heaven over all the forms of evil on earth the word "hallelujah" is to be prominent (Rev. 19 : 1–6).

Ham [*swarthiness*], the name of one of the three sons of Noah (Gen. 10 : 1). It is the equivalent to the Egyptian word KEM (Egypt), which signifies "black," and implies both warmth and blackness. Of the history of Ham nothing is related except his irreverence to his father and the consequent curse which the patriarch pronounced. Of Noah's three sons, his

name alone, so far as we know, was given to a country. In the Scriptures, Egypt is recognized as the "land of Ham" (Ps. 78 : 51; 105 : 23; 106 : 22). The nations descending from Ham were numerous and powerful, but an inquiry into their history is embarrassed by difficulties. They were the founders of the first organized governments and the pioneers of the world's material civilization. Their architecture, as we see it in Egypt, has a solid grandeur unequaled by that of any other race.

Ha'man [*magnificent*], the chief minister or vizier of King Ahasuerus (Esth. 3 : 1). Failing in his wicked scheme to destroy the Jews in the Persian empire, he was hanged on the gallows which he had erected for the hanging of Mordecai.

Ha'math [*fortress, citadel*], one of the most important cities of Syria from very early times, and ranking among the oldest in the world. It was situated on the Orontes, at the foot of Anti-Libanus (Josh. 13 : 5; Judg. 3 : 3). It was the chief city on the highway from Phœnicia to the Euphrates. Originally, it was the seat of a Canaanite colony (Gen. 10 : 18), but afterward it was taken by the Syrians and became the metropolis of a kingdom (2 Kings 23 : 33). The kingdom of Hamath was the northern boundary of the land of Israel (Num. 13 : 21; 34 : 8). When David subdued Hadadezer, king of Zobah, Toi, the king of Hamath, sent his son Joram with rich presents to David, congratulating him on his victories, and particularly because he was himself thus relieved of a very troublesome enemy (2 Sam. 8 : 3–11). Hamath was conquered by Solomon (2 Chron. 8 : 3, 4), became independent probably under Jeroboam I., and was again reduced by Jeroboam II. (2 Kings 14 : 28). In the time of Hezekiah the Assyrians conquered Hamath (2 Kings 17 : 24; 18 : 34). Afterward it was in the possession of the Chaldæans (Jer. 39 : 5). In the time of Amos the city was called "Hamath the great" (Amos 6 : 2). Its present name is *Hamah*, and it is still a place of considerable importance, with a population of about thirty thousand. Its principal trade is with the Arabs, who buy here their tent-furniture and clothes. It was called Epiphania by the Greeks, but its ancient name was never lost.

Ham'math [*hot baths*], one of the fortified cities in the territory allotted to Naphtali (Josh. 19 : 35). It was one mile distant from Tiberias.

Ham'mer, a tool for striking blows. The word is found in the Old Testament only, and is the representative in our Authorized Version of several Hebrew terms. 1. A term derived from a verb meaning *to strike*, and indicating the heaviest instrument of the kind for hard blows (Isa. 41 : 7; Jer. 23 : 29); 2. A term properly designating a tool for *hollowing*, and so applied to a stone-cutter's mallet (1 Kings 6 : 7) and to any workman's hammer (Judg. 4 : 21; Isa. 44 : 12; Jer. 10 : 4); 3. A term employed to indicate a kind of hammer used as a weapon of war (Jer. 51 : 20), where our Authorized Version has "battle-axe;" (Prov. 25 : 18), where our Authorized Version has "maul." Figuratively, the word "hammer" is used for any overwhelming power, whether secular (Jer. 50 : 23) or spiritual (Jer. 23 : 29).

Ha'mor, a Hivite, who at the return of Jacob to Palestine was prince of the land and city of Shechem (Gen. 33 : 19; 34 : 2, 4, 6, 8, 13, 18, 20, 24, 26).

Han-am'e-el, son of Shallum and cousin of Jeremiah (Jer. 32 : 7–9, 12).

Han-an'eel [*God has been propitious*], a tower of Jerusalem, situated on the exterior wall beyond the tower of Meah in going from the sheep-gate toward the fish-gate (Neh. 3 : 1; 12 : 39; Jer. 31 : 38; Zech. 14 : 10). Its position appears to

have been at the north-eastern corner of the present mosque enclosure.

Han'a-ni [*God has been favorable to me*], the name of two persons.

1. A prophet who was sent to rebuke King Asa for his want of faith in subsidizing the king of Syria against his rival, King Baasha, when he should have seized the occasion to triumph over both (2 Chron. 16 : 1–10). His fidelity and boldness enraged the king, who arrested and imprisoned him.

2. A brother of Nehemiah, who, going from Jerusalem to Shushan, sent probably by Ezra, brought that information respecting the miserable condition of the returned Jews which led to Nehemiah's mission (Neh. 1 : 2). He returned to Jerusalem, and with Hananiah was appointed to take charge of the city-gates, to open and close them morning and evening at the appointed time (Neh. 7 : 2, 3). The circumstances of the city rendered this an important and responsible duty, not unattended with danger.

Han-a-ni'ah [*Jehovah has been gracious*], the name of a number of men, of whom three only need be mentioned.

1. Son of Azur, a Benjamite of Gibeon and a false prophet in the reign of Zedekiah, king of Judah. In the fourth year of his reign (B. C. 595) Hananiah withstood Jeremiah the prophet, and publicly prophesied in the temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jer. 28)—a prophecy based on the recent accession to the throne of Egypt of Pharaoh-Hophra, who was relied on to resist the Babylonian power, and on a league then forming to assist Pharaoh between Judah and the neighboring nations of Edom, Ammon, Moab, Tyre and Zidon. He was rebuked by Jeremiah, who closed with this terrible sentence: "This year thou shalt die, because thou hast taught rebellion against the Lord" (Jer. 28 : 16). Jeremiah's prediction was fulfilled: "Hananiah the prophet died the same year in the seventh month" (Jer. 28 : 17). The interesting and very suggestive facts thus briefly recited give us a glimpse of the adroitness with which certain politicians of the times employed the machinery of false prophecies to create and sustain a public sentiment favorable to their projects.

2. The original name of one of Daniel's youthful companions, and one of the "three Hebrew children," better known by his Babylonian name, Shadrach (Dan. 1 : 6, 7).

3. The "ruler of the palace" who was associated with Nehemiah's brother Hanani in the charge of the gates of Jerusalem. Upon him is bestowed the high eulogy that "he was a faithful man and feared God above many" (Neh. 7 : 2).

Hand, the principal organ of feeling and the instrument of instruments. It distinguishes man from other terrestrial beings; it enables man to conquer the external world. In Scripture the right hand is the symbol of power and strength (Ps. 183 : 5; 137 : 5; Matt. 5 : 30; Col. 3 : 1). From this general symbol come many figurative expressions. To lift the hand is to swear (Rev. 10 : 5, 6); to give the hand is to pledge friendship (2 Kings 10 : 15); to join hand with hand is to become confederate with another (Prov. 11 : 21); to lay on the hand is to confer authority (Num. 27 : 18, 19; Acts 6 : 6; 13 : 3). The right hand of God is—1. The place of honor (Ps. 110 : 1); 2. The place of power (Matt. 26 : 64); 3. The place of happiness (Ps. 16 : 11).

Hand-breadth, the *palm*, used as a measure of four fingers (Ex. 25 : 25; 37 : 12; 1 Kings 7 : 26; 2 Chron. 4 : 5; Jer. 52 : 21). In Ps. 39 : 5 it is an image of the exceeding shortness of life.

Ha'nes, a city in Egypt, mentioned in

Isa. 30 : 4, and to be identified, probably, with TAHPANHES (which see).

Hang'ing. This is named as one of the modes of punishment (see PUNISHMENT), but it is probable that death was actually inflicted before the hanging took place. In Deut. 21 : 22, 23 a limit is set to the term of suspension, and this for the special reason "that the land might not be defiled." The restriction has respect to the treatment of the dead rather than the punishment of the living. The touch of the dead defiled, and a special defilement could not but be regarded as attaching to the dead body of a criminal hung up before heaven and earth as an accursed thing. The Law required that if a body were exposed thus at all, it should be but for a brief space; the polluting spectacle was to be removed and buried out of sight before the close of day. As a commentary on the terms of the Law, which seem to intimate that the putting to death is to precede the hanging on a tree, the case of the five kings who were vanquished by Joshua may be cited. These kings Joshua first smote and slew, and then hanged them on five trees until the evening (Josh. 10 : 26). Such seems to have been always the procedure when hanging was resorted to; death by the sword or by stoning was first inflicted, and as a mark of public reprobation the corpse, in certain cases, was exposed to open shame and ignominy.

Hang'ings. This word is used in our Authorized Version to designate the curtains or coverings of the tabernacle (Ex. 27 : 9, 11, 12, 14, 15). Two words in Hebrew, however, are rendered "hangings"—the one denoting the curtains for the tabernacle door and for the door of the outer court, and meaning what hides from public view; the other, used only in the plural, denoting the curtains which surrounded and enclosed the court of the tabernacle.

Han'nah [*graciousness*], one of the wives of Elkanah and mother of Samuel (1 Sam. 1, 2). Her hymn of thanksgiving (1 Sam. 2 : 1–10) is in the highest style of Hebrew poetry.

Ha'nun [*favoring*], son and successor of Nahash (2 Sam. 10 : 1, 2; 1 Chron. 19 : 1, 2), king of Ammon, who dishonored the ambassadors of David (2 Sam. 10 : 4) and involved the Ammonites in a most disastrous war (2 Sam. 12 : 31; 1 Chron. 19 : 6).

Har'a [*mountainous*], a place in Assyria associated with HA'LAH, HA'BOR and GO'ZAN (which see), whither the Israelites were carried captive (1 Chron. 5 : 26).

Ha'ran [*parched, dry*], (Gen. 11 : 31), Greek form CHARRAN (Acts 7 : 2, 4), the name of the place to which Abraham and his family migrated from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves. It is said to be in Mesopotamia (Gen. 24 : 10), and more definitely in Padan-Aram (Gen. 25 : 20). Here Abraham sojourned (Gen. 11 : 31), here his father Terah died (Gen. 11 : 32), and here his grandson Jacob resided with Laban (Gen. 29 : 18 *et seq.*). It is identified with the modern Arabic village of *Harrân*, which stands on the banks of a small river called *Belik*, a tributary to the Euphrates.

Ha'ran [*mountaineer*], eldest son, probably, of Terah, brother of Abraham and Nahor, and father of Lot, Milcah and Iscah (Gen. 11 : 26, 27, 29, 31). He was born in Ur of the Chaldees, and died there while his father was still living (Gen. 11 : 28).

Hare. The Hebrew word designating this animal occurs only in Lev. 11 : 6 and Deut. 14 : 7, where the animals forbidden by the Mosaic Law to be eaten are named. The animal itself is widely extended over the earth, and is known to us as the rabbit.

Ha'reth [*rough*]. According to 1 Sam. 22 : 5, David, fleeing from Saul, concealed himself in the forest of Hareth. The word rendered "forest" means not a woodland of timber trees, but a rank growth of bushes, shrubs, briers and the like. The locality is in the rough, untilled country of Southern Judah, and is supposed to be the edge of the mountain-chain where *Kharas* now stands, and where the thickets are still to be seen.

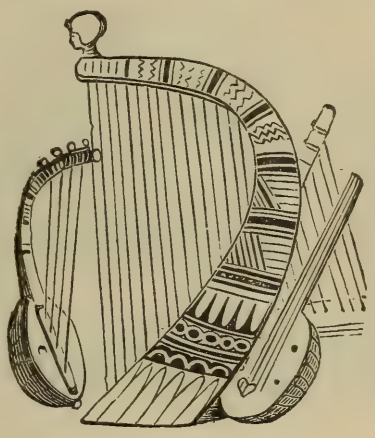
Har'lot. This term, though generally applied to an abandoned woman (Prov. 29 : 3), is used figuratively by the sacred writers to denote the wicked and unfaithful conduct of the Israelites in forsaking their covenant with God and giving themselves up to idolatry and impurity (Isa. 1 : 21).

Har'ness. This word in our Authorized Version represents several distinct Hebrew words and has several distinct senses : 1. It designates the act of fastening horses to a chariot (Jer. 46 : 4) ; 2. It is taken in the old English sense for *armor* (2 Chron. 9 : 24; 18 : 33) ; 3. It describes the equipped or full-armed condition of the Israelites when they went forth from Egypt (Ex. 13 : 18).

Ha'rod, a fountain or well near Mount Gilboa, where Gideon encamped in his expedition against the Midianites, and where the men who were appointed to go with him to the war were ascertained by their mode of drinking (Judg. 7 : 1, 5–7). It is probably the fountain and pool now known as *'Ain Jalûd*, at the foot of Jebel Duhy.

Ha-ro'sheth of the Gen'tiles [*workshop of the nations*, i. e. *city of handicrafts*], a city thus called from the mixed races that inhabited it. It was the residence of Sisera, captain of the host of Jabin, king of Hazor (Judg. 4 : 2), and the scene of Deborah's and Barak's victory (Judg. 4 : 14–16). It is now a miserable village (*el-Harishîyeh*), named from the beautiful woods above the Kishon at the point where, through a narrow gorge, the stream, hidden among oleander-bushes, enters the plain of Acre.

Harp, the national musical instrument of the Hebrews. Its invention is ascribed



Harp.

by Moses to the antediluvian period (Gen. 4 : 21). It had, according to Josephus, ten strings, which were struck either by a key or by the hand. Its most skillful player was David, whose performances upon it are represented as marvelous (1 Sam. 16 : 23). A triangular harp was also used by the Assyrians and Egyptians, and forms of the lute or guitar appear upon the monuments of the latter nation.

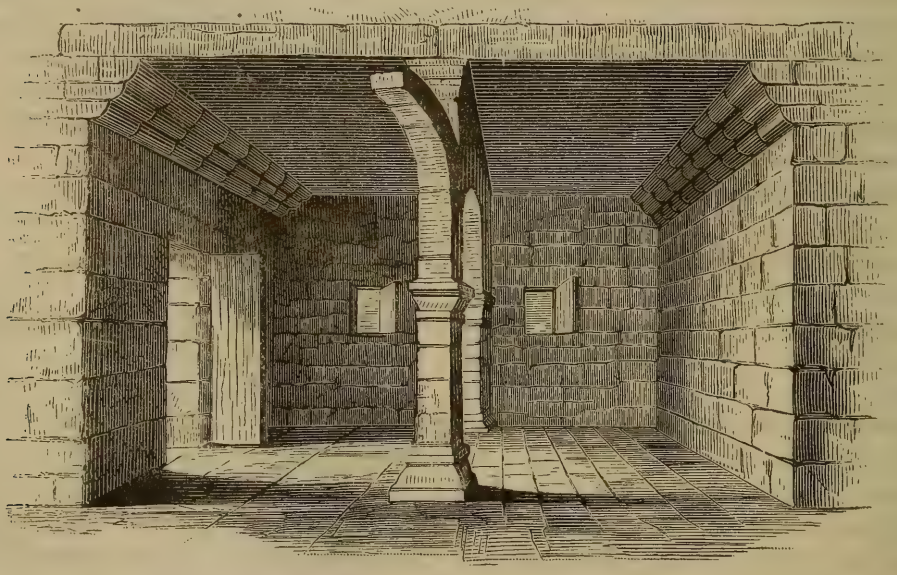
Har'row. The word thus rendered 2 Sam. 12 : 31; 1 Chron. 20 : 3 is probably a threshing-machine. The word rendered "to harrow" (Job 39 : 10; Isa. 28 : 24; Hos. 10 : 11) expresses, apparently, the breaking of the clods, and so far is analogous to our harrowing, but whether done by any such machine as we call "a harrow" is very doubtful. Probably it was, as still in Egypt, merely a board which was dragged over the fields to level the lumps. In modern Palestine oxen are sometimes turned in to trample the clods, and in some parts of Asia a bush of thorns is dragged over the surface.

Hart, properly a *stag* or male deer, but sometimes used by the Hebrews to denote all the various species of deer and antelopes which resemble large rams. The hart is reckoned among the clean animals

The Hart.

(Deut. 12 : 15; 14 : 5; 15 : 22), and seems from the passages quoted, as well as from 1 Kings 4 : 23, to have been commonly killed for food. Its activity furnishes an apt comparison in Isa. 35 : 6, though in this respect the hind was more commonly selected by the sacred writers.

Har'vest, the season of gathering grain or fruits. It began, as now, in Palestine, about the first of April and terminated in June. Beginning with the barley and with the festival of the passover (Lev. 23 : 9–14; 2 Sam. 21 : 9, 10; Ruth 2 : 23), the harvest ended with the wheat (Gen. 30 : 14; Ex. 34 : 22), and with the festival of pentecost (Ex. 23 : 16). The grain was cut by the sickle, and threshed and winnowed in the open air. Gleanings and corners were left for the poor (Lev. 19 : 9; 23 : 22). The season was one of hard work, but of prevailing mirthfulness; the "joy of harvest" was proverbial (Isa. 9 : 3; 16 : 10). The wheat was collected into granaries, but the chaff was burned (Matt. 3 : 12; Luke 3 : 17; Isa. 5 : 24). The harvest is the Scripture symbol of the time of judgment (Joel 3 : 13; Rev. 14 : 15). The time when the gospel triumphs over human hearts is also represented as a harvest (Matt. 9 : 37; John 4 : 35).



Interior of Stone House in the Hauran.

Hau'ran, a region of country in Syria, south of Damascus, a portion of the ancient kingdom of Bashan, referred to in Ezek. 47 : 16, 18. The name is probably derived from the word *Hur*, "a hole or cave;" the whole district still abounds in

caves, which the old inhabitants excavated partly to serve as cisterns for the collection of water, and partly for granaries in which to secure their grain from plunderers. Under the Romans it was called Auranitis, and its limits were considerably enlarged. At present it reaches from twenty miles south of Damascus to a little below Bozra, including Trachonitis and Ituræa. It is represented by Burckhardt as a volcanic region, composed of porous tufa, pumice and basalt, with the remains of a crater on the *Tell Shoba*, which is on its eastern border. It produces, however, abundant crops of corn, and has many patches of luxuriant herbage, for its soil is among the richest in Syria. The surface is perfectly flat, and not a stone is to be seen save on the few low, volcanic *tells* that rise up here and there like islands in a sea. It contains upward of a hundred towns and villages, most of them now deserted, but not ruined. The buildings in many of these are remarkable, the walls are of great thickness, the roofs, doors, and even the window-shutters, are of stone, and evidently are of very remote antiquity.

Ha′ven, a seaport in which ships lie. Zebulun, from its situation on the sea-coast, was represented as a haven for ships (Gen. 49 : 13). *Fair Havens*, mentioned in Acts 27 : 8, was a harbor of Crete, identified with a small bay a short distance northeast of Cape Matala.

Hav′i-lah, the name of a land and of a people.

1. The land is associated with EDEN, and cannot be definitely located. It abounded in gold (Gen. 2 : 11).

2. The people, descending from Havilah, a son of Cush, are supposed to be the inhabitants of the Arabian tract known as *Khawlân*, in the north-western portion of the Yemen. The district of *Khawlân* is a fertile territory, embracing a large part of myrrhiferous Arabia, mountainous, well-watered and supporting a large population. It is a tract of Arabia better known to the ancients and moderns than the eastern and central provinces, or than the rest of the Yemen. Apparently against this identification of Havilah and *Khawlân*, a Havilah is mentioned on the border of the Ishmaelites (Gen. 25 : 18), and also on that of the Amalekites (1 Sam. 15 : 7); but this latter Havilah, from the rendering of its name in the Septuagint, is connected with the Havilah named in the description of the rivers of the garden of Eden.

Ha′voth-Ja′ir, the name given to certain villages on the east of Jordan, in Gilead or Bashan, taken by Jair, a descendant of Manasseh, and held in possession by his thirty sons (Num. 32 : 41; Judg. 10 : 4).

Hawk, a fierce and rapacious bird of the falcon tribe, unclean by the Levitical Law (Lev. 11 : 16; Deut. 14 : 15). Its migratory habits are alluded to in Job

The Hawk.

39 : 26, and it is curious to note that of the ten or twelve species found in Palestine, all but one are migrants from the south.

Hay. This word occurs twice in the Old Testament (Prov. 27 : 25; Isa. 15 : 6) and once in the New (1 Cor. 3 : 12). In the Old Testament the Hebrew word thus

rendered means "tall stems of grass," hay being almost unknown in Palestine. In the New Testament the Greek word thus rendered means "grass."

Haz'a-el [*whom God beholds*, that is, *cares for*], an officer of Benhadad, king of Syria, whose eventual accession to the throne of that kingdom was revealed to Elijah (1 Kings 19 : 15), and who, when Elisha was at Damascus, was sent by his master, then ill, to consult the prophet respecting his recovery (2 Kings 8 : 8). Elisha's answer, like warm rain on springing grass, stimulated into rapid growth the germs of ambition long hidden in his heart, and the next day after the interview he murdered the king and usurped the throne. He soon engaged in hostilities with Ahaziah, king of Judah, and Jehoram, king of Israel. Toward the close of the reign of Jehu, king of Israel, Hazael led the Syrians against the Israelites, whom he "smote in all their coasts" (2 Kings 10 : 32), thus accomplishing Elisha's prophecy of enormous and wanton cruelties (2 Kings 8 : 12). His main attack fell upon the eastern provinces, where he ravaged "all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan" (2 Kings 10 : 33). After this he seems to have held the kingdom of Israel in a species of subjection (2 Kings 13 : 3–7, 22); and toward the close of his life he even threatened the kingdom of Judah. Having taken Gath (2 Kings 12 : 17), he proceeded to attack Jerusalem, defeated the Jews in an engagement (2 Chron. 24 : 24), and was about to assault the city, when Joash the king induced him to retire by presenting him with "all the gold that was found in the treasures of the house of the Lord and in the king's house" (2 Kings 12 : 18). Hazael appears to have died about the year B. C. 840, having reigned forty-six years. He left his crown to his son Benhadad, who, unable to cope with Jehoash, soon lost all the conquests in Israel his father had made (2 Kings 13 : 24, 25).

Ha'zar-E'nan [*village of fountains*], the junction of the north and east boundaries of the Promised Land (Num. 34 : 9, 10). It is mentioned also as a boundary-place in Ezek. 47 : 17; 48 : 1.

Haz'a-zon-Ta'mar, the same as EN-GEDI (which see).

Ha'zel. The Hebrew word thus rendered in our Authorized Version occurs but once (Gen. 30 : 37), where it is coupled with the words rendered "poplar" and "chestnut." Authorities are divided as to whether it designates the hazel or the almond tree, but the more probable opinion inclines to the latter.

Haz'e-roth [*villages*], an encampment of the Israelites during their journey from Sinai through the wilderness (Num. 11 : 35). The name survives in that of *Ain Hudherah.*

Ha'zor [*village*], the name of several towns, the principal one of which appears to have been that of which Jabin was king (Josh. 11 : 1), and which Joshua conquered and then burned (Josh. 11 : 11). It was afterward rebuilt by the Canaanites, and was the residence of the king of Canaan, whose name also was Jabin, and who oppressed the Israelites until their deliverance under Deborah and Barak (Judg. 4 : 2–16). It was afterward enlarged by Solomon (1 Kings 9 : 15), and was finally taken by the Assyrians under Tiglath-pileser, and its inhabitants carried away as captives (2 Kings 15 : 29).

Head, the topmost part of the human body. The English word is from the same root as *heave*, and signifies what is metaphorically lifted up or exalted. While the heart has been accounted the seat of the affections, the head has generally been considered as the abode of intelligence (Gen. 3 : 15; Ps. 3 : 3; Eccles. 2 : 14). The head also denotes sovereignty (1 Cor. 11 :

3). Covering the head and cutting off the hair were signs of mourning and tokens of distress, which was enhanced by throwing ashes on the head and covering one's self with sackcloth (Job 1 : 20; Amos 8 : 10; Lev. 21 : 5; Deut. 14 : 1; 2 Sam. 13 : 10; Esth. 4 : 1). Anointing the head was practiced on festive occasions, and was considered an emblem of felicity (Eccles. 9 : 8; Ps. 23 : 5; Luke 7 : 46).

Heart, the seat of the affections, desires and motives (Ps. 24 : 4; 51 : 10; Matt. 15 : 19); sometimes the representative of all the powers and faculties of man as a moral, intellectual and accountable being (Prov. 16 : 9; Acts 16 : 14; 2 Cor. 4 : 6). According to Scripture, the heart by nature is totally alienated from the life of God (Gen. 8 : 21; Matt. 12 : 24), and is to be renewed, if at all, by the special grace and power of the merciful Lord God (Jer. 32 : 40; Ezek. 36 : 26; John 6 : 44; 1 Cor. 6 : 9–11; Eph. 2 : 4–6).

Heath, a plant found on wild and barren wastes (Jer. 17 : 6; 48 : 6), and supposed to be a species of juniper.

Hea'then, equivalent, mostly, to Gentiles or the nations (Neh. 5 : 8; Ps. 2 : 1), but sometimes applied to unbelievers (Jer. 10 : 25; Matt. 18 : 17).

Heav'en, what is *heaved up* or high (Gen. 49 : 25). The English word represents four Hebrew words: 1. The word used in the expression "the heaven and the earth" (Gen. 1 : 1), and having a sense akin to that of the word translated "firmament;" 2. The word rendered "above" (Ps. 18 : 16) and "on high" (Isa. 24 : 18; Jer. 25 : 30), properly a mountain (Ps. 102 : 19; Ezek. 17 : 23), but grandly descriptive of the sublime heaven (Ps. 68 : 18; 93 : 4); 3. The word designating the region of cloud (Deut. 33 : 26; Job 35 : 5), and signifying "expanses" with reference to the *extent* of heaven (Job 38 : 37; Ps. 36 : 5; Prov. 3 : 20); 4. The word translated "firmament" (Gen. 1 : 6), and synonymous with *sky* or the general heavens (Isa. 40 : 22; 48 : 13; Jer. 31 : 37). Some of the later Jews held that there were three heavens—namely, the air or atmosphere, where clouds gather; the firmament, in which the sun, moon and stars are fixed; and the upper heaven, the abode of God and his angels. Paul represents himself as "caught up to the third heaven" (2 Cor. 12 : 2), which probably corresponds to the "upper heaven" of Jewish thought. This third or upper heaven is the home of God's glorified people (John 14 : 2, 3; Rev. 22 : 1–5).

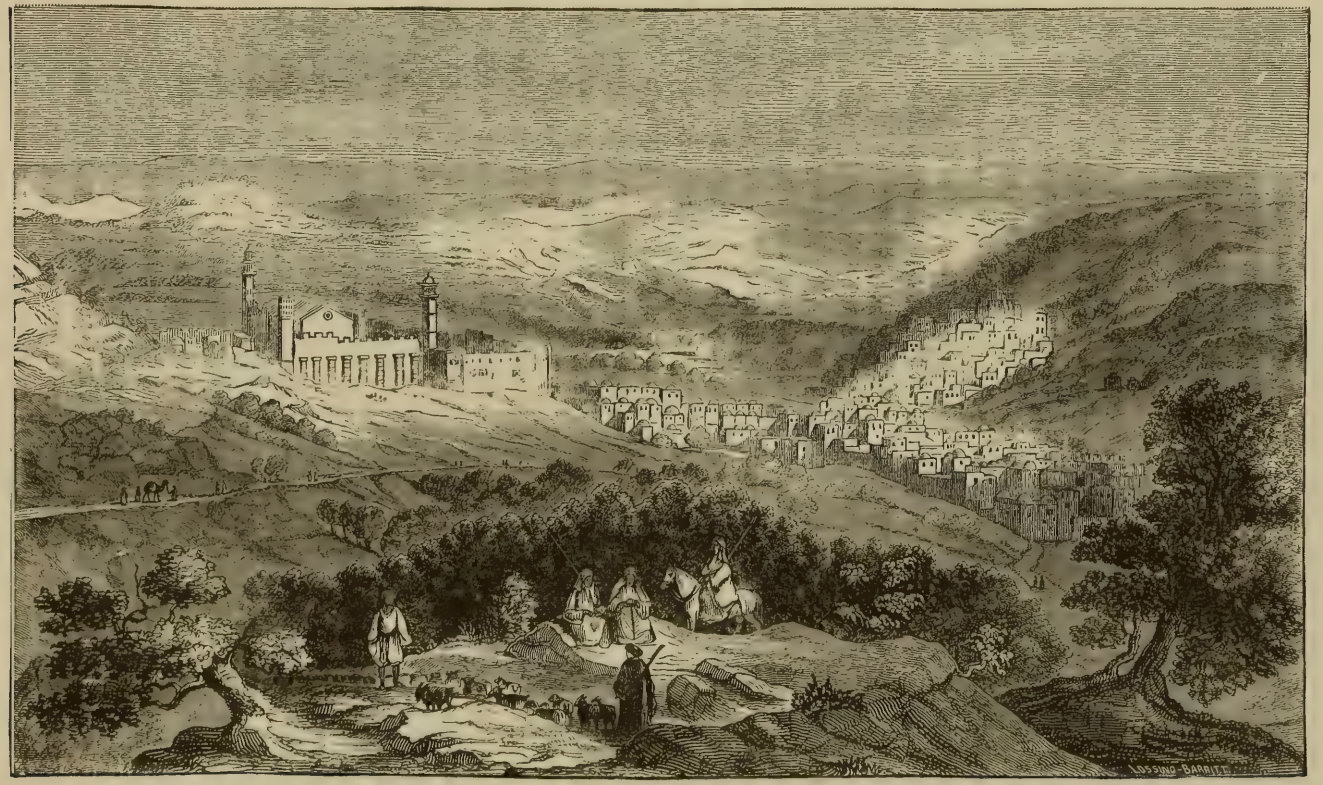
He'ber [*society*], grandson of Asher (Gen. 46 : 17; 1 Chron. 7 : 31; Num. 26 : 45), from whom came the Heberites. The name of the patriarch Eber (Luke 3 : 35) is anglicised Heber.

He'brew [*dwellers on the other side*]. This word first occurs as given to Abram by the Canaanites (Gen. 14 : 13), perhaps because he had crossed the Euphrates. It may express a distinction between the races east and west of the Euphrates. The term Israelite was used by the Hebrews among themselves; the term Hebrew was the name by which they were known to foreigners. All the books of the Old Testament are written in the Hebrew language with the exception of the following passages, which are in Chaldee: Dan. 2 : 4–49; and chs. 3 to 7 : 28; Ezra 4 : 8 to ch. 6 : 18; 7 : 12–26; Jer. 10 : 11. Hebrew and Chaldee are sister dialects of a great family of languages to which the name *Shemitic* is usually given, from the real or supposed descent of the peoples speaking them from the patriarch Shem.

He'brews, Epistle to the. The authorship of this Epistle is commonly and, we believe correctly, ascribed to the apostle Paul. It was addressed to the Jews in Jerusalem and Palestine. Its argument is such as could be used with most effect to a Church consisting exclusively of Jews by birth, personally famil-

iar with and attached to the temple-service. It was evidently written *before* the destruction of Jerusalem, A. D. 70. The date which best agrees with all the facts and circumstances of the case is A. D. 63, about the end of Paul's first imprisonment at Rome. If written by the apostle near the close of his life, it is one of his grandest legacies to the Church. It is an insight into Judaism and an illustration of the superiority of Christianity, which, under the inspiration of God's Spirit, the great apostle to the Gentiles was altogether the fittest man to furnish, and which through all the ages will demonstrate the substantial identity of revelation, whether given through the prophets or through the Son.

He'bron, the oldest town of Palestine and one of the most ancient cities referred to in the Bible. It was originally called *Kirjath-Arba* (*the city of Arba*, Judg. 1 : 10), from Arba, the father of the Anakim, or giants, who dwelt there (Josh. 14 : 15). It was sometimes called *Mamre* (Gen. 23 : 2, 19), from Abraham's friend and ally, Mamre the Amorite. It is situated among the mountains of Judah, twenty Roman miles south of Jerusalem and the same distance north of Beersheba. Here the patriarchs Abraham, Isaac and Jacob lived and were buried (Gen. 49 : 29–33). From Hebron, Jacob sent Joseph in search of his brethren (Gen. 37 : 12–14), and from it the patriarchal family went out on their journey to Egypt (Gen. 46 : 1). When the Israelites subdued Canaan, Hebron was assigned to Caleb (Josh. 14 : 13, 14). It was also selected as one of the cities of refuge (Josh. 20 : 7). David made it his royal residence for a time (2 Sam. 2 : 1–4), and there Absalom raised the standard of rebellion (2 Sam. 15 : 9, 10.) Hebron is not referred to in the New Testament. Its modern Arabic name is *el-Khulil*, "the friend," an undoubted reference to Abraham, "the friend of God" (James 2 : 23). Its population is placed at ten thousand Mohammedans and six hundred Jews. The town is the centre of commerce for the southern Arabs, who bring their wool and camel's hair to its market. The houses are all of stone, solidly-built and flat-roofed, and cover a part of the western slope of a bare terraced hill. Among the buildings, the *Haram*, containing the sepulchres of the patriarchs, is the most prominent. Of the Haram, President Bartlett, a recent visitor, thus writes: "The most attractive object in the ancient town, that is seven years older than 'Zoan of Egypt,' is the Haram, the building which by joint consent of Christian, Mohammedan and Jewish tradition, supported by the conclusions of modern scholarship, enclosed the cave of Machpelah, the last resting-place of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. It stands high up the slope on the eastern side of the valley, conspicuous at a distance for its size. It bears not quite the same proportion to the small surrounding buildings as do the great cathedrals of Europe, but it instantly arrests the eye. The dimensions are two hundred by one hundred and fifteen feet, and its windowless walls are about sixty feet high, relieved somewhat by shallow pilasters without capitals. Two modern minarets and a Saracen addition to the height of the walls do not essentially injure the solemn and striking character of the structure. Its smoothly-wrought, almost polished, massive stones, some of them thirty-eight feet in length, with the peculiar marginal draught (wrongly termed bevel), are matched by no others in Palestine except in the substructure of the temple-area at Jerusalem. There seems to be no valid reason to question the conclusion of Robinson that the remarkable external structure of the Haram is indeed the work of Jewish hands, erected long, long before the destruction of the nation around the sepulchre of their



Hebron and the Monument over the Cave of Machpelah.

revered progenitor, the friend of God, and his descendants; or the still more distinct persuasion of Tristram, that it is 'the one remaining work of the royal Solomon, or perhaps of his greater father;' confirmed by Stanley, who had the rare privilege of visiting the interior, and who is convinced that within the Mussulman mosque, 'within the Christian church, within the massive stone enclosure built by the kings of Judah, is, beyond any reasonable questioning, the last resting-place of the great patriarchal family.'"

Heif'er, a young cow; but, contrary to our usage, the Hebrew equivalents are applied to cows that have calved (1 Sam. 6 : 7–12; Isa. 7 : 21). The heifer was used in sacrifice on a particular occasion (Num. 19 : 1–10; Heb. 9 : 13, 14), the manner and design being quite significant. The animal offered was of red color, because, probably, without bloodshedding sin could not be remitted. The animal was then slain, its body burned without the camp, and the ashes, mingled with water, were sprinkled on the people. As an impressive sin-offering this sacrifice of the red heifer not only pointed to our Lord's "one offering" (Heb. 10 : 14), but also proclaimed the superior, because infinitely availing, efficacy of "the blood of Christ" (Heb. 9 : 14).

Heir. See Inheritance.

Hel'bon [*fat, fertile*], a place noted for excellent wines, which were conveyed to Tyre from Damascus (Ezek. 27 : 18). It has been thought to be the modern Aleppo, but more probably it is *Helban* in Anti-Lebanon, near Damascus.

He'li, the father of Joseph, the husband of Mary, our Lord's mother (Luke 3 : 23). Lord Hervey, the latest investigator of our Lord's genealogy, maintains that Heli was the real brother of Jacob, the Virgin's father.

Hel'kath, a border city of the tribe of Asher, assigned to the Levites of the family of Gershom (Josh. 19 : 25; 21 : 31).

Hel'kath-Haz'zu-rim [*the portion of strong men*], a place near Gibeon, so called from a fatal contest between twelve men selected from David's army and twelve from that of Ishbosheth (2 Sam. 2 : 15, 16).

Hell [*the hidden under-world*], the designation sometimes of the *grave* (2 Sam. 22 : 6), always of the covered or *unseen realm* (Ps. 16 : 10), and sometimes of the place of future punishment (Ps. 9 : 17; Luke 16 : 23). Great ingenuity has been displayed in the effort to separate from Scripture statements the notion of future punishment, but these statements are too precise to allow the effort to be successful. The leading passages which teach this awful and arresting truth are these: Matt. 25 : 41; Mark 9 : 44; Luke 16 : 19–31; 2 Thess. 1 : 7–10; Jude 13; Rev. 14 : 10, 11; 19 : 20; 21 : 8.

Hel'met. See Arms, Armor.

Help-meet for him (Adam), that is, an aid suitable and supplementary to him, the delicate and beautiful designation of a wife which admirably expresses her relation (Gen. 2 : 18–20).

Hem of Garment. The later Jews, especially the Pharisees (Matt. 23 : 5), attached great importance to the hem or fringe of their garments because of the regulation in Num. 15 : 38, 39, which ascribed a symbolical meaning to it. Popularly, the hem or fringe had associated with it a special sanctity (Matt. 9 : 20; 14 : 36; Luke 8 : 44), of which the punctilious Pharisees availed themselves.

He'man [*faithful*], the name of two men.

1. A man named with three others celebrated for their wisdom, to which that of Solomon is compared (1 Kings 4 : 31); probably the same as the son of Zerah and grandson of Judah (1 Chron. 2 : 6).

2. Son of Joel and grandson of Samuel,

a Kohathite of the tribe of Levi, and one of the leaders of the temple-music as organized by David (1 Chron. 6 : 33; 15 : 17; 16 : 41, 42). To him, perhaps, the eighty-eighth Psalm is inscribed.

Hem'lock. The Hebrew word thus rendered in two passages (Hos. 10 : 4; Amos 6 : 12) is elsewhere rendered GALL (which see).

Hen, the female of the common domestic fowl. It is nowhere noticed in Scripture except in Matt. 23 : 37; Luke 13 : 34. That a bird so common in Palestine should receive such slight notice is certainly singular, and would imply that it was not known to the Hebrews of the Old Testament.

He'na, a city mentioned in connection with Sepharvaim and Ivah as one of those overthrown by Sennacherib before his invasion of Judæa (2 Kings 18 : 34; 19 : 13; Isa. 37 : 13). It is supposed to be the same as the modern *Ana*, and to have been in ancient times an important town on the Euphrates, not far from Sippara.

Heph'zi-bah [*my delight is in her*], a real and a symbolical name.

1. The mother of King Manasseh (2 Kings 21 : 1).

2. A figurative title ascribed to Zion in token of Jehovah's favor when, after the predicted desolation (Isa. 62 : 4), there should be the return from the Captivity and the advent of the Messiah.

Her-mog'e-nes [*Mercury-born*], a disciple of Asia Minor, who, with Phygellus, turned away from Paul during the apostle's second imprisonment at Rome, from alarm, perhaps, at the peril of the connection (2 Tim. 1 : 15).

Her'mon, a high mountain ridge belonging to Anti-Lebanon, and constituting the most northern boundary of the land which the Hebrews wrested from the Amorites (Deut. 3 : 8). The Sidonians called it *Sirion*, from a word signifying "to glitter," and the Amorites *Shenir*, from a word signifying "to clatter," both words meaning "breastplate," to which it was not unlike when upon its rounded top the smooth and perpetual snow lay glittering in the sunbeams (Deut. 3 : 9). It was also called *Sion* (Deut. 4 : 48), "the elevated," because it towered over all the neighboring peaks. Rising to the height of near ten thousand feet, it was the great landmark of the Israelites. It is visible from Tyre and from the Dead Sea. Its dews, commemorated by the Psalmist (Ps. 133 : 3), are the vapors condensed by its snowy crown into fine fertilizing showers. The top of Hermon consists of three rocky peaks—two, north and south, of equal height, the third to the west considerably lower. In the accounts of our Lord's Transfiguration we read that, whilst staying at Cæsarea Philippi, he retired with his disciples to "a high mountain apart;" and the very great probability is that some part of Hermon is intended. From the earliest period the mountain has been a sacred place. This lofty, lonely peak seems wonderfully appropriate for the scene of so important an event. See TABOR.

Her'od [*hero-like*], the name of several persons of the royal family of Judæa in the times of our Lord and his apostles.

1. HEROD THE GREAT was the second son of Antipater, an Idumæan, who was appointed procurator of Judæa by Julius Cæsar, B. C. 47. Ten years afterward, when Herod was twenty-five years old, he was, by vote of the Roman senate and by submission of the Jewish people, the acknowledged king of Judæa. His reign was characterized by great sagacity and success, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. At the time of his last illness he caused the slaughter of the infants at Bethlehem (Matt. 2 : 16–18), and a little later, in

keeping with this act of fearful cruelty, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that his death might be attended by universal mourning. He adorned Jerusalem with many splendid monuments of his taste and magnificence. The temple, which he rebuilt with scrupulous care, was the greatest of these works. The restoration was begun B. C. 20, and the temple itself was completed in a year and a half. But in succeeding years fresh additions were constantly made, so that from the beginning of the work to the completion of the latest addition "forty and six years passed" (John 2 : 20).

2. HER'OD AN'TI-PAS was the son of Herod the Great by Malthace, a Samaritan. By his father's will he became "tetrarch of Galilee and Peræa" (Matt. 14 : 1; Luke 3 : 1, 19; 9 : 7; Acts 13 : 1). He first married a daughter of Aretas, "king of Arabia Petræa," but he soon repudiated her to effect a marriage with Herodias, the wife of his half-brother, Herod Philip. He murdered John the Baptist (Mark 6 : 16–29) and mocked our Lord (Luke 23 : 8–11). Subsequently, the ambition of Herodias, who urged him to seek from the Roman emperor the title and dignity of king, proved the cause of his ruin. He was condemned to perpetual banishment, which Herodias shared. The city of TIBERIAS, which Antipas founded and named in honor of the emperor, was the most conspicuous monument of his long reign.

3. HER'OD PHIL'IP I. (Mark 6 : 17) was the son of Herod the Great and Mariamne, and must be carefully distinguished from the tetrarch Philip. He married Herodias, the sister of Agrippa I., by whom he had a daughter, Salome. Herodias, however, left him, and made an infamous marriage with his half-brother, Herod Antipas (Matt. 14 : 3; Mark 6 : 17; Luke 3 : 19). He was excluded from all share in his father's possessions in consequence of his mother's treachery, and lived afterward in a private station.

4. HER'OD PHIL'IP II. was the son of Herod the Great and Cleopatra. Like his half-brothers, Antipas and Archelaus, he was brought up at home. He received as his own government Batanea, Trachonitis, Auranitis, and some parts about Jamnia, with the title of tetrarch (Luke 3 : 1). He married Salome, the daughter of Herod Philip I. and Herodias.

5. HER'OD A-GRIP'PA I. was the son of Aristobulus and Berenice and grandson of Herod the Great. He was brought up at Rome, and, after various vicissitudes, received from the emperor Caligula the governments formerly held by the tetrarchs Philip and Lysanias, the title of king and numerous other munificent marks of favor. Subsequently, in consequence of successive additions, his kingdom embraced all Palestine. He was a strict observer of the Law, and he sought with success the favor of the Jews, killing the apostle James and imprisoning the apostle Peter (Acts 12 : 1–19). His sudden death interrupted his ambitious projects. He died at Cæsarea in the manner related in Acts 12 : 21–23.

6. HER'OD A-GRIP'PA II. was the son of Herod Agrippa I. and Cypros, a grandniece of Herod the Great. At the time of his father's death, A. D. 44, he was at Rome. He received from the emperor first the kingdom of Chalcis and then the tetrarchies formerly held by Philip and Lysanias, with the title of king (Acts 25 : 13). The relation in which he stood to his sister Berenice was the cause of grave suspicion. After the fall of Jerusalem he retired with Berenice to Rome, where he died in the third year of Trajan, A. D. 100.

He-ro'di-ans, a Jewish sect or party, originating probably in a political partial-

ity toward the Roman emperor and Herod his deputy (Matt. 22 : 16; Mark 12 : 13). Many Jews in our Lord's time saw, probably, in the power of the Herodian family the pledge of the preservation of their national existence in the face of the ambition and power of Rome. Two distinct classes might thus unite in supporting what, in contrast with Roman absolutism, was really a domestic tyranny: those who saw in the Herods a protection against direct heathen rule, and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilization as Herod the Great and his successors aimed to realize, as the truest and highest consummation of Jewish hopes.

He-ro'di-as, granddaughter of Herod the Great and sister of Herod Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aretas, king of Arabia. The consequences both of the crime and of the reproof it incurred are well known (Matt. 14 : 8–11; Mark 6 : 24–28). Her daughter, through whom she secured the murder of John the Baptist, was named SALOME.

He-ro'di-on, a relative of the apostle Paul, to whom, among the Christians of the Roman church, he sends his salutation (Rom. 16 : 11).

Her'on, an unclean bird, but of what species is quite uncertain (Lev. 11 : 19; Deut. 14 : 18). The name thus rendered is probably a generic name for some well-known class of birds. The only point on which any two commentators seem to agree is that it is *not the heron.*

Hesh'bon [*intelligence*], a town about twenty miles east of the point where the Jordan River enters the Dead Sea. Sihon, king of the Amorites, dwelt there, and was dispossessed by Moses (Num. 21 : 24–26). It was afterward a Levitical city (Josh. 21 : 39). In later times the Moabites gained possession of it, and as a Moabitish town it is denounced by the prophets (Isa. 15 : 4; Jer. 48 : 2, 34, 45). It is at present known by the name of *Hesban*, where extensive ruins are still found.

Heth [*dread*], a descendant of Canaan and the ancestor of the Hittites (Gen. 5 : 20; Deut. 7 : 1; Josh. 1 : 4), who dwelt in the vicinity of Hebron (Gen. 23 : 3, 7; 25 : 10).

Hez-e-ki'ah [*strength of Jehovah*], son and successor of Ahaz, king of Judah. He was one of the most perfect kings that ever sat on the Jewish throne. His first act was to purge and repair and reopen with splendid sacrifices and appropriate ceremonial the temple, which had been despoiled and neglected during the careless and idolatrous reign of his father. This consecration was accompanied by a revival of the theocratic spirit, so strict as not even to spare "the high places," which had been profaned by the worship of images and Asherahs (2 Kings 18 : 4). A still more decisive act was the destruction of the brazen serpent used by Moses in the miraculous healing of the Israelites (Num. 21 : 9), which had become an object of superstitious, if not idolatrous, adoration. He succeeded in uniting his people and in making them victorious over many of their enemies, but when threatened by Assyria, he listened to overtures from Babylon which proved ensnaring, and ultimately brought about the ruin of his country. The overthrow came not, however, in his reign, which ended in peace and seeming prosperity. He resembled David more nearly in piety and patriotism than any of David's line. He honored God and faithfully served his country, laboring at once to purify and restore the temple-worship and to carry to successful completion numerous public works of national utility.

Hid'de-kel, one of the rivers of Eden,

identified with the Tigris, the Arabic name of which is *Dijleh* (Gen. 2 : 14).

Hi'el [*God liveth*], a native of Bethel who rebuilt Jericho in the reign of Ahab (1 Kings 16 : 34), and in whom was fulfilled the curse pronounced by Joshua (Josh. 5 : 1, 26).

Hi'e-rap'o-lis [*sacred city*], a city of Phrygia, not far from Colosse and Laodicea. Paul commends the zeal of Epaphras, who labored in the gospel in these three neighboring cities (Col. 4 : 12, 13). Hierapolis was celebrated for the warm mineral springs, which have formed those beautiful calcareous incrustations described by travelers. This once elegant city is now a heap of ruins, among which can be traced the principal street, a capacious theatre and a gymnasium about four hundred feet square, the two latter still in remarkable preservation. Remains also of Christian churches and a great variety of sepulchres are yet visible. A Turkoman village is situated among the ruins, which is called *Pambouk-Kalessi*, or Cotton Castle, from the white or chalky appearance of the neighboring cliffs.

Hig-ga'ion, a word which occurs three times in the Psalms (9 : 16; 19 : 14; 92 : 3), and which has two meanings: one of a general character, implying *thought, reflection*, as in the second of the above passages; the other, of a technical nature, the precise meaning of which cannot at this distance of time be determined.

High Places. From the earliest times it was customary among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom constant allusion is made in the Scriptures (Isa. 65 : 7; Jer. 3 : 6; Ezek. 6 : 13; 18 : 6; Hos. 4 : 13), and it is especially attributed to the Moabites (Isa. 15 : 2; 16 : 12; Jer. 48 : 35). As a custom readily perverted to the extension of idolatry, it was strictly forbidden by the Law of Moses (Deut. 12 : 11–14), which also added a positive and preparative injunction to destroy the Canaanitish high places when the conquest of the land had been achieved. The law for several centuries was either forgotten or ignored, for Jehovistic high places existed until Hezekiah inaugurated that sweeping reformation which Josiah finally consummated (2 Kings 18 : 4, 22; 23 : 3–20).

High Priest. See PRIEST.

Hil-ki'ah [*portion of Jehovah*], the name of a number of persons mentioned in the Scriptures, of whom one only, the high priest in the reign of Josiah (2 Kings 18 : 37), need be singled out. According to the genealogy in 1 Chron. 6 : 13, he was the son of Shallum, whilst from Ezra 7 : 1, it appears that he was the ancestor of Ezra the scribe. His high priesthood was rendered particularly illustrious by the great reformation effected under it by King Josiah, by the solemn passover kept at Jerusalem in the eighteenth year of that king's reign, and, above all, by the discovery which he made of the book of the Law of Moses in the temple.

Hill of Zi'on (Ps. 2 : 6), the same as *Mount Zion* (Ps. 48 : 1, 2), meaning Jerusalem and the eminence on which the temple was built.

Hin, a Hebrew liquid measure of about five quarts (Ex. 29 : 40; Num. 15 : 4).

Hind, the female of the common stag. It is frequently alluded to in the poetical parts of Scripture as emblematical of activity (Gen. 49 : 21; 2 Sam. 22 : 34; Ps. 18 : 33; Hab. 3 : 19), gentleness (Prov. 5 : 19), feminine modesty (Song 2 : 7; 3 : 5), earnest longing (Ps. 42 : 1), and maternal affection (Jer. 14 : 5). Its shyness and remoteness from the haunts of men are also alluded to (Job 39 : 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. 39 : 9).

Hin'nom [*superfluous, vain*], the

name of the valley on the south of Jerusalem, mentioned in connection with the horrid rites of Moloch, which were there celebrated by the idolatrous Jews causing their children to pass through the fire (Jer. 7 : 31). King Josiah, in order to render this place odious, defiled it by making it a depository of filth and of the dead bodies of animals (2 Kings 23 : 10); and this became a common practice afterward. To prevent the spread of the unhealthy effluvia from so much filth a perpetual fire was kept up to consume the offensive matter. The inhuman rites anciently practiced in the valley of Hinnom caused the later Jews to regard it with feelings of horror and detestation, and to apply the name given to the valley to the place of eternal torment. From similar associations with the valley, our Lord figuratively employs the Hinnom or Gehenna of fire, to express the terrible doom which awaits the wicked after death (Matt. 5 : 29; 10 : 28; Mark 9 : 43, 45, 47; Luke 12 : 5). Hinnom was also called Tophet (2 Kings 23 : 10; Isa. 30 : 33). Some derive this last name from a word signifying a *drum*, with the sound of which instrument the horrid rites of Moloch were celebrated; others from a word signifying to *spit out*, as expressive of disgust and loathing.

Hi'ram [*high-born*], generally written HURAM, the name of two men.

1. The king of Tyre who sent workmen and materials to Jerusalem, first to build a palace for David (2 Sam. 5 : 11; 1 Chron. 14 : 1), and next to build a temple for Solomon, with whom he had a treaty of peace and commerce (1 Kings 5 : 10–12; 7 : 13; 2 Chron. 2 : 14, 16).

2. A man of mixed race (1 Kings 7 : 13, 40), the principal architect and engineer sent by King Hiram to Solomon.

Hire'ling, a laborer who is employed on hire for a limited time (Job 12 : 1; 14 : 6; Mark 1 : 20). By the Mosaic Law such an one was to be paid his wages so soon as his work was done (Lev. 19 : 13). The little interest which would be felt by such a temporary laborer compared with that of the shepherd or permanent keeper of the flock furnishes a striking illustration in one of our Lord's discourses (John 10 : 12, 13). See WAGES.

Hit'tites, the nation descended from Heth, the second son of Canaan. Abraham bought from "the children of Heth" the field and the cave of Machpelah, belonging to Ephron the Hittite (Gen. 23 : 10, 17, 18). They were settled at the town which then bore the name of Kirjath-Arba, but which afterward, under its new name of Hebron, became one of the most famous cities of Palestine (Gen. 23 : 2, 19). When the Israelites entered the Promised Land the Hittites, in equal alliance with the other Canaanite tribes, took their part against the invader (Josh. 9 : 1; 11 : 3). Henceforward the notices of the Hittites are very few and faint. "Ahimelech the Hittite," one of David's trusted servants (1 Sam. 26 : 6), and "Uriah the Hittite," one of the thirty composing David's bodyguard (2 Sam. 23 : 30), come into view from their association with David's person.

Hi'vites. In the genealogical tables of Genesis "the Hivite" is named as one of the descendants, the sixth in order, of Canaan, the son of Ham (Gen. 10 : 17; 1 Chron 1 : 15). We first encounter the actual people of the Hivites at the time of Jacob's return to Canaan. Shechem was then in their possession, Hamor the Hivite being "the prince of the land" (Gen. 34 : 2). We next meet with the Hivites during the conquest of Canaan (Josh. 9 : 7; 11 : 19). The main body of the Hivites were at this time living on the northern confines of Western Palestine, "under Hermon in the land of Mizpeh" (Josh. 11 : 3), "in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath" (Judg. 3 : 3).

Ho'bab [*beloved*], the son of Raguel the Midianite, a kinsman of Moses (Num. 10 : 29; Judg. 4 : 11). The notice of him in the first passage cited seems to represent him as the experienced Bedouin sheikh to whom Moses looked for the safe guidance of his cumbrous caravan on the desert-way to Canaan.

Ho'bah [*hiding-place*], the place to which Abraham pursued the confederate kings (Gen. 14 : 15). It lay north of Damascus, but where is not certainly known.

Hold [*a fortress*], a term especially applied to the lurking-places of David (1 Sam. 22 : 4, 5; 24 : 22).

Ho'ly. The word *holy* denotes wholeness, entireness, perfection in a moral sense. 1. God is the infinitely Holy One (Isa. 6 : 3; 47 : 4; 57 : 15; Rev. 4 : 8). 2. Christians are holy, because they have within them the Holy Ghost (Acts 13 : 52; Rom. 15 : 16; 1 Cor. 6 : 19), and because they are consecrated to God's service (Rom. 12 : 1; 1 Cor. 3 : 17; Col. 3 : 12; 1 Thess. 5 : 27). 3. Persons, places and things are holy where they are dedicated to God (Ex. 19 : 6; 28 : 29; Ps. 5 : 7; 89 : 20; 1 Cor. 9 : 13).

Holy Ghost. See SPIRIT.

Ho'mer, a Hebrew liquid measure equal, according to Josephus, to eighty-nine gallons, the same as the *cor* (Ezek. 45 : 14). It was also a Hebrew dry measure, equal, according to Josephus, to eleven bushels and four quarts.

Hon'ey, represented in the Old Testament Scriptures by four different Hebrew terms; in the New Testament Scriptures by a single Greek term.

1. *a.* In the Old Testament Scriptures the strict term for honey (*debash*) indicates primarily the color *yellow;* hence honey as *yellow-colored.* It is used to designate the honey of bees (Lev. 2 : 11; Judg. 14 : 8, 18; 1 Sam. 14 : 25, 26; Prov. 16 : 24), and the honey of grapes or *syrup*—that is, the newly-expressed juice of grapes boiled down to the half or third part (Gen. 43 : 11; Ezek. 27 : 17). At the present day this syrup is still common in Palestine under its equivalent Arabic name *dibs*, and forms now, as anciently, an article of commerce in the East.

b. The second term for honey (*ya'ar*) means *redundance* or *overflow*, and, associated with *debash*, is used to express honey as what flows or drops of its own accord from the comb. It is sometimes rendered in our Authorized Version "honey-comb" (1 Sam. 14 : 27).

c. The third term for honey (*no'pheth*) means a *sprinkling, dropping*, and is used to express honey dropping from the combs. In Prov. 24 : 13 it is rendered "honey-comb."

d. The fourth term for honey (*tsuph*) designates honey as *overflowing* from the comb, *liquid honey.* In its plural form it is commonly associated with *no'pheth* and the two in Ps. 19 : 10 are rendered "honey-comb."

2. The single Greek term for honey in the New Testament Scriptures (*méli*) is the usual equivalent for the first Hebrew term *debash*, and is found in Matt. 3 : 4; Mark 1 : 6 (where it is qualified by a word rendered *wild*, and meaning either honey from wild bees or *honey-dew*, a deposit on the leaves of certain trees), and in Rev. 10 : 9, 10. In Luke 24 : 42 "honey-comb" is the rendering of two Greek words meaning *bee-comb.*

The numerous terms for honey in use among the Hebrews justify the ancient description of Canaan as "a land flowing with honey" (Ex. 3 : 8). Though waste and desolate, Palestine is such a land today. Bees in the East are abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of Northern Arabia the hills are so well stocked with bees that no sooner are hives placed there than they are occupied.

Hook, a *ring* inserted in the nostrils of animals, to which a cord was fastened in order to lead them about or tame them (2 Kings 19 : 28; Isa. 37 : 29; Ezek. 29 : 4; 38 : 4). In the first two of the above passages Jehovah affirms his absolute control over Sennacherib, the mighty monarch of Assyria, and so his complete supremacy over every creature, however proud and powerful.

Hope, a term used in Scripture to denote, generally, the desire and expectation of some good (1 Cor. 9 : 10); specially, the assured expectation of salvation, with all included minor blessings, for this life and the life to come, through the merits of our Lord Christ. It is one of the three great elements of Christian life and character (1 Cor. 13 : 13).

Hoph′ni and **Phin′e-has**, Eli's wicked sons. See ELI.

Hor [*the mountain*, i. e. *the mountain of mountains*], a mountain of Arabia Petræa, on the borders of Idumæa or Edom, and forming part of the mountain-district which bears the general name of Seir. The Israelites were encamped near it when the intimation was received from the Lord that Aaron was to die there. Accordingly, Aaron, accompanied by his son Eleazar and by Moses, ascended to the top, and the priestly vestments of Aaron being put on his son, he died there (Num. 20 : 22–29). In Deut. 10 : 6 it is said Aaron died at Mosera, which was probably the name of the station near Hor. Mount Hor is the highest and most conspicuous of the whole range of the sandstone mountains of Edom, having close beneath it on its eastern side the mysterious city of Petra. Its height, according to the latest measurements, is four thousand eight hundred feet above the Mediterranean, and more than six thousand above the Dead Sea.

Mount Hor.

Ho′reb [*dry, desert*], the general name of the Sinaitic range, including mountains, peaks, valleys, and designating, occasionally, some particular summit (Ex. 17 : 6; Deut. 4 : 10, 11). See SINAI.

Ho′rites and **Ho′rims**, the aboriginal inhabitants of Mount Seir (Gen. 14 : 6), and probably allied to the Emims and Rephaims. The name *Horite* appears to

have been derived from their habits as "cave-dwellers." Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of Edom, and especially in Petra.

Hor'mah, the city of a Canaanitish king who attacked the Israelites, on which they vowed that if they succeeded in defeating their assailants they would utterly destroy the city (Num. 21 : 1–3). It had before been called Zephath, but, as a doomed and desolated place, it now received the name Hormah (Judg. 1 : 17). Subsequently, it was rebuilt (1 Sam. 30 : 30; 1 Chron. 4 : 30).

Horn. This word has in Scripture a large latitude of meaning.

1. *Its literal use.* As horns are hollow, so they can be *sounded* or used for signaling, and can be *filled* or used to hold liquids. At first *trumpets* were merely horns perforated at the top, such as are now used in rural districts to summon laborers at meal-time (Ex. 19 : 13; Josh. 6 : 4, 5). Convenient too for holding liquids, the horn became a general designation for *flask* (1 Sam. 16 : 1, 13; 1 Kings 1 : 39). Among our Saxon ancestors the drinking-horn was common, and to this day, with certain persons, the invitation to drink spirituous liquors is an invitation to take "a horn."

2. *Its metaphorical use.* The projecting *corners* of the altar of burnt-offering and of the altar of incense are called "horns" (Ex. 37 : 25; 38 : 2); the *peak* or *summit* of a hill is called a "horn," as in Isa. 5 : 1, where the words rendered "a very fruitful hill" mean "the horn of the son of oil;" the *rays of light* outstreaming from Jehovah's hand are called "horns" (Hab. 3 : 4).

3. *Its symbolical use.* As horns are the chief means of attack and defence with the animals which have them, so they serve in Scripture as the symbols of power, dominion, glory, fierceness (Dan. 8 : 5, 9; Ps. 75 : 5, 10; 132 : 17; Mic. 4 : 13; Jer. 48 : 25; Ezek. 29 : 21; Amos 6 : 13; Luke 1 : 69). This symbolical use of the word horns led, doubtless, to the ancient representation of the gods as wearing horns, and to the modern ornamental use of horns on the head among many peoples of the East, and notably by the Druse women of Mount Lebanon. It is well to note, too, that the English word "crown," the applications of which are so many and varied, is but another form of the word "horn."

Abyssinian Chief and Druse Woman.

Hor'net. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. 23 : 28; Deut. 7 : 20; Josh. 24 : 12). Some commentators regard the word as used in its literal sense, but more probably it expresses, under a vivid image, the consternation and panic with which Jehovah would inspire the enemies of Israel as the latter, with the swiftness and the sting of hornets, should move forward in the conquest.

Hor-o-na'im [*two caverns*], a Moabitish city, south of the Arnon, near Zoar, Luhith, Nimrim, etc., on a declivity along the route of the invading Assyrians (Isa. 15 : 5; Jer. 48 : 3, 5, 34).

Horse. The most striking feature in the biblical notices of the horse is the

exclusive application of it to warlike operations; in no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Isa. 28 : 28, where "horsemen" are represented as employed in threshing, that is, as driven about wildly over the strewed grain. The animated description of the horse in Job 39 : 19–25 applies solely to the war-horse. The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only permitted the use of chariots in certain localities (Judg. 1 : 19), and partly in consequence of the prohibition in Deut. 17 : 16, which would be held to apply at all times. David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. 8 : 4). But the great supply of horses was subsequently effected by Solomon through his connection with Egypt (1 Kings 4 : 26). Horses in general were not shod.

Horse-leech. The word thus rendered occurs but once only (Prov. 30 : 15). It denotes, perhaps, some species of leech, or it may be the generic term for any blood-sucking annelid.

Ho-san'na [*save, we pray*], the cry of the multitude as they thronged our Lord in the triumphal procession into Jerusalem (Matt. 21 : 9, 15; Mark 11 : 9, 10; John 12 : 13). The one hundred and eighteenth Psalm, from which it was taken, was one with which the people were familiar from being accustomed to recite the twenty-fifth and twenty-sixth verses at the feast of tabernacles. On that occasion the *Hallel*, consisting of Ps. 113–118 was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting as they waved them, "Hallelujah," or "Hosanna," or "O Lord, I beseech thee, send now prosperity."

Ho-se'a [*deliverance*], son of Beeri and first of the minor prophets. The title of the book gives for the beginning of Hosea's ministry the reign of Uzziah, king of Judah, but limits this vague statement by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (B. C. 781–771), and to the reign of the succeeding kings. The prophecies were delivered in the kingdom of Israel, and were extended over the long period of fifty-nine years. They were directed specially against the people whose sins had brought the sore disasters of prolonged anarchy and final captivity. The style is at times abrupt and involved, but at other times is remarkably vivid and picturesque and powerful. The book is frequently quoted in the New Testament (Matt. 9 : 13; 12 : 7; Luke 23 : 30; Rom. 9 : 25, 26; 1 Cor. 15 : 4; Heb. 13 : 15; 1 Pet. 2 :10; Rev. 6 : 16).

Ho'sen, an old English plural of *hose* (Dan. 8 : 21); not of our modern hose, but the ancient *trunk-hose* or breeches.

Ho-she'a, the son of Nun, that is, JOSHUA (Deut. 32 : 44).

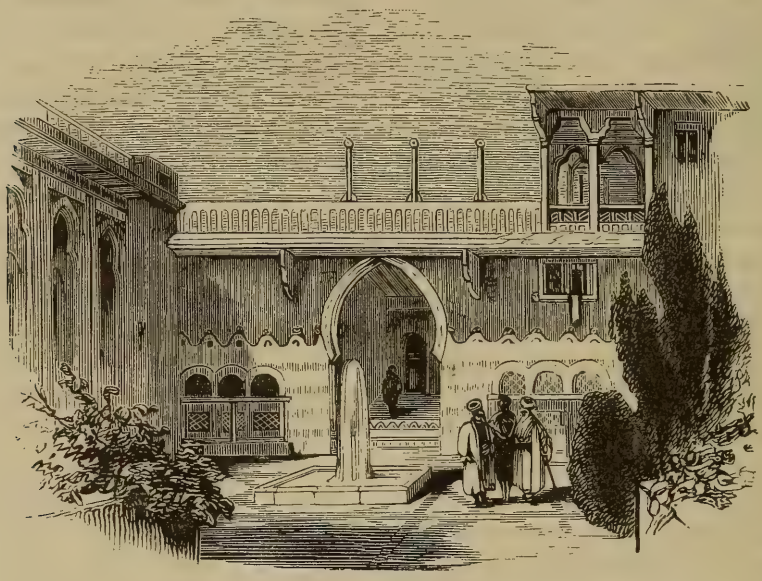
Ho-she'a, the nineteenth and last king of Israel. In the ninth year of his reign the Assyrian king, provoked by an attempt which Hoshea made to form an alliance with Egypt, and so throw off the Assyrian yoke, marched against Samaria, and, after a siege of three years, took it and carried the people away into Assyria. Such was the melancholy end of the ten tribes of Israel as a separate kingdom (2 Kings 17 : 1–6; Hos. 13 : 16; Mic. 1 : 6).

Hough [pronounced *hock*], a method employed by the ancient Israelites to ren-

der useless the captured horses of an enemy (Josh. 11 : 6). It consisted in *hamstringing*, that is, severing the principal tendon of the hind legs, which effectually disabled the animal.

Hour, a division of time known among us as the twenty-fourth part of a day. One of the earliest divisions of the day was into morning, heat of the day, mid-day and evening; and of the night into first, second and third watch. The first use of the word *hour* by the sacred writers occurs in Dan. 3 : 6, but the length of the time denoted by it was not a fixed period. The third, sixth and ninth hours of the day, counting from 6 A. M., were especially hours of prayer. The hours varied with the length of the day, as they were measured from sunrise to sunset. The Egyptians had twelve hours of the day and twelve hours of the night.

House. The most accurate conception



The Inner Court of an Eastern House.

we can form of a Hebrew dwelling must be derived from the pictures on the Egyptian monuments and from modern Oriental dwellings, which probably preserve the general features of the more ancient architecture. In forming some just idea of a house in Palestine, we are to conceive, first, a front of wall whose blank and mean appearance is relieved only by the door and a few latticed and projecting windows. Within this is a quadrangular court enclosed by the buildings which form the house, and sometimes defined by a wide veranda which runs around it. Into this court the apartments look; over it an awning is sometimes drawn; and on festive occasions its floor is strewn with carpets. It is commonly paved with blocks of stone, and is often adorned by a fountain in the centre. Standing in this court and looking round, we see doors and windows opening into it on all sides from the different rooms. Persons coming out of these rooms enter the court or hollow square; and if the house be more than one story high the upper stories have balconies defended in front by balustrades. Frequently there is no communication between the rooms, except by passing from door to door from the court or along the balconies. From the court a stairway conducts to the upper stories and to the roof of the house. The roof is flat, and covered with earth or plaster to exclude

the rains. It is surrounded by a wall or parapet, which protects one from falling into the street and separates the house from those adjoining. That part of the roof which overlooks the court is generally furnished with a parapet or a wooden railing.

Such is the general description of an Oriental house. It may serve to illustrate various passages of Scripture. The square inner *court* was the place for holding festivals (Esth. 1 : 5). The temporary covering of it was probably the roof, through which the paralytic was let down into the court, and which could be easily removed (Mark 2 : 4).

The *flat roofs* were resorted to for privacy or to enjoy the evening air, and even for sleeping: they are referred to in 1 Sam. 9 : 25; 2 Sam. 11 : 2; 16 : 22; Neh. 8 : 16; Mark 13 : 15. The battlements around the roof were enjoined by special law (Deut. 22 : 9). In the shallow soil on the roofs, in a season of warm rain, would sometimes appear a growth of grass which a day of hot sunshine would wither (Ps. 129 : 6). It was probably "through the lattice" of the balcony overlooking the court that Ahaziah fell (2 Kings 1 : 2). Sometimes a small chamber was built out from the wall (2 Kings 4 : 10). No ancient houses had chimneys; the word so translated in Hos. 13 : 3 means a hole through which the smoke escaped. The windows had no glass; they were only latticed, and thus gave free passage to the air and light. In winter the cold air was kept out by veils over the windows or by shutters with sufficient holes in them to admit light (1 Kings 7 : 4; Song 2 : 9). The material of which houses were built and their furniture when built differed according to the wealth of the owner (1 Kings 22 : 39; Jer. 22 : 14). Poor houses with clay walls illustrate Matt. 6 : 19; Ezek. 12 : 5.

House'hold. The word thus rendered is usually, in the original Scriptures, the same word which is rendered "house," and denotes the members of a family residing in the same abode, including servants and dependants (Gen. 18 : 19; Lev. 16 : 17; Acts 16 : 15; 1 Cor. 1 : 16). See FAMILY.

Hul, a grandson of SHEM. See NATIONS, under SHEMITES.

Hul'dah, a prophetess who in the times of Josiah was consulted respecting the denunciations contained in the book of the Law, then recently discovered, and who gave a response of commingled judgment and mercy (2 Kings 22 : 14–20). She is only known from this circumstance.

Hunt'ing. As a matter of necessity, whether for the extermination of dangerous beasts or for procuring sustenance, hunting betokens a rude and semi-civilized state; as an amusement it betokens an advanced state. In the former, personal prowess and physical strength are the qualities which elevate a man above his fellows and fit him for dominion, and hence one of the greatest heroes of antiquity is described as a "mighty hunter before the Lord" (Gen. 10 : 9), while Ishmael, the progenitor of a wild race, was famed as an archer (Gen. 21 : 20), and Esau, holding a similar position, was "a cunning hunter, a man of the field" (Gen. 25 : 27). The wealthy in Egypt and Assyria followed the sports of the field with great zest, and from hunting-scenes they drew subjects for decorating the walls of their buildings and even the robes they wore on state occasions.

The Hebrews as a pastoral and agricultural people were not given to the sports of the field. They caught the larger animals, lions, bears, jackals, foxes, when they became dangerous to human life or destructive to growing crops; they also caught the hart, the roebuck and the fallow-deer, which formed a regular source of sustenance. The manner of catching these animals was either by digging a pitfall (2 Sam. 23 :

20), or by setting a trap (Job 18 : 10), or by spreading a net (Isa. 51 : 20). They caught, moreover, such birds as formed a portion of their food. The most approved methods of catching birds were the trap (Ps. 69 : 22), the snare (Ps. 140 : 5), the net (Prov. 1 : 17) and the decoy (Jer. 5 : 26, 27).

Hur, the name of the man who is mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. 17 : 10–12), when with Aaron he stayed up the hands of Moses. He is mentioned again (Ex. 24 : 14) as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with the grandfather of Bezaleel, the chief artificer of the tabernacle (Ex. 31 : 2).

Hus'band-man, one engaged in cultivating the ground, an ancient and honorable employment (Gen. 9 : 20).

Hu'shai the Archite, a friend of David, whom he materially served during Absalom's rebellion in defeating the counsel of Ahithophel (2 Sam. 16, 17).

Husks, a term applied in this country to the outward covering of the ears of Indian corn, but in Luke 15 : 16 to the pods of the carob tree (*Ceratonia siliqua*), a coarse food usually given to swine and cattle, but sometimes eaten by the children of the poor. It is sold in our cities as "St. John's Bread," from the mistaken idea that it is referred to when John the Baptist is said to have eaten "locusts and wild honey."

Hy-men-e'us, a professor of Christianity at Ephesus, who, with Alexander (1 Tim. 1 : 20) and with Philetus (2 Tim. 2 : 17, 18), asserted that the resurrection was past. Paul, in vindication of the truth, "delivered" him "unto Satan" (1 Tim. 1 : 20), which may mean not only an exclusion from the Church, but the infliction of some bodily infirmity to teach him "not to blaspheme."

Hymn. This word is not found in our Authorized Version of the Old Testament; and in the New Testament it occurs in four passages only (Matt. 26 : 30; Mark 14 : 26; Eph. 5 : 19; Col. 3 : 16). In Acts 16 : 25; Heb. 2 : 12 it is represented by the word "praise." The term is a general and somewhat indefinite one for a kind of devotional exercise in which either several psalms were chanted successively or some outbursts of Christian sentiment in metrical form were sung, such as those which we find in Eph. 5 : 14; James 1 : 17; Rev. 1 : 8; 15 : 3, and which are thought by many to be fragments of ancient hymns. The "hymn" which our Lord sang with his disciples at the Last Supper was the *Hallel*, or Ps. 113–118; Ps. 113 and 114 being sung before and the rest after the passover.

Hyp'o-crite, one who feigns to be what he is not; in especial, one who puts on the cloak of religion to hide some wicked scheme which he proposes to achieve. According to our Lord, the Pharisees, with all their decorous moralities, were really "hypocrites" (Matt. 6 : 16; Luke 11 : 39; 42–44).

Hys'sop, a plant which is often mentioned in Scripture as used in ceremonial sprinklings (Ex. 12 : 22; Heb. 9 : 19). In John 19 : 29 it is said a soldier filled a sponge with vinegar and put it upon hyssop, probably the stem of the plant, and offered it to the suffering Saviour. Nothing satisfactory has been determined as to the particular plant intended under this name. The preponderant opinion, however, is toward a plant of the marjoram tribe.

Hyssop.

I.

Ib'le-am [*people-waster*], a city of Manasseh, but territorially belonging to another tribe—to Issachar or to Asher (Josh. 17 : 11; Judg. 1 : 27; 2 Kings 9 : 27).

Ib'zan [*illustrious*], a native of Bethlehem of Zebulun, who, after Jephthah, judged Israel for seven years. His prosperity is indicated by the number of his children, thirty sons and thirty daughters (Judg. 12 : 8–10).

Ich'a-bod [*Where is the glory?* that is, *there is no glory*], the son of Phinehas and grandson of Eli, born at the moment his mother heard of her husband's death and the ark's seizure by the Philistine enemies of her country (1 Sam. 4 : 19–22).

I-co'ni-um, formerly the capital of Lycaonia, and at present, under the name of *Konieh*, the capital of Caramania in Asia Minor, at the base of Mount Taurus. About A. D. 45 it was visited by Paul and Barnabas, whose success in preaching the gospel so exasperated Jews and Gentiles as to put their lives in danger; accordingly, they fled to Lystra and Derbe (Acts 14 : 1–6). In company with Silas, Paul visited it a second time (Acts 16 : 1–6), and possibly a third time (Acts 18 : 23). To the persecution he confronted here Paul toward the close of his life touchingly refers (2 Tim. 3 : 2). The modern *Konieh* is a large Turkish town of about thirty thousand inhabitants.

Id'do, the name of several men.

1. A seer or prophet who recorded numerous events in the reigns of Solomon, Rehoboam and Abijah (2 Chron. 9 : 29; 12 : 15; 13 : 22). His writings are lost, but they may have formed part of the material for the existing books of Chronicles.

2. The grandfather of the prophet Zechariah (Zech. 1 : 1, 7); he returned from Babylon with Zerubbabel and Jeshua (Neh. 12 : 4).

3. The chief of those who assembled at Casiphia at the time of the second caravan from Babylon. He was one of the Nethinim (Ezra 8 : 17, 20).

I-dol'a-try, the worship of Deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God or of the false divinities which have been made the objects of worship in his stead.

The first allusion in the Scriptures to idolatry or idolatrous customs is in the account of Rachel's stealing her father's teraphim (Gen. 31 : 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. 24 : 2).

During their long residence in Egypt, the country of symbolism in pre-eminence, the Israelites defiled themselves with the idols of the land. To these idol-gods Moses, the herald of Jehovah, flung down the gauntlet of defiance, and the plagues of Egypt smote their symbols (Num. 33 : 4). Yet with the memory of their deliverance fresh in their minds the Israelites clamored, at Sinai, for some visible shape of the God who had brought them out of Egypt (Ex. 32 : 4), and received from Aaron, as the symbol of Deity, what they had long been familiar with—namely, the calf, embodiment of Apis and emblem of the productive power of Nature. For a while the erection of the tabernacle and the establishment of the worship which accompanied it satisfied that craving for an outward sign which the Israelites constantly exhibited; but after the conquest and the death of Joshua their strong and overpowering tendency toward visible objects of worship asserted itself in numer-

ous and most injurious forms. The history of the two kingdoms is a sad recital of the prevalence and power of idolatry, which terminated at length in the utter overthrow of Israel and the seventy years' captivity of Judah.

As to the *objects* which idolatry presented to men's minds for adoration and worship, a few sentences will suffice to state them. In the old religion of the Shemitic races the Deity was conceived of, in accordance with human analogy, as male and female—the one representing the active, the other the passive, principle of Nature; the former the source of spiritual, the latter of physical, life. The sun and moon were early selected as outward symbols of this all-pervading power, and the worship of the heavenly bodies was not only the most ancient, but also the most prevalent, system of idolatry. Taking its rise in the plains of Chaldæa, it spread through Syria and Egypt (Deut. 4 : 19; 17 : 3; Job 31 : 26–28), and, as we learn from other sources than the Scriptures, extended to Greece, Scythia, and even Mexico and Ceylon. It is probable that the Israelites learned their first lessons in sun-worship from the Egyptians, in whose religious system that luminary held a prominent place. The Phœnicians worshiped him under the title of Baal, "Lord of heaven." As Moloch or Milcom the sun was worshiped by the Ammonites, and as Chemosh by the Moabites. The Hadad of the Syrians is the same deity. The Assyrian Bel or Belus is another form of Baal. The moon, worshiped by the Phœnicians under the name of Astarte, the passive power of Nature as Baal was the active, and known to the Hebrews as Ashtaroth or Ashtoreth, the tutelary goddess of the Zidonians, appears early among the objects of Israelitish idolatry. Later, the worship of the planets received a full share of popular attention (2 Kings 23 : 5).

I-du-mæ'a, the Greek form of the Hebrew name EDOM (which see).

Il-lyr'i-cum, a country lying northwest of Macedonia, and answering nearly to what is now called Dalmatia, by which name its southern part was anciently called. Titus visited this country (2 Tim. 4 : 10) and Paul came to its frontier, if, indeed, he did not enter its territory (Rom. 15 : 19).

Im'age. The word is commonly employed to designate a visible representation of deity, whether true or false (Ex. 20 : 4–6; Lev. 26 : 1; Deut. 4 : 16; Ps. 97 : 7). But when man is said to have been created in God's "image" (Gen. 1 : 27), and when our Lord Christ is described as the "image of the invisible God" (Col. 1 : 15) and as the "express image of God's person" (Heb. 1 : 3), the word evidently has a different sense. It imports a complete and exact likeness, such as that which exists between a seal and its impression when the one is the faithful counterpart of the other. Originally, man bore the image of God in mental power and moral purity; and although the higher spiritual features of this image have been defaced by sin, sufficient remains in intellect, personality, dominion over the lower orders of creation and a profound sense of immortality to attest the grandeur of his being. As to our Lord Christ, he is "God manifest in the flesh" (1 Tim. 3 : 16), "in whom dwelleth all the fullness of the Godhead bodily" (Col. 2 : 9).

Im-man'u-el [*God with us*], a prophetic distinctive title of Messiah, our Lord Jesus Christ (Isa. 7 : 14; Matt. 1 : 23).

Im-mor-tal'i-ty, the perpetuity of existence after it has once begun. Whether the doctrine can or cannot be proved apart from revelation, it has in revelation itself an emphatic and authoritative statement (1 Cor. 15 : 54, 55; 2 Tim. 1 : 10).

Im-pu-ta'tion, placing to one's account (Ps. 32 : 2; Rom. 4 : 5–13; 5 : 12–19; Philemon 18). The spiritual unity of Adam and each of his descendants is such that to every human being sin is imputed. This imputed sin may be forgiven, and is forgiven to every human being who by faith is united to the second Adam, "the Lord from heaven." The spiritual unity of our Lord Christ and his people is such that every believer in him through the imputation of his spotless righteousness is delivered from the guilt and power and misery of sin, and is entitled "to an inheritance incorruptible and undefiled, and that fadeth not away" (1 Pet. 1 : 4).

In'cense, the compound of frankincense and other aromatic gums which in the worship of Jehovah, on the morning and evening of each day, was burned on the "altar of incense" in the tabernacle, and afterward the temple (Ex. 30 : 7, 8, 34, 35). The preparation of it for common use was positively forbidden, neither could any other composition be offered as incense on the golden altar, nor could the prescribed incense be offered by any but the priest. The morning incense was offered when the lamps were trimmed in the Holy Place, and before the sacrifice, when the watchman set for the purpose announced the dawn of day. When the lamps were lighted "between the evenings," after the evening sacrifice and before the drink-offerings were offered, incense was again burnt on the golden altar, which stood before the veil separating the Holy Place from the Holy of Holies, the throne of God (Rev. 8 : 4). When the priest entered the Holy Place with the incense, all the people were removed from the temple and from between the porch and the altar. Profound silence was observed among the congregation who were praying without (Luke 1 : 10). At a signal from the prefect the priest cast the incense on the fire, and bowing reverently toward the Holy of Holies retired slowly backward. The offering of incense has formed a part of the religious ceremonies of most ancient nations.

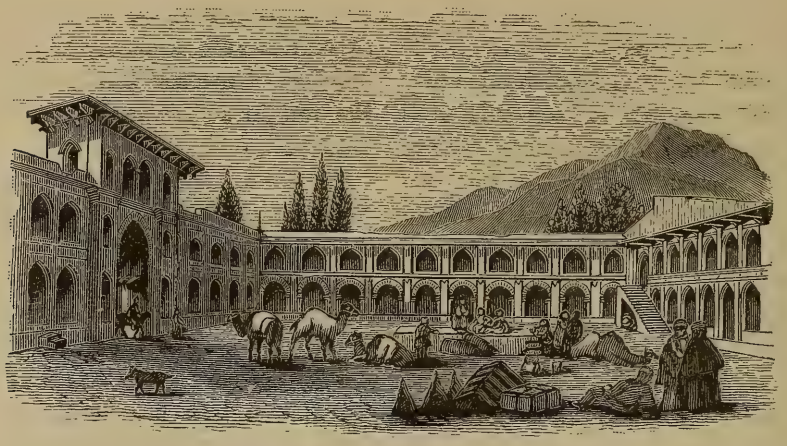
In'di-a. This word occurs twice in the book of Esther, and nowhere else in the Scriptures (Esth. 1 : 1; 8 : 9). The king "Ahasuerus reigned from India to Ethiopia." The India here spoken of included no more of the present India than the districts around the Indus—the *Punjab* and, it may be, *Scinde*.

In-gath'er-ing, Feast of. See FEAST.

In-her'it-ance. In Eastern countries the portions of children were often distributed to them by the father during his lifetime. Abraham gave all he had to Isaac (Gen. 24 : 36). The father in the parable divided his living with his two sons, as if the practice were not uncommon (Luke 15 : 12). The laws of inheritance among the Hebrews were very simple. Land might be mortgaged, but could not be alienated; the only permanent right to real estate was by lineal succession. The eldest son had a double portion. Females had not territorial possession; if a man left no sons, his daughters inherited, but on condition of not marrying out of that family of the tribe to which the deceased father belonged. If a man left no children at all, his heirs were determined by the statute in Num. 27 : 8–11. Personal property only could be distributed at will. Real-estate being so strictly tied up, the notion of *heirship*, as we understand it, was hardly known to the Jews. Succession was a matter of right and not of favor. The references to wills in the New Testament (Heb. 9 : 17) are borrowed from the usages of Greece and Rome, whence the custom was introduced into Judæa.

In-iq'ui-ty. See SIN.

Ink, Inkhorn. See WRITING.



Eastern Caravanserai or Inn.

Inn. The Hebrew word thus rendered literally signifies "a lodging-place for the night." Inns, in our sense of the term, were, as they still are, unknown in the East, where hospitality is religiously practiced. The khans or caravanserais are the representatives of European inns, and these were established but gradually. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travelers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses narrated in Ex. 4 : 24. On the more frequented routes, remote from towns (Jer. 9 : 2), caravanserais were in course of time erected, often at the expense of the wealthy. These caravanserais were large and substantial buildings, which furnished lodging-places for men and animals, but not provisions.

In-spi-ra'tion [*a breathing into*], the term expressive of the special influence of God's Spirit upon the minds of the writers in the production of the Scriptures of truth (2 Tim. 3 : 16; 2 Pet. 1 : 20, 21). Such an origin of the Scriptures invests them with an absolute certainty and an infallible authority.

In-ter-ces'sion, the act of interposing in behalf of another, to plead for him (Isa. 53 : 12; Rom. 8 : 34). The intercession of our Lord Christ, the "great High Priest that is passed into the heavens" (Heb. 4 : 14), is *righteous*, or founded on justice and truth (Heb. 7 : 26), *compassionate* (Heb. 2 : 17), *perpetual* (Heb. 7 : 25), *efficacious* (1 John 2 : 1).

Iron, mentioned with brass (copper) as the earliest of known metals (Gen. 4 : 22). As it is generally found in combination with oxygen, the working or forging of it by Tubal-Cain implies a knowledge of smelting. The natural wealth of Canaan is indicated by describing the land as "a land whose stones are iron" (Deut. 8 : 9). The book of Job indicates that iron was a metal well known (Job 28 : 2; 40 : 18). The *furnace* of iron (Deut. 4 : 28; 1 Kings 8 : 51) is a figure which vividly expresses hard bondage as represented by the severe labor attendant upon the operation of smelting.

Ir-She'mesh [*city of the Sun*], a city of Dan, near Zorah and Eshtaol (Josh. 19 : 41), identical with BETH-SHEMESH (which see).

I'saac [*laughter*], the son whom Sarah, in accordance with the divine promise, bore to Abraham in the hundredth year of his age, at Gerar. In his infancy he became the object of Ishmael's jealousy, and in his youth the victim, in intention, of

Abraham's great sacrificial act of faith. When forty years old he married Rebekah, his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. He became immensely wealthy in flocks and herds. At the age of one hundred and eighty years he died, and was buried by his two sons in the same capacious sepulchre where his father and mother and wife had already been laid to rest. Isaac, in a pre-eminent sense, was a quiet and peaceful man. Retiring in habit and gentle in disposition, he lived a secluded and meditative life. To him ambition seems to have been unknown; in him appear the mild and modest qualities of submission, docility, resignation.

I-sai'ah [*salvation of Jehovah*], son of Amoz, the great prophet who prophesied "concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah" (Isa. 1 : 1). At the close of Hezekiah's reign and the beginning of Manasseh's, Isaiah must have been an old man, between eighty and ninety years. According to tradition, he was sawn asunder in a trunk of a tree by order of Manasseh, to which a reference is supposed to be made in Heb. 11 : 37. The book of his prophecies consists of two great sections—the first embracing the first thirty-nine chapters, and reflecting the prophet's relations to public affairs; the second embracing the last twenty-seven chapters, and containing a closely-connected series of the most spiritual disclosures touching the future history of God's people under the Messiah. This second part is analogous to the last speeches of Moses in the fields of Moab, and to the last speeches of our Lord to his disciples as related by John. Above all other prophets Isaiah stands pre-eminent, as well in the contents and spirit of his predictions as also in their form and style. Simplicity, clearness, sublimity and freshness are the never-failing characters of his prophecies. The spiritual riches of the prophet are strikingly apparent in the variety of his style, which always befits the subject. When he rebukes and threatens, his language resembles the rush and roar of a storm; when he comforts and soothes, his words are as soft and persuasive as a mother's to her frightened child. He is a born and a thoroughly-trained poet.

Ish-bo'sheth [*man of shame*], the youngest of Saul's four sons, and his legitimate successor, being the only son who survived him (2 Sam. 2–4). He was thirty-five years of age at the battle of Gilboa, but for five years Abner was engaged in restoring the dominion of the house of Saul (2 Sam. 3 : 10). The death of Abner deprived the house of Saul of its last remaining support. Ishbosheth was assassinated by two Beerothites, Baana and Rechab, who took his head to David in hope of reward, but who received therefor a stern rebuke and an instant, ignominious death (2 Sam. 4 : 5–12).

Ish'ma-el [*heard of God*], the name of two men.

1. The son of Abraham by Hagar the Egyptian, born when Abraham was eighty-six years old (Gen. 16 : 15, 16). When some sixteen years of age, for disrespect to the child Isaac, and perhaps to the child's mother, he was sent away with his mother from Abraham's household, and became a roamer of the desert. "His mother," we are told, "took him a wife out of the land of Egypt" (Gen. 21 : 21). This wife was the mother of twelve sons and a daughter (Gen. 25 : 12–18; 28 : 9). The daughter became the wife of Esau, and the twelve sons the progenitors of the Arab nation. The term ISHMAELITE occurs in Gen. 37 : 25, 27, 28; 39 : 1; Judg. 8 : 24; Ps. 83 : 6.

2. The son of Nethaniah, a perfect marvel of craft and villainy, whose treachery forms one of the chief episodes of the period immediately succeeding the first fall of Jerusalem. His exploits are related in Jer. 40 : 7–16 ; 41 : 1–18. His full description is, "Ishmael, the son of Nethaniah, the son of Elishama, of the seed-royal" of Judah (Jer. 41 : 1; 2 Kings 25 : 25).

Isl'and, Isle. The geographical definition of an island is a tract of land detached from the main land and entirely surrounded by water. In this sense the word is probably used in Esth. 10 : 1, where the "isles of the sea" are put in opposition to the continent or main land. The word translated "island" will not always bear this strict geographical meaning. It often denotes simply dry land, in opposition to water, as in the phrase, "I will make the rivers islands" (Isa. 42 : 15); and the coast-country of Tyre is meant by "the isle" in Isa. 23 : 2, 6. The word was also used by the Hebrews to denote all the countries divided from them by the sea. Thus in Isa. 11 : 11, after an enumeration of the countries on their own continent, all foreign ones are included in the expression, "the islands of the sea;" so also Isa. 42 : 10; 59 : 18, and various other places.

Is'ra-el [*prince* or *prevailer with God*], the name given to Jacob after his successful wrestle with the angel at Mahanaim, or Peniel (Gen. 32 : 1, 2, 24–30). This name of the patriarch has other applications. The Hebrews were called Israel (Ex. 4 : 22) and Israelites (Josh. 3 : 17), as descending from Jacob. In later times, when the kingdom was divided into two, the kingdom which embraced the ten tribes was called Israel to distinguish it from the kingdom of Judah (1 Kings 12 : 19–24). The kingdom of Israel lasted two hundred and fifty-four years, from B. C. 975 to B. C. 721, about two-thirds of the duration of its more compact neighbor, Judah. It had nineteen kings, one less than the kingdom of Judah. In the New Testament the name Israel is applied to all true believers (Gal. 6 : 16).

Is'sa-char [*reward*], the fifth son of Jacob and Leah (Gen. 30 : 17, 18), and the head of one of the tribes of Israel. The only incident of his personal history recorded in Scripture is the fact that he was the father of four sons (Gen. 46 : 13). The tribe of Issachar when it left Egypt was the fifth in numerical force, but by its increase in the wilderness it became the third, Judah and Dan alone outranking it (Num. 1, 26). The allotment of territory to this tribe in Palestine embraced the most of the plain of Esdraelon and the neighboring districts, the finest agricultural section of the country, bounded on the east by the Jordan, on the north by Zebulun, on the west and south by Manasseh. Among its towns were Megiddo, Taanach, Shunem, Jezreel, Bethshan, and the villages of Endor, Aphek and Ibleam, all historical names. With so fertile a territory the tribe was naturally attracted to agriculture, and its descriptive prophecy by the dying Jacob (Gen. 49 : 14, 15) was fulfilled in its patient industry and productive toil. The tribe is commended for its wisdom and prudence (1 Chron. 12 : 32), and, although fond of peaceful pursuits, never shrank from any military service to which it was properly summoned (Judg. 5 : 15).

It'a-ly. This word is used in the New Testament (Acts 18 : 2; 27 : 1; Heb. 13 : 24) in the usual sense of the period—that is, in its true geographical sense, as denoting the whole natural peninsula between the Alps and the Straits of Messina.

Ith'a-mar, the youngest son of Aaron (Ex. 6 : 23). After the deaths of Nadab and Abihu (Lev. 10 : 1) he and his brother Eleazar succeeded to the priestly office

(Ex. 28 : 1, 40, 43; Num. 3 : 3, 4; 1 Chron. 24 : 2).

Ittai, the name of two men.

1. "Ittai the Gittite," a native of Gath and a Philistine in the army of King David (2 Sam. 15 : 19). At the outbreak of Absalom's rebellion he gave a conspicuous proof of his loyalty to King David, and was entrusted with the command of a third part of the king's forces (2 Sam. 18 : 2, 5, 12).

2. Son of Ribai, from Gibeah of Benjamin, one of the thirty heroes of David's guard (2 Sam. 23 : 29).

It-u-ræ′a, a small province of Syria, on the northern border of Bashan, deriving its name, as is supposed, from Itur or Jetur, one of Ishmael's sons (Gen. 25 : 15; 1 Chron. 1 : 31). It became the possession of the half-tribe of Manasseh. The name seems still to be preserved in the present *Jedur*, which, lying south of Damascus and north of the *Hauran*, occupies the same portion of country, and consists of table-land with an undulating surface, covered in the northern part with jagged basaltic rocks. At the beginning of our Lord's ministry it belonged to the tetrarchy of Philip, son of Herod the Great (Luke 3 : 1).

I′vah, a city in Babylonia, mentioned as having been subdued, in spite of its gods, by the Assyrian power (2 Kings 18 : 34; 19 : 13; Isa. 37 : 13). It is supposed to be the same with the Ahava of Ezra (Ezra 8 : 15, 21, 31), the modern *Hit*. See Ahava.

I′vory, the substance of the tusk of the elephant. It is remarkable that no word in biblical Hebrew denotes an elephant, unless the latter portion of the word rendered "ivory" (*shen-habbim*, found in 1 Kings 10 : 22 and 2 Chron. 9 : 21) be supposed to have this meaning. Sir Henry Rawlinson mentions a word *habba*, which he met with in the Assyrian inscriptions, and which he understands to mean "the large animal," the term being applied both to the elephant and the camel. There is, however, an old Egyptian term *ebu* (apparently the same as the Coptic *ebros*, "an elephant"), which in the plural and with the Hebrew article before it would be *ha-ebbim* or *habbim*, "elephants." The Assyrians appear to have carried on a great traffic in ivory. Their early conquests in India had made them familiar with it, and (according to one rendering of Ezek. 27 : 6) their artists supplied the luxurious Tyrians with carvings in ivory from the isles of Chittim. Many specimens of Assyrian carving in ivory have been found in the excavations at *Nimrûd*, and among the rest some tablets richly inlaid with blue and opaque glass, lapis lazuli and the like. Part of an ivory staff, apparently a sceptre, and several entire elephants' tusks were discovered by Mr. Layard. Among the merchandise of Babylon, enumerated in Rev. 18 : 12, are included "all manner vessels of ivory."

The skilled workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon and overlaid it with pure gold (1 Kings 10 : 18; 2 Chron. 9 : 17). The ivory thus used was supplied either by the caravans of Dedan (Isa. 21 : 13; Ezek. 27 : 15) or by the navy of Tarshish (1 Kings 10 : 22). The ivory house of Ahab (1 Kings 22 : 39) was probably a palace, the walls of which were paneled with ivory, like the palace of Menelaus described by Homer in the *Odyssey*. Beds inlaid or veneered with ivory were in use among the Hebrews (Amos 6 : 4), and, according to Wilkinson, among the Egyptians.

Iz′har [*oil*], son of Kohath, grandson of Levi, uncle of Aaron and Moses and father of Korah (Ex. 6 : 18, 21; Num. 3 : 19; 16 : 1; 1 Chron. 6 : 2, 18). Izhar was the head of the family of the Izharites or Izeharites (Num. 3 : 27; 1 Chron. 26 : 23, 29).

J.

Ja'a-zer, more commonly **Ja'zer,** a city of the Amorites, east of Jordan, in or near Gilead (Num. 21 : 32). It was conquered and assigned to Gad, and afterward allotted to the Merari Levites (Josh. 21 : 39). In later times, Jaazer fell into the hands of the Moabites, and is repeatedly mentioned in the prophetic denunciations against Moab (Isa. 16 : 8, 9; Jer. 48 : 32). Its site is supposed to be the modern *Sir,* eight miles west of *Ammân* and fifteen north of *Hesbân.*

Ja'bal [*a stream*], the son of Lamech and Adah (Gen. 4 : 20) and brother of Jubal. He is described as the father of such as dwell in tents and have cattle.

Jabbok.

Jab'bok [*pouring*], a stream of water on the east of Jordan, taking its rise in the mountains of Gilead, and after a course of about sixty miles falling into the Jordan about midway between the Sea of Galilee and the Dead Sea. It is first mentioned in Gen. 32 : 22, and afterward as the boundary between the Amorites and Ammonites (Num. 21 : 23, 24). It is now called *Zerka,* the Blue River. Its volume of water is much smaller in summer than in winter, and it is not more than thirty feet broad. It has cut through Gilead a narrow channel-way, and as it nears the Jordan plunges into a very deep ravine, whose high banks are fringed with thickets of cane and oleander.

Ja'besh [*dry*], or **Ja'besh-Gil'e-ad,** a city of Gilead belonging to the half-tribe of Manasseh, situated on a mountain east of the Jordan. Because its inhabitants would not join in the crusades against Benjamin, the whole male population was destroyed, and four hundred virgins were seized in order to be given in marriage to the remnant of the Benjamites (Judg. 21 : 8–14). It subsequently sustained a memorable siege by the Ammonites, and when nearly reduced to extremity was released by Saul, who brought a sufficient force to raise the siege. This exploit confirmed Saul's sovereignty (1 Sam. 11 : 12), and strongly attached the inhabitants of Jabesh-Gilead to Saul's person. After the disastrous battle of Gilboa, when the bodies of the dead king and his three sons were nailed to the wall of Bethshan, a bold troop of its people made a forced night-march, took down the bodies and with every demonstration of grief gave them burial (1 Sam. 31 : 8–12).

Ja'bez [*afflicter*], a descendant of Judah who is described as "more honorable than his brethren" (1 Chron. 4 : 9), though who they were is not ascertainable. He "called on the God of Israel" in a prayer which is recorded, and which was fully answered. Jabez is, also, the name of a

place inhabited by scribes (Kenites and Rechabites), 1 Chron. 2 : 55.

Ja'bin [*discerner*], the name of two kings.

1. A king of the Canaanitish city of Hazor, one of the most powerful of all the princes who reigned in Canaan at the time of the Conquest (Josh. 11 : 1–14). He organized a confederacy of the northern princes against the Israelites, but the allied forces were surprised by Joshua at the waters of Merom and utterly routed. During the wars that followed his city was burned by Joshua.

2. A king of Hazor whose general, Sisera, was defeated by Barak (Judg. 4 : 2, 13–16).

Jab'neel [*God builds*], a town on the border of Judah, occupied by the Philistines, and under the name of JABNEH dismantled by Uzziah (1 Chron. 26 : 6). It is now called *Jebna*. Its site is on a hill two miles from the sea and eleven south of Jaffa.

Jab'neh, the same as JABNEEL.

Ja'chin [*He establisheth*] and **Boaz** [*in Him is strength*], the names of two bronze columns, the former on the south, the latter on the north, set up in the porch of Solomon's temple (1 Kings 7 : 15–22; 2 Chron. 3 : 17), and doubtless of symbolical import. At the conquest of Jerusalem by Nebuchadnezzar these pillars were broken to pieces, and their material was carried to Babylon (2 Kings 25 : 13; Jer. 52 : 17).

Ja'cinth, a precious stone forming one of the foundations of the walls of the New Jerusalem (Rev. 21 : 20). It is a red variety of zircon, which is found in square prisms of a white, gray, red, reddish-brown, yellow or pale-green color. The expression "of jacinth" in Rev. 9 : 17, applied to the breastplate, is descriptive simply of a *hyacinthine* or dark-purple color.

Ja'cob [*supplanter*], the second-born of the twin sons of Isaac by Rebekah. He was born when his father was fifty-nine and his grandfather one hundred and fifty-nine years old. He bought the birthright from his brother Esau, and afterward, at his mother's instigation, acquired the blessing intended for Esau by practicing a well-known deceit on Isaac. Hitherto, the two sons had shared the wanderings of their father in the south country, but now Jacob, in his seventy-eighth year, was sent from the family home to avoid his brother and to seek a wife among his kindred in Padan-Aram. As he passed through Bethel, God appeared to him. After the lapse of twenty-one years he returned from Padan-Aram with two principal wives, two subordinate wives, eleven sons and a daughter, and a very large property. By the interposition of God he escaped from the angry pursuit of Laban, from a hostile meeting with Esau and from the vengeance of the Canaanites provoked by the murder of Shechem; and in sign of God's grace, won in a night of wrestling prayer, his name was changed at Jabbok into Israel. At Hebron, in the one hundred and twenty-second year of his age, he and Esau buried their father Isaac. Joseph, his favorite son, had been sold into Egypt eleven years before the death of Isaac, and had passed in Egypt the long interval of twenty years before Jacob, in the one hundred and thirtieth year of his age, was summoned to the banks of the Nile. In the land of Goshen he led a prosperous and peaceful life for seventeen years; and then, after pronouncing on Joseph's children a remarkable prophetic blessing, died in his one hundred and forty-seventh year. His body was embalmed, carried with great pomp into the land of Canaan and buried in the cave of Machpelah with the remains of his fathers. In natural gifts Jacob seems to have been less richly endowed than his brother Esau, but in his later years he was converted by

the grace of God into a fine specimen of the disciplined, enlightened, conscientious, prayerful, trusting man. He who in early life had been known as a practicer of subtle devices, as a timid and treacherous "supplanter," confronted death at last as a "princely prevailer with God" and as a prophet commissioned to utter the messages of God to his remotest posterity.

Jad'du-a [*known*], the son of Jonathan, and the last high priest mentioned in the Old Testament (Neh. 12 : 11, 22).

Ja'el, the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot the more easily to avoid notice, fled unattended to the tent of the Kenite chieftainess. He accepted Jael's invitation to enter, and she flung a mantle over him as he lay wearily on the floor. He asked for water, and was served with a preparation of curdled milk, a favorite beverage to this day with the Arab tribes. With a feeling of perfect security he resigned himself to a sound sleep, when Jael took one of the great wooden pins which fastened down the cords of the tent, and, grasping in her right hand the mallet used to drive it into the ground, with one terrible blow dashed it through Sisera's temples deep into the earth (Judg. 5 : 27). She then waited to meet the pursuing Barak, and led him into her tent, that she might in his presence claim the glory of the deed.

Jah, a contraction for JEHOVAH (Ps. 68 : 4).

Ja'haz [*trodden down*], called elsewhere Jahaza, Jahazah and Jahzah, a city beyond the Jordan and north of the Arnon, where Sihon, king of the Amorites, was defeated by the Israelites (Num. 21 : 23, 24). It was afterward a Levitical city (Josh. 21 : 36). It is mentioned in the denunciation of Moab by the prophet Isaiah (15 : 4) and by the prophet Jeremiah (48 : 34).

Ja'ir [*He enlightens*], the name of several men, of whom two only need be mentioned.

1. A man who on his father's side was descended from Judah, and on his mother's from Manasseh. During the Conquest he took the whole of the tract of ARGOB (Deut. 3 : 14), and in addition possessed himself of some nomad villages in Gilead, which he called after his own name HAVOTH-JAIR (Num. 32 : 41; 1 Chron. 2 : 21).

2. "Jair the Gileadite," who judged Israel for two-and-twenty years (Judg. 10 : 3–5). He had thirty sons, who rode thirty asses and possessed thirty cities in the land of Gilead, which, like those of their namesake, were called Havoth-Jair.

Jai'rus, an otherwise unknown ruler of the synagogue at Capernaum, whose only daughter our Lord restored to life (Mark 5 : 22; Luke 8 : 41).

Jam'bres. See JAN'NES and JAM'BRES.

James, the name of two, and perhaps three, persons in Scripture.

1. JAMES THE SON OF ZEBEDEE, one of the twelve apostles. We first hear of him in A. D. 27, when Zebedee, a fisherman (Mark 1 : 20), was out on the Sea of Galilee with his two sons, James and John, and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore and began to wash their nets. At this time Jesus, the new Teacher, appeared upon the beach, and at his call they left boats and nets and became once and for ever his disciples and fishers of men. In the spring of A. D. 28, James was called to the apostleship (Matt. 10 : 2; Mark 3 : 14; Luke 6 : 13; Acts 1 : 13). With one exception (Luke 9 : 28), the name of James is put before that of John, and twice (Mark 5 : 37; Matt. 17 : 1) John is described as

"the brother of James," implying that James was the elder. On the night before our Lord's crucifixion he was present at the agony in the garden. On the day of the ascension he is mentioned as persevering with the rest of the apostles in prayer (Acts 1 : 13). Shortly before the passover in A. D. 44 he was put to death by Herod Agrippa I. (Acts 12 : 1, 2).

2. JAMES THE SON OF ALPHÆUS, one of the twelve apostles (Matt. 10 : 3; Mark 3 : 18; Luke 6 : 15; Acts 1 : 13). His mother's name was Mary (Matt. 26 : 56; Mark 15 : 40). He is called JAMES THE LESS, or LITTLE, either as being younger than James the son of Zebedee or on account of his low stature (Mark 16 : 1; Luke 24 : 10). It is much disputed whether this James is the same with "JAMES THE LORD'S BROTHER" (Gal. 1 : 19), but the express title of *apostle* given to him in this last passage, as well as in 1 Cor. 15 : 7, seems decisive as to their identity, no other James, except "James the brother of John," being mentioned among the twelve. At some time in the forty days that intervened between the resurrection and the ascension our Lord appeared to him (1 Cor. 15 : 7). He succeeded James the brother of John in the care of the church in Jerusalem. According to tradition, he was thrown down from the temple by the scribes and Pharisees; he was then stoned and his brains dashed out by a fuller's club.

3. JAMES THE BROTHER OF THE LORD (Gal. 1 : 19). This James is supposed by many to be distinct from James the son of Alphæus. In the preceding section the chief argument for the identity of the two is stated.

James, the General Epistle of, written by James the son of Alphæus, otherwise James the Less and James the brother of the Lord. It was written from Jerusalem, which the author seems never to have left, and to Christians in general, mayhap to Jewish Christians in especial, with design to teach the great essential principles of a sound morality. It has often been alleged that between the teachings of this Epistle and those of the apostle Paul in respect to justification by faith there is an irreconcilable difference, but the allegation becomes altogether pointless when the objects of the two writers are considered. Paul, in his Epistles, opposes the Judaizing party which claimed to earn the divine acceptance by good works. He maintains that the divine acceptance cannot be earned by man at all, but is God's free gift to the Christian man for the sake of the merits of Jesus Christ, appropriated by each individual and made his own by the instrumentality of faith. On the other hand, James opposes the old Jewish tenet that to be a child of Abraham was all in all—that if one's belief was correct, godliness was not necessary. He teaches that faith is a thoroughly active and energetic principle, and vindicates its reality and God's grace in the gift of it by *doing*, and not simply *hearing* the word (James 1 : 22, 27; 2 : 15–18).

Jan'nes and **Jam'bres,** the names of two Egyptian magicians who opposed Moses. Of the sacred writers Paul alone mentions them by name, and says no more than that they "withstood Moses," and that their folly in doing so became manifest (2 Tim. 3 : 8, 9). Whether they were named in some book, now lost, relating to the early history of the Israelites, or whether they survived in some veritable oral tradition respecting them, cannot be determined.

Ja'pheth [*wide-spreading*], one of the three sons of Noah, mentioned last in order (Gen. 5 : 32; 6 : 10; 7 : 13; 9 : 18; 10 : 1; 1 Chron. 1 : 4), yet not the youngest, which Ham seems to have been (Gen. 9 : 24); but either the eldest, according to our Authorized Version (Gen. 10 : 21), or

the second-born, as most interpreters of Scripture hold. He was born one hundred years before the Flood. The descendants of Japheth occupied the "isles of the Gentiles" (Gen. 10 : 5)—that is, the coast-lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread northward over the whole continent of Europe and a considerable portion of Asia.

Ja'pho (Josh. 19 : 46). See JOPPA.

Ja'reb, mentioned in Hos. 5 : 13; 10 : 6 as a "king," but more likely the name of some city of Assyria, or another name of Assyria itself. The verbal root of the word means "to fight," and, as the Assyrian inscriptions show, the history of Assyria was a perpetual warfare.

Ja'red [*descent*], one of the antediluvian patriarchs, the fifth from Adam, son of Mahaleel and father of Enoch (Gen. 5 : 15, 16, 18, 19, 20; Luke 3 : 37).

Jar'muth [*height*], a town in the low country of Judah (Josh. 15 : 35). Its king, PIRAM, was one of the five who conspired to punish Gibeon for having made alliance with Israel (Josh. 10 : 3, 5), and who were routed at Bethhoron and put to death by Joshua at Makkedah (Josh. 10 : 23). Its site is probably the modern *Yarmûk*.

Ja'sher, Book of (that is, "the book of the upright"), a record alluded to in two passages only of the Old Testament (Josh. 10 : 13 and 2 Sam. 1 : 18), and consequently the subject of much discussion. It was probably an anthology of ancient songs written in praise of upright men.

Ja-sho'be-am [*the people return*], one of David's worthies (2 Sam. 23 : 8; 1 Chron. 11 : 11). He came to David at Ziklag. His distinguishing exploit was that he slew, according to one account, three hundred, according to another eight hundred, men at one time.

Ja'son, that Thessalonian who entertained Paul and Silas, and who in consequence was attacked by the Jewish mob (Acts 17 : 5, 6, 7, 9). He is probably the same as the Jason mentioned in Rom. 16 : 21 as a companion of the apostle, and one of his kinsmen or fellow-tribesmen. It is conjectured, too, that Jason and Secundus (Acts 20 : 4) were the same.

Jas'per, a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high priest's breastplate (Ex. 28 : 20; 39 : 13), and the first of the twelve used in the foundations of the New Jerusalem (Rev. 21 : 19). The characteristics of the stone, so far as they are mentioned in Scripture (Rev. 4 : 3; 21 : 11), correspond more nearly to those of the *chalcedony*, a dark-green stone of the quartz family.

Javan, the name of the fourth son of Japhet (Gen. 10 : 2), geographically used as follows:

1. A designation sometimes for Ionia (Isa. 66 : 19; Ezek. 27 : 13); sometimes for the Macedonian empire (Dan. 8 : 21; 10 : 20; 11 : 2, where the Authorized Version renders it Græcia); and sometimes for the Græco-Syrian empire (Zech. 9 : 13, where our Authorized Version renders it Greece). It thus signifies Græcia, Greece, or the Greek race generally.

2. A town in Southern Arabia whence the Phœnicians brought "bright iron," or steel for sword-blades (Ezek. 27 : 19). The reference in Joel 3 : 6 is probably to this place.

Jave'lin. See ARMS, ARMOR.

Ja'zer. See JAAZER.

Jeal'ous-y, in its common acceptation, denotes a strong and intense feeling awakened by suspicion of infidelity or unfaithfulness in one beloved. The Orientals appear to have been particularly susceptible of this feeling, and among them especially it was "the rage of a man" (Prov. 6 : 34). The word is frequently employed to express God's indignation and

wrath against such as defraud him of the glory due to his majesty. He is a jealous God, particularly in relation to the dishonor done to his name by idolatry (Ex. 20 : 3–5). So also the prophets were jealous for God's honor (1 Kings 19 : 10), and the apostle Paul expresses himself as jealous lest the Corinthians should be seduced from their faithfulness to Christ (2 Cor. 11 : 2, 3).

The "jealousy-offering" (Num. 5 : 18), or water of jealousy, refers to a very singular ordeal through which a woman was compelled to pass who was under suspicion of adultery, the particulars of which are recorded in Num. 5 : 11–31. Unlike the ordeals which have been adopted by half-civilized or barbarous nations to detect guilt, and which subjected the innocent as well as the guilty to extreme suffering, this was under divine direction, and it affected none but those who were pointed out as guilty by a manifest miracle.

Je'bus, the name of the ancient Canaanitish city which stood on Mount Zion, one of the hills on which Jerusalem was built (Josh. 15 : 8; 18 : 16, 28). In Judg. 19 : 10 it is identified with Jerusalem, and in 1 Chron. 11 : 4, 5, the only other passage in which the name occurs, it is identified with the castle of Zion, subsequently called the Castle or City of David.

Je'bu-sites, The, were descended from the third son of Canaan (Gen. 10 : 16; 1 Chron. 1 : 14). The actual people first appear in the report of the spies (Num. 13 : 29). When Jabin organized his rising against Joshua he sent amongst others "to the Amorite, the Hittite, the Perizzite, and the Jebusite in the mountain" (Josh. 11 : 3). A mountain-tribe they were, and a mountain-tribe they remained. "Jebus, which is Jerusalem," lost its king in the slaughter of Bethhoron (Josh. 10 : 1, 5, 26), was sacked and burned by the men of Judah (Judg. 1 : 21), and its citadel finally scaled and occupied by David (2 Sam. 5 : 6). After this the Jebusites emerge from the darkness but once in the person of Araunah the Jebusite, "Araunah the king," who appears before us in true kingly dignity in his well-known transaction with David (2 Sam. 24 : 23; 1 Chron. 19 : 23).

Jec'o-ni'ah. See JEHOIACHIN.

Jed-i-di'ah [*darling of Jehovah*], the name bestowed, through Nathan the prophet, on David's son Solomon (2 Sam. 12 : 25).

Jed'u-thun, a Levite of Merari's family, and one of the four great masters of the temple music appointed by David (1 Chron. 16 : 38; Neh. 11 : 17).

Je'gar-Sa-ha-du'tha [*the heap of witness*], the name given to the heap of stones erected by Laban and Jacob as an evidence of their covenant that neither the one nor the other should pass that heap to his brother's harm. Laban, using the Aramaic dialect, gave it this name, signifying the "heap of witness;" Jacob called it in Hebrew Galeed, which has the same signification (Gen. 31 : 47).

Je-ho'a-haz [*Jehovah is his holder*, that is, *possessor*], the name of three kings.

1. One of the names of the youngest son of Jehoram of Judah (2 Chron. 21 : 17) and father of Josiah (2 Chron. 25 : 23), usually called AHAZIAH.

2. The son and successor of Jehu, the twelfth separate king of Israel (2 Kings 10 : 35). He reigned seventeen years. His inglorious history is given in 2 Kings 13 : 1–9. Throughout his reign he was kept in subjection by Hazael, king of Damascus. He maintained the idolatry of Jeroboam, but in the extremity of his humiliation he besought Jehovah, who gave Israel a deliverer, either Jehoash (2 Kings 13 : 23, 25) or Jeroboam II. (2 Kings 14 : 24, 25).

3. The third of the four sons of Josiah

by Hamutal, originally called SHALLUM, seventeenth separate king over Judah for three months only. He was chosen by the people in preference to his elder brother, but was deposed by Pharaoh-Necho, king of Egypt (2 Kings 23 : 31–33).

Je-ho'ash, the uncontracted form of JOASH (which see).

Je-hoi'a-chin [*Jehovah establishes*], called also JECONIAH (1 Chron. 3 : 17) and CONIAH (Jer. 22 : 24), was the son and successor of Jehoiakim, king of Judah. His reign was for the brief period of three months and ten days. He came to the throne when Jerusalem was defenceless and quite unable to offer any effective resistance to Nebuchadnezzar's army (2 Kings 24 : 10, 11). In a very short time Jehoiachin surrendered, and with his servants and dependants was carried to Babylon (Jer. 29 : 2; Ezek. 17 : 12; 19 : 9). There he remained a prisoner, actually in prison and wearing prison-garments, for thirty-six years, till the death of Nebuchadnezzar, when Evil-Merodach, succeeding to the throne of Babylon, brought him out of prison and made him sit at his own table. Whether Jehoiachin outlived the two years of Evil-Merodach's reign does not appear, nor have we any particulars of his life at Babylon.

Je-hoi'a-da [*Jehovah acknowledges*], the high priest at the time of Athaliah's usurpation of the throne of Judah and during the greater portion of the forty years' reign of Joash. He married JEHOSHEBA or Jehashebath, daughter of King Jehoram and sister of King Ahaziah (2 Chron. 22 : 11), and when Athaliah slew all the seed-royal of Judah, after Ahaziah had been put to death by Jehu, he and his wife stole Joash from among the king's sons, and hid him for six years in the temple, and eventually replaced him on the throne of his ancestors. Having divided the priests and Levites into three bands, which were posted at the principal entrances, he produced the young king before the whole assembly, and crowned and anointed him. Athaliah was slain amid the rejoicings of the people (2 Chron. 23 : 12–15). The destruction of Baal-worship and the restoration of the temple were among the great works effected by Jehoiada.

Je-hoi'a-kim [*Jehovah sets up*], called also ELIAKIM, the second son of Josiah and eighteenth king of the separate kingdom of Judah for a period of eleven years. After deposing Jehoahaz, Pharaoh-Necho set Eliakim, his elder brother, upon the throne, and changed his name to Jehoiakim. His reign was wicked and inglorious; oppressive, cruel, exacting, he made the yoke of the people heavy (2 Kings 24 : 4; Jer. 22 : 13–19). In the third year of his reign he was forced to submit to Nebuchadnezzar, who carried many of the people (among them Daniel) and much spoil to Babylon (Dan. 1 : 1, 2). He vainly attempted to defeat the predictions of Jeremiah against him by cutting with a penknife the roll on which they were written, and by casting the pieces into the fire on the hearth before him. Rebelling against Nebuchadnezzar and fighting the forces sent against him, he came to a violent death in the eleventh year of his reign, either in a skirmish or by the hand of his own oppressed subjects, who thought to conciliate the Babylonians by the murder of their king. His body was cast out ignominiously on the ground, and, after exposure for some time, was dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem" (Jer. 22 : 18, 19; 36 : 30).

Je-hon'a-dab [*Jehovah incites*], contracted form JONADAB, the son of Rechab, founder of the Rechabites, who held themselves bound by a vow

to abstain from wine and never to relinquish the nomadic life (Jer. 35 : 6–19). Rechab belonged to a branch of the Kenites, the Arabian tribe which entered Palestine with the Israelites (1 Chron. 2 : 55). One settlement of them was established at or near the town of Jabez in Judah. To these last belonged Rechab and his son Jehonadab. The Bedouin habits, which were kept up by the other branches of the Kenite tribe, were inculcated by Jehonadab with the utmost minuteness on his descendants (Jer. 35 : 6). Bearing in mind this general character of Jehonadab as an Arab chief and the founder of a half-religious sect, we are the better able to understand the single historical occasion on which he appears before us. After the slaughter of the shearing-house (2 Kings 10 : 4), Jehu was advancing on the city of Samaria when he suddenly met the austere Bedouin coming toward him (2 Kings 10 : 15). The king was in his chariot, the Arab was on foot. After friendly greeting, Jehu whispered to Jehonadab his secret purpose to destroy the worshipers of Baal, and asked the co-operation of the chief, which was promptly granted. He acted in concert with Jehu throughout, but the only occasion on which he is expressly mentioned is when (probably from his previous knowledge of the secret worshipers of Jehovah) he went with Jehu through the temple of Baal to turn out any that there might happen to be in the mass of pagan worshipers (2 Kings 10 : 23).

Je-ho′ram [*Jehovah-exalted*], contracted form JORAM, the name of two kings.

1. Son of Ahab, king of Israel, who succeeded his brother Ahaziah, B. C. 896, and died B. C. 884. The alliance between the kingdoms of Israel and Judah entered into by his father and Jehoshaphat was very close throughout his reign. He was a weak and wicked man (2 Kings 3 : 1–3). After an inglorious and troubled reign he was slain by Jehu, the general of his army, at Jezreel, and on the very plot of ground which Ahab his father, instigated by his infamous mother Jezebel, had wrested from Naboth, thus fulfilling to the letter the prophecy of Elijah (1 Kings 21 : 21–29; 2 Kings 9 : 25).

2. Eldest son of Jehoshaphat, succeeded his father on the throne of Judah at the age of thirty-two, and reigned eight years, from B. C. 893–2 to 885–4. As soon as he was settled on the throne he put his six brothers to death, with many of the chief nobles of the land. Then, at the instance, probably, of his wife Athaliah, the daughter of Ahab, he proceeded to establish the worship of Baal. His whole reign was a series of calamities. First, the Edomites, who had been tributary to Jehoshaphat, revolted and established their permanent independence. Next, Libnah, one of the strongest fortified cities in Judah (2 Kings 19 : 8), rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed his palace, slew all his wives and all his children except Ahaziah (2 Chron. 22 : 1), and plundered all his treasures. He died of a terrible disease (2 Chron. 21 : 19, 20) early in the twelfth year of his brother-in-law Jehoram's reign over Israel.

Je-hosh′a-phat [*Jehovah-judged*], the fourth separate king of Judah, son and successor of Asa. He ascended the throne B. C. 914, at the age of thirty-five, and he reigned twenty-five years. He was contemporary with Ahab, Ahaziah and Jehoram. At first he strengthened himself against Israel by fortifying and garrisoning the cities of Judah and the Ephraimite conquests of Asa. But soon afterward the two Hebrew kings, perhaps appreciating the common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehosha-

phat's eldest son, Jehoram, married Athaliah, the daughter of Ahab and Jezebel. In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God. Riches and honors increased around him. He received tribute from the Philistines and Arabians, and kept up a large standing army in Jerusalem. He attempted, without success, to institute a foreign commerce, but most of his plans to advance his country's interests and most of his wars were eminently successful. His history in a continuous narrative is found in 2 Chron. 17–21.

Je-hosh'a-phat, Val'ley of, the name given to the valley east of Jerusalem which separates the city from the Mount of Olives, and which is properly the Valley of the Kidron. The only reference in Scripture to "the valley of Jehoshaphat" is in Joel 3 : 2, 12; and the identification of this valley with the narrow valley or rocky ravine along which the Kidron flows has no better ground than the tradition widely spread in the East, among Jews, Christians and Mohammedans, that the Last Judgment is to be held here. The sense of the passage in Joel is simply an affirmation that Jehovah will certainly judge the nations who have injured and oppressed his people.

Je-hosh'e-ba [*Jehovah is his oath*], daughter of Joram king of Israel and wife of Jehoiada, the high priest (2 Kings 11 : 2). Her marriage is the only recorded instance of the marriage of a princess of the royal house with a high priest.

Je-hosh'u-a [*Jehovah is salvation*]. In this form is given the name of Joshua in Num. 13 : 16.

Je-ho'vah [*self-existence*], a Scripture name of the Supreme Being, commonly rendered LORD in our Authorized Version. The word was held in peculiar veneration by the Jews, who, in the reading of the sacred book, never pronounced it, but substituted for it wherever it occurred the term ADONAI. See GOD.

Je-ho'vah-Ji'reh [*Jehovah will see* or *provide*] the name given by Abraham to the place on which he had been commanded to offer Isaac, to commemorate the interposition of the Angel of Jehovah, who appeared to prevent the sacrifice, and who provided another victim (Gen. 22 : 14).

Je-ho'vah-Nis'si [*Jehovah is my banner*], the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites by Joshua and his chosen warriors at Rephidim (Ex. 17 : 15). The significance of the name is probably contained in the allusion to the staff which Moses held in his hand as a banner during the engagement.

Je-ho'vah-Shal'om [*Jehovah gives peace*], the altar erected by Gideon in Ophrah, and so called in memory of the salutation addressed to him by the angel of Jehovah, "Peace be unto thee" (Judg. 6 : 24).

Je-ho-vah-Sham'mah [*Jehovah is there*], the symbolical title conferred by Ezekiel upon the spiritual Jerusalem seen in vision (Ezek. 48 : 35).

Je-ho'vah-Tsid-Ken'u [*Jehovah is our righteousness*], an epithet applied by the prophet Jeremiah to the Messiah, and likewise to Jerusalem, as symbolical of the spiritual prosperity of God's people in the Christian dispensation (Jer. 23 : 6; 33 : 16).

Je'hu [*Jehovah is he*], the name of a king and of a prophet.

1. The eleventh king of the separate kingdom of Israel and the founder of the fifth dynasty. He reigned twenty-eight years (2 Kings 9 : 2; 2 Chron. 22 : 7–9). In his youth he had been one of the guards of Ahab. His first appearance in history is when, with a comrade-in-arms, Bidkar,

he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard the warning of Elijah against the murderer of Naboth (2 Kings 9 : 35). He had already been known to Elijah as a youth of promise, and accordingly in the vision of Horeb he is mentioned as the future king of Israel, whom Elijah is to anoint as the minister of vengeance on Israel (1 Kings 19 : 16, 17). This injunction, for reasons unknown to us, Elijah never fulfilled; it was reserved for his successor, Elisha. Meantime, in the reigns of Ahaziah and Jehoram, Jehu had risen to prominence. Under the last-named king he was captain of the host in the siege of Ramoth-Gilead. Whilst in the midst of the officers of the besieging army a youth of wild appearance suddenly entered (2 Kings 9 : 4–10) and insisted on a private interview with him. They retired into a secret chamber. The youth uncovered a vial of the sacred oil, which he had brought with him, poured it over Jehu's head, and after announcing to him the message from Elisha that he was appointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. Jehu's countenance, as he re-entered the assembly of officers, showed that some strange tidings had reached him. He tried at first to evade their questions, but then revealed the situation in which he found himself placed by the prophetic call. In a moment the enthusiasm of the army took fire. They threw their garments under his feet, so as to form a rough carpet of state, placed him on the top of the stairs as on an extempore throne, blew the royal salute on their trumpets, and thus ordained him king. He instantly took measures to establish his authority, killed the king with his own hand (2 Kings 9 : 24), swept away as with a whirlwind all the descendants of Ahab, together with the officers of the court and hierarchy of Astarte, and in Samaria, by a general massacre of the heathen population of the land, fulfilled the predicted doom of an idolatrous house and vindicated the majesty of Jehovah's worship. The reign thus begun in violence and blood was in the main prosperous, but not as eventful as might have been supposed. He was buried in state in Samaria, and was succeeded by his son Jehoahaz (2 Kings 10 : 35). His name is the first of all the Israelite kings which appears in the Assyrian monuments, on which he is named as submitting to Shalmaneser II. and as paying a tribute consisting of gold, silver, buckets of gold, cups of gold, bottles of gold, lead and rods of wood for maces.

2. Son of Hanani, a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who reproved Asa, king of Judah, for relying on the king of Syria, and not on the Lord (2 Chron. 16 : 7). He must have begun his career as a prophet when very young. He first denounced Baasha (1 Kings 16 : 1, 7), and then, after an interval of thirty years, reappears to denounce Jehoshaphat for his alliance with Ahab (2 Chron. 19 : 2, 3). He survived Jehoshaphat and wrote his life (2 Chron. 20 : 34).

Jeph'thah [*he*, i. e. God, *shall open* or *deliver*], the ninth judge of the Israelites, for a period of six years. He was an illegitimate son of Gilead, a Manassite, and was deprived by his half-brothers of all share in the inheritance after his father's death, and was expelled from the paternal home. He retired to the land of Tob, beyond the frontier of the Hebrew territories. Before this he had evidently distinguished himself for daring and skill in arms, for, when his withdrawal from Manasseh was known, he was joined by a great number of desperate men, and he became their chief. His fame as the successful leader of a freebooting band reached his native country, and so engaged the attention of his

countrymen that when Israel was threatened by the Ammonites he was selected to head the army gathered to repel them. He consented to accept the trust on condition that if he were victorious he should be recognized and obeyed as the chief of his people. He undertook the hazardous enterprise with the strange vow that when he returned in triumph he would offer to the Lord whatever met him first. He succeeded in routing the Ammonites with great slaughter, and, returning to Mizpeh, was met by his daughter and only child. Whether he sacrificed her as Agamemnon sacrificed Iphigenia, or whether he separated her from human society, has been much debated, and cannot, perhaps, be determined. Before, however, his domestic grief because of his daughter was assuaged the proud tribe of Ephraim, on the other side of the Jordan, challenged his right to go to war with Ammon, as he had done, without their concurrence. He defeated them signally, and at the fords of the Jordan arrested and slew forty-two thousand fugitives. His history is contained in Judg. 11 : 1–40; 12 : 1–7.

Je-phun'neh [*having his way marked out*], the father of Caleb the spy. He appears to have belonged to an Edomitish tribe called Kenezites, from Kenaz their founder (Num. 13 : 6; 32 : 12; Josh. 14 : 14; 1 Chron. 4 : 15).

Jer-e-mi'ah [*Jehovah establishes*], "the son of Hilkiah of the priests that were in Anathoth" (Jer. 1 : 1). He was a child in the reign of Josiah (Jer. 1 : 6). In his youth he was called to the prophetic office, but during the eighteen years between his call and Josiah's death, or during the short reign of Jehoahaz, we hear little of him. Under Jehoiakim, B. C. 607–597, he opposed the Egyptian party then dominant in Jerusalem, and maintained that the only way of safety lay in accepting the supremacy of the Chaldæans. He was accordingly accused of treachery, and men claiming to be prophets had their "word of Jehovah" to set against his (Jer. 14 : 13; 23 : 7). In the fourth year of Jehoiakim the battle of Carchemish overthrew the hopes of the Egyptian party (Jer. 46 : 2), and the armies of Nebuchadnezzar drove those who had no defenced cities to take refuge in Jerusalem (Jer. 35 : 11). As the danger from the Chaldæans became more threatening, the persecution against Jeremiah grew more bitter (Jer. 18). The people sought his life; his voice rose up in prayer that God would deliver and avenge him. He went on, however, in his work, reproving king and nobles and people. After a period of delay, and as the culmination of national disaster, the long-predicted blow came. The city of Jerusalem was carried by storm, the temple was burned, and the people were borne away into a foreign land to experience all the ills of seventy years' captivity. Where and when Jeremiah died is quite uncertain. One tradition represents that he was murdered in Tahpanhes, Egypt, by the Jews who had escaped thither and whom he had irritated by rebukes; another tradition has it that he escaped to Babylon and died in peace. His prophecies embrace a period of forty years, and embody much of his personal history. The style is not so beautiful or so compact as that of Isaiah. The spirit pervading all his utterances is one of sadness and sorrow. He sees the ruin of his country at hand, and he contemplates it with a breaking heart. But his eye, although at all times filled with tears, glances occasionally into the future, and beholds the glory and prosperity which are sure to come again through the omnipotent grace and agency of "the Lord our Righteousness" (Jer. 33 : 15, 16).

Jer'i-cho [*place of fragrance*], an ancient city in the Jordan Valley called "the city of palm trees" (Deut. 34 : 3).

It lay about twenty miles north-east from Jerusalem, on the west side of the Jordan, and not far from the point where the river enters the Dead Sea. Its site was a fertile plain, which in the time of our Lord was, according to Josephus, an earthly paradise. It is first mentioned in the Old Testament in connection with the record of the encampment of the Israelites in the plains of Moab over against it. Then it was a strongly-fortified place with thick walls (Josh. 2 : 15), and the royal residence of a powerful Canaanitish king (Josh. 2 : 2, 3). It was the first city in Canaan which Joshua, aided by a miracle, captured and destroyed (Josh. 6 : 24). Its territory was assigned to Benjamin (Josh. 16 : 7). Here Elijah spent his last days, and here was a school of the prophets (2 Kings 2 : 4, 5, 15). In New Testament times it was greatly enlarged and adorned by Herod the Great and his son Archelaus. It was visited by our Lord, who wrought here the miracle of restoring two blind men to sight, and the greater miracle of recovering the soul of Zaccheus, "the chief among the publicans," from spiritual blindness (Luke 18 : 35–43; 19 : 1–9). The present condition of Jericho (modern name, *Erîha*) is one of wretchedness and ruin. The fountain of Elisha still sends forth its sweet waters, but the once fertile plain is a waste. The palm trees have disappeared, and where the proud city once stood stands to-day a mean, dirty village of mud-hovels and black tents among low vineyards.

Jer-o-bo'am [*advocate of the people*], the name of two of the kings of the separate kingdom of Israel.

1. The first king of the divided kingdom of Israel. He was the son of Nebat, an Ephraimite. He was employed by Solomon in the fortifications of Millo underneath the citadel of Zion, and was raised to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim (1 Kings 11 : 28). He made the most of his position, ingratiating himself with all whom he had business with, and especially encouraging the growing disaffection toward Solomon of the great and powerful tribe to which he belonged. He was meditating various schemes of ambition which floated impalpably and indistinctly before his mind when an arresting incident gave shape and strength to his thoughts and plans. Leaving, one day, the city of Jerusalem, he encountered on a byway the prophet Ahijah. The prophet was dressed in a new outer garment, and, stripping it from his person, he tore it into twelve shreds, ten of which he gave to Jeroboam, with the assurance that, on condition of his obedience to the divine precepts, God would establish for him a kingdom and a dynasty equal to David's (1 Kings 11 : 29–40). Not content to wait patiently for the death of Solomon, he began now to form plots and conspiracies which, prematurely discovered and divulged, made it necessary for him to flee in haste into Egypt. There he remained during the rest of Solomon's reign. In Egypt he effected a marriage with a princess, who was at once the sister of Pharaoh's queen and the sister of the wife of Hadad, the Edomite chief, thus allying himself, with admirable political sagacity, with the rulers of such neighboring nations as would be glad, by furthering his designs, to weaken the kingdom which under David and Solomon had grown altogether too formidable.

When Solomon died, the ten northern tribes, which had suffered greatly from the late king's exactions, called Jeroboam from Egypt, and commissioned him to head a deputation to Rehoboam, Solomon's son, with the demand for relief from oppressive taxes and for new securities against the evils and wrongs which the people complained of. The haughty and imperious answer of Rehoboam to this deputation made revolt and revolution inevitable. The ten tribes by accla-

mation chose Jeroboam to be their sovereign, and thereupon he was raised to the throne with the title "king of Israel" (1 Kings 12 : 1–20). The political disruption of the late kingdom was now complete, but as yet its religious unity was unimpaired. Jeroboam, fearing that the yearly pilgrimages to Jerusalem would undo all the work he had accompl.shed, established sanctuaries at Dan and Bethel, and with golden calves set up at each sanctuary ordained an imposing ritual of worship. These sanctuaries and this worship continued until the end of the northern kingdom, and had the effect which the politic king desired and designed. He was at constant war with the southern kingdom, or that of Judah, but the only battle distinctly recorded was one with Abijah, son of Rehoboam, in which Jeroboam was signally defeated. He never recovered from the blow, and soon after, in the twenty-second year of his reign, died and was buried (1 Kings 14 : 20; 2 Chron. 13 : 20).

2. JEROBOAM II., the son of Joash, the fourth of the dynasty of Jehu and the most prosperous of the kings of Israel. He repelled the Syrian invaders, took their capital city, Damascus (2 Kings 14 : 28; Amos 1 : 3–5), and recovered the whole of the ancient dominion, from Hamath to the Dead Sea (2 Kings 14 : 25; Amos 6 : 14). Ammon and Moab were reconquered (Amos 1 : 13; 2 : 1–3); the trans-Jordanic tribes were restored to their territory (2 Kings 13 : 5; 1 Chron. 5 : 17–22). But it was merely an outward restoration. Jeroboam and his house, according to the prophecy of Amos (7 : 9, 17), were destroyed, and Israel went into a returnless captivity.

Je-rub-ba′al [*contender with Baal*], a surname of Gideon, the judge of Israel, given him in consequence of his overthrow of Baal's altar (Judg. 6 : 32; 7 : 1; 1 Sam. 12 : 11).

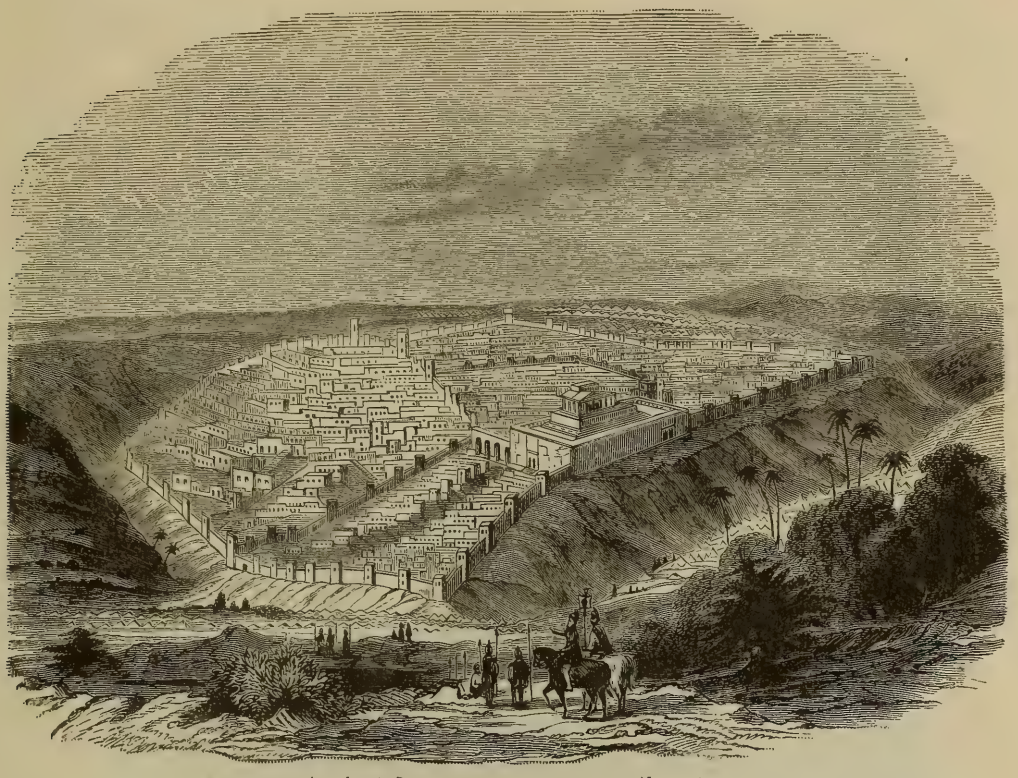
Je-ru′sa-lem [*house of peace*], the capital of the Holy Land, situated on the central chain of limestone mountains running north and south through Palestine. It has had, in the course of ages, several names and has received from Scripture writers a number of descriptive appellations.

Its names have been these: SALEM, *peace* (Gen. 14 : 18); JEBUSI, otherwise JEBUS, *city of the Jebusite* (Josh. 18 : 28; Judg. 19 : 10); JERUSALEM, *foundation* or *habitation of peace* (2 Sam. 5 : 5); ÆLIA CAPITOLINA, after it was rebuilt by the Roman emperor Hadrian, from his own name, Publius Ælius, and Capitolinus, one of the specific names of Jupiter; EL-KUDS, *the holy*, since its conquest and possession by Mohammedan powers.

Its descriptive appellations by Scripture writers have been these: ZION, *elevated* (Ps. 76 : 2); CITY OF DAVID (2 Sam. 5 : 9); ARIEL, *lion of God* (Isa. 29 : 1); CITY OF GOD (Ps. 46 : 4); CITY OF THE GREAT KING (Ps. 48 : 2); CITY OF JUDAH (2 Chron. 25 : 28); HOLY CITY (Neh. 11 : 1); CITY OF SOLEMNITIES (Isa. 33 : 20).

Of these names and descriptive appellations, JERUSALEM and THE HOLY CITY are the two which have reached pre-eminence and which have survived all changes. In the Scriptures of the Old and New Testaments the name JERUSALEM is used eight hundred and eighteen times.

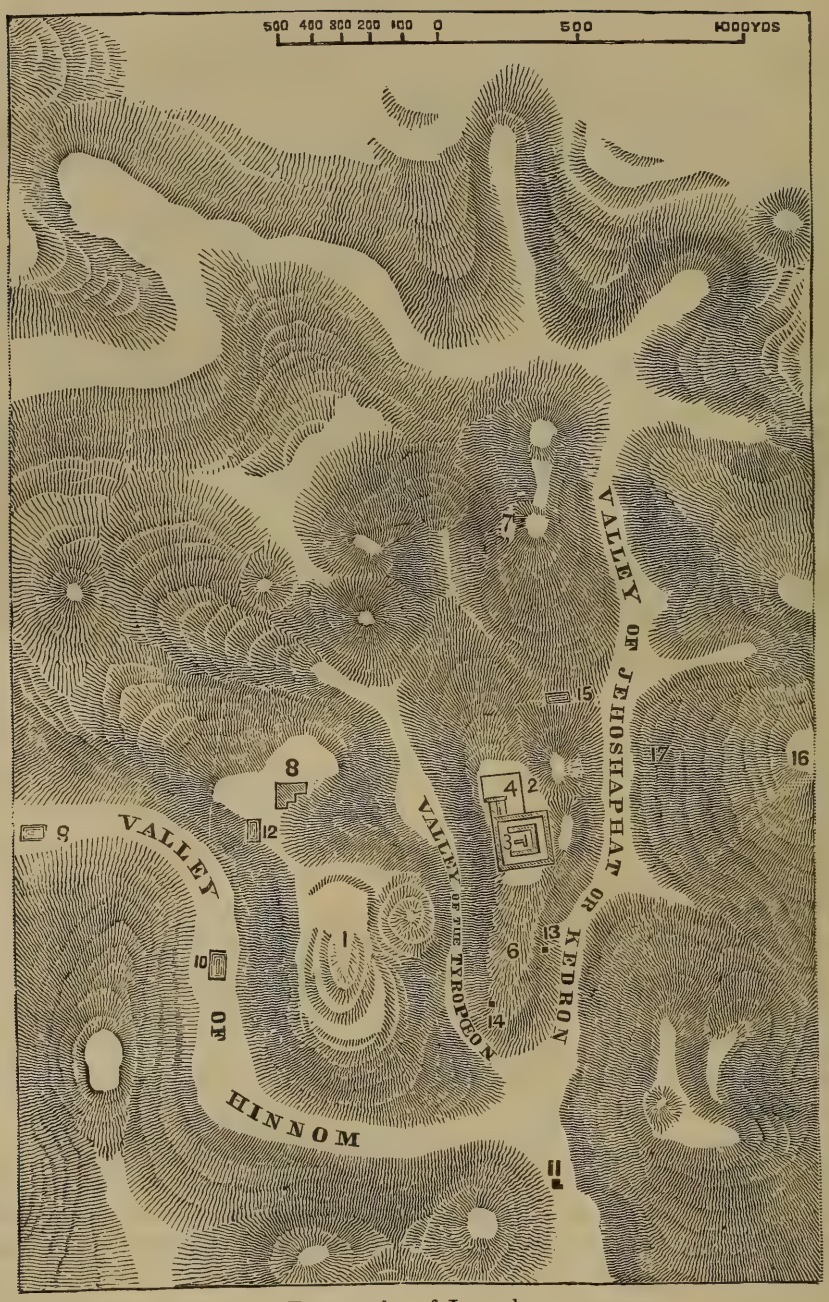
Jerusalem stands in latitude 31° 46′ 35″ north, and longitude 35° 18′ 30″ east of Greenwich. It is thirty-two miles distant from the Mediterranean and eighteen from the Jordan, twenty from Hebron and thirty-six from Samaria. "In several respects," says Dean Stanley, "its situation is singular among the cities of Palestine. Its elevation is remarkable, occasioned, not from its being on the summit of one of the numerous hills of Judæa, like most of the towns and villages,



Ancient Jerusalem from the south-east.

but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some hundred feet, and from the south, accordingly (even from Bethlehem) the approach to Jerusalem is by a slight descent. But from any other side the ascent is perpetual, and to the traveler approaching the city from the east or west, it must always have presented the appearance beyond any other capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain-city; breathing, as compared with the sultry plains of Jordan, a mountain-air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness." The elevation of Jerusalem is a subject of constant reference and exultation by the Jewish writers. Their fervid poetry abounds with allusions to its height, to the ascent thither of the tribes from all parts of the country. It was the habitation of Jehovah from which "he looked upon all the inhabitants of the world" (Ps. 33 : 14); its kings were "higher than the kings of the earth" (Ps. 89 : 27). Jerusalem, if not actually in the centre of Palestine, was yet virtually so. "It was on the ridge," says Stanley, "the broadest and most strongly-marked ridge, of the backbone of the complicated hills which extend through the whole country from the plain of Esdraelon to the desert. Every wanderer, every conqueror, every traveler, who has trod the central route of Palestine from north to south must have passed through the table-land of Jerusalem. It was the water-shed between the streams, or rather the torrent-beds, which find their way eastward to the Jordan and those which pass westward to the Mediterranean."

To convey an idea of the position of Jerusalem we may say roughly, and with reference to the accompanying plan, that

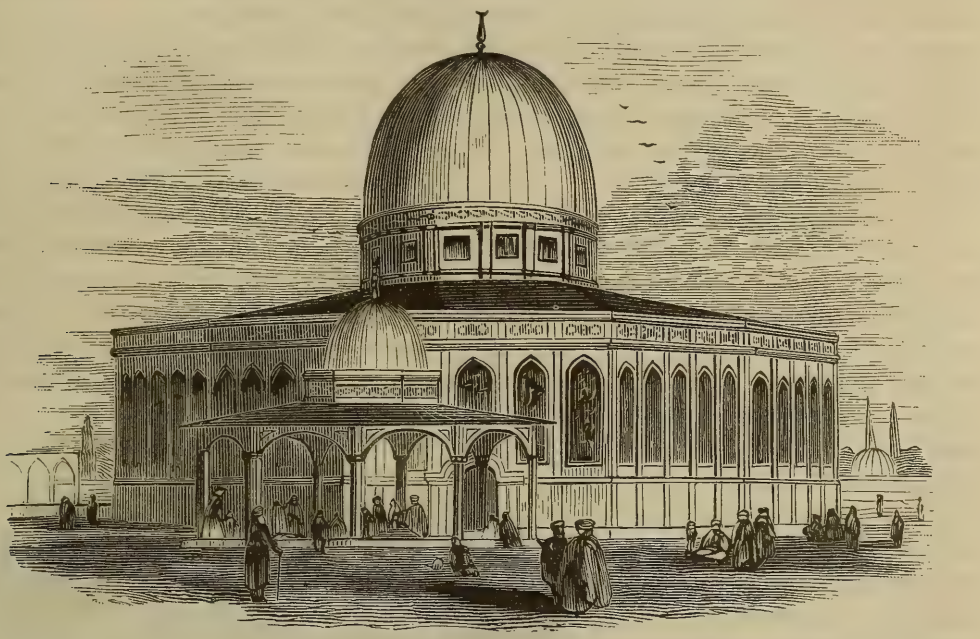


Topography of Jerusalem.

1. Mount Zion. 2. Moriah. 3. Temple. 4. Antonia. 6. Ophel. 7. Bezetha. 8. *Church of the Holy Sepulchre.* 9, 10. Upper and Lower Pools of Gihon. 11. *Bir Eiyub* (? En-Rogel). 12. Pool of Hezekiah. 13. *Fountain of the Virgin.* 14. Siloam. 15. Pool of Bethesda (?). 16. Mount of Olives. 17. Gethsemane.

N. B.—Modern titles are in Italics.

the city occupies the southern termination of a table-land which is cut off from the country round it on the west, south and east sides by ravines more than usually deep and precipitous. These ravines leave the level of the table-land, the one on the west and the other on the north-east of the city, and fall rapidly until they form a junction below its south-east corner. The eastern one, the valley of the Kedron, commonly called the Valley of Jehoshaphat, runs nearly straight from north to south. But the western one, the Valley of Hinnom, runs south for a time and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush off as one to the Dead Sea. How sudden is their descent may be gathered from the fact that the level at the point of junction (about a mile and a quarter from the starting-point of each) is more than six hundred feet below that of the



Dome of the Rock, known as the Mosque of Omar.

upper plateau from which they commenced their descent. Thus, while on the north there is no material difference between the general level of the country outside the walls and that of the highest parts of the city, on the other three sides the ravines have so steep a fall, are so trench-like in their character and keep so close to the promontory at whose feet they run, that one looking at them is more inclined to account them ditches dug around a fortress than valleys formed by Nature. The promontory thus encircled is itself divided by a longitudinal ravine running up it from south to north called the valley of the Tyropœon, which, rising gradually from the south like the external ones, reaches at last the level of the upper plateau and separates the central mass into two unequal portions. Of these two, that on the west is the higher and more massive, and forms what is now called Mount Zion. The hill on the east is considerably lower and smaller, and is the ancient Moriah. Here was the temple, and here stands now the mosque of Omar, or, as Mohammedans term it, the Dome of the Rock. Westward of Moriah and northward of Zion was the hill Acra, on which, in the time of Josephus, stood the "lower city;" northward of Moriah and separated from it by an artificial ditch was the hill

Bezetha, on which, in the time of Josephus, stood the "new city."

This rough topographic sketch of Jerusalem enables us to appreciate the two great advantages of its position. On the one hand the ravines which entrench it on the west, south and east, out of which the rocky slopes of the city rise like the walls of a fortress out of its ditches, must on those quarters have rendered it impregnable to the warfare of the Old World. On the other hand, its junction with the more level ground on its north and north-west sides afforded an opportunity of expansion, of which we know advantage was taken, and which gave it remarkable superiority over other cities of Palestine.

Jerusalem has had a more eventful history than any other city of the world. Coming into view in the times of Abraham, it precedes the founding of Rome by nearly twelve centuries, and holds its existence through all the political convulsions and changes of thirty-eight hundred years. The residence of Melchizedek in remote antiquity and the home of the Jebusite in later times, it was for twenty generations the royal seat of David's line, and then, with brief, occasional intervals of independence, the possession successively of Babylonian, Greek, Roman, Persian, Saracen, Frank and Turk. When Rome was its master our Lord was crucified without its walls, and rising from the dead the third day appeared to his disciples assembled in the upper room of one of its houses. Here, in obedience to our Lord's command, the disciples tarried until they were endued with power by the descent of the Holy Ghost (Acts 1 : 4, 8; 2 : 1–4); here, the first Christian church was gathered and organized (Acts 2 : 41–47); and here the sword of persecution unsheathed against the Church drove its members abroad, that everywhere and to every creature they might publish the glad tidings of salvation (Acts 8 : 1–5; 11 : 19–21).

Of the city's distinguishing features at various periods of its history; of its walls, gates, towers, streets, palaces; of its ancient splendid temple built by Solomon, destroyed by Nebuchadnezzar, rebuilt by Zerubbabel, enlarged and adorned by Herod the Great, and again destroyed by the Romans under Titus; of its modern church of the Holy Sepulchre, first built by Constantine in the fourth century of our era, destroyed and rebuilt many times since; of its mosque of Omar built on the site of Solomon's temple, converted by the Crusaders into a Christian church, but for many centuries now venerated by the Mohammedans as one of the world's holiest spots;—of these and many other interesting particulars it is needless to speak.

A Street in Modern Jerusalem.

The Jerusalem of to-day is quite a small town, the circumference of its walls being only two and three-quarter miles, and its

population about twenty-five thousand souls. Ten sects or religions are established in it, more than half of which are Christian. As a city Jerusalem now presents little that is beautiful or attractive. Its buildings are of stone, poorly constructed and perched on the slope of the watershed; its flat-roofed houses and dirty, over-arched lanes are neither pleasing nor healthy, and the hills surrounding it are barren and shapeless. Its eventful history and its ancient glory alone make it what every Christian traveler confesses it to be—the most fascinating place not only in Palestine, but also in the world.

Je-ru'sha [*possession*], the wife of Uzziah and mother of Jotham, kings of Judah (2 Kings 15 : 32, 33).

Jesh'i-mon [*waste*], a name which occurs in Num. 21 : 20 and 23 : 28 in designating the position of Pisgah and Peor, both being described as "facing the Jeshimon." It designates the dreary, barren waste of hills lying immediately on the west of the Dead Sea where David, when a fugitive from Saul, took refuge for a time (1 Sam. 23 : 19).

Jesh'u-a (another form of the name Joshua or Jesus), son of Jehozadak, first high priest of those after the Babylonish captivity, and ancestor of the fourteen high priests who succeeded him in unbroken order. Like his contemporary, Zerubbabel, Jeshua was probably born in Babylon, whither his father had been taken captive (1 Chron. 6 : 15). He came up from Babylon, in the first year of Cyrus with Zerubbabel, and took a leading part with him in rebuilding the temple and restoring the Jewish commonwealth (Ezra 4 : 3; 5 : 2). The two prophecies concerning him in Zech. 3 : 1–10 and 6 : 9–15 point him out as an eminent type of Christ.

Jesh'u-run [*dear upright people*], a poetical appellation of Israel, a diminutive term of affection and tenderness (Deut. 32 : 15; Isa. 44 : 2), to remind Israel that uprightness in his people was what God desired.

Jes'se, the father of David, the son of Obed and grandson of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins, for his great-grandmother was no less a person than Rahab the Canaanite of Jericho (Matt. 1 : 5). Jesse is an "old man" when we first meet with him (1 Sam. 17 : 12), with eight sons (1 Sam. 16 : 10; 17 : 12), residing at Bethlehem (1 Sam. 16 : 4, 5). When David's rupture with Saul had finally driven him from the court, and he was in the cave of Adullam, "his brethren and all his father's house" joined him (1 Sam. 22 : 1). Anxious for their safety, he took his father and his mother into the country of Moab, and left them in the care of the king; there they disappear from the records of Scripture. Who the wife of Jesse was we are not told.

Je'sus [*Saviour*], **the Christ.** The name JESUS is the proper name of our Lord; the CHRIST, the MESSIAH, the ANOINTED is his official designation. According to the received chronology, which in fact is that of Dionysius Exiguus in the sixth century, the birth of Christ occurred in the year of Rome 754 (A. D. 1); but from various considerations it is now regarded as almost certain that the Nativity took place some time before the month of April, 750 (B. C. 4), or four years earlier than the Dionysian reckoning.

The salutation of the angel to Mary his mother, "Hail! thou art highly favored!" was the prelude to a new act of divine creation. Mary received the announcement of a miracle, the full import of which she could not have understood, with the submission of one who knew that the message came from God. The prophet Micah (5 : 2) had foretold that the future King should be born in Bethlehem of Judæa, the place

where the house of David had its origin; but Mary dwelt in Nazareth. Augustus Cæsar, however, had ordered a general census or enrollment of the Roman empire, and in obedience to this order Joseph, the future husband of Mary, and Mary herself, both members of the house of David, came to Bethlehem, and whilst there Mary gave birth to the virgin's Son. As there was no room in the inn, a manger was the cradle of the King of kings. But signs were not wanting of the greatness of Him who in these lowly circumstances entered our world. An angel proclaimed to the Bethlehem shepherds the advent of the Child-King, and a great choir of angels broke the stillness of night with the grand words, "Glory to God in the highest, and on earth peace, goodwill toward men" (Luke 2 : 8–20).

In due time the child Jesus was circumcised and brought to the temple. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of his divine work; the one rejoicing that his eyes had seen the salvation of God, and the other speaking of him "to all that looked for redemption in Jerusalem" (Luke 2 : 28–38). Thus recognized amongst his own people, Jesus the Christ was not without witness amongst the nations. "Wise men from the East" —that is, Persian Magi of the Zend religion, in which the idea of a coming Redeemer was incorporated—guided miraculously by a star, came to the young child and offered him homage. The visit of the Magi so excited and exasperated Herod the king that to defeat the predicted greatness of Jesus he ordered the slaughter of all the children in Bethlehem "from two years old and under;" but before the issuance of the order the wonderful child was safe in Egypt, whither, by divine direction, his reputed father had fled with him.

After the death of Herod in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. With the exception of one event, the appearance of Jesus in the temple among the doctors at the age of twelve, we know nothing of the first thirty years of his life. In that time great changes had come over the Jewish people. Herod the Great had united under him almost all the original kingdom of David, but after his death that kingdom was dismembered for ever. John the Baptist, in the fifteenth year of the emperor Tiberius, began his ministry, the chief design of which was to revive the almost forgotten expectation of the Messiah, and to bear authoritative testimony to "Jesus of Nazareth, the son of Joseph," as to Him "of whom Moses in the law and the prophets did write" (John 1 : 45). John inaugurated our Lord's ministry by a public baptism, and then disappeared from view and from earth.

Our Lord's ministry, if regard be had to the words or the works which characterized it, was so manifestly superhuman as to be emphatically divine. It closed in the marvelous death on Calvary—that crowning act in which our merciful and faithful High Priest made "his soul an offering for sin" (Isa. 53 : 10). On the third day after his crucifixion he reappeared to his friends and followers, and furnished the most incontestable evidences of his resurrection. After ten appearances to his disciples and repeated instructions as to their future life-work, he ascended in their view to heaven, there to abide till he comes again to "judge the quick and the dead" (2 Tim. 4 : 1; 1 Pet. 4 : 5).

Jeth'ro [*gain*], a priest or prince of Midian (Ex. 3 : 1; 18 : 1), perhaps a priest *and* prince, for his official designation carries both meanings, and both these offices were united in the patriarchal sheikhs of Arabia. With him Moses spent forty years of his exile from Egypt, and during the time married his daughter Zipporah.

Jew. This name was properly applied to a subject of the separate kingdom of Judah. The term first makes its appearance just before the captivity of the ten tribes (2 Kings 16 : 6). After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews (Judæans), and the name was extended to the remnants of the race scattered throughout the nations (Dan. 3 : 8, 12; Ezra 4 : 12, 23; Neh. 1 : 2; 2 : 16; 5 : 1; Esth. 3 : 4). Under the name of "Judæans" the people of Israel were known to classical writers. The force of the title "Jew" is seen particularly in the Gospel of John, who rarely uses any other term to describe our Lord's opponents. Indeed, at the close of John's life the name appeared to be the true antithesis to Christianity, as describing the limited and definite form of a national religion; but at an earlier stage of the progress of the faith it was contrasted with "Greek," as implying an outward covenant with God (Rom. 1 : 16; 2 : 9, 10; Col. 3 : 11), and marked a division of language subsisting within the entire body. Of wider application than *Hebrew*, the correlative of *Hellenist*, it was yet less expressive than *Israelite*, which brought to view with special clearness the privileges and hopes of the children of Jacob (2 Cor. 11 : 22; John 1 : 47).

Egyptian Jewelry.

Jew'el. This word is not found in the New Testament of our Authorized Version, but in the Old Testament, in its singular or plural form, is of frequent occurrence. It is the representative of four Hebrew terms which may be thus described: 1. A term (*ne'zem*) which has the general sense of *ring* (Judg. 8 : 24–26; Job 42 : 11; Prov. 25 : 12, where the translators of our Authorized Version have improperly rendered it *ear-ring*), and is applied sometimes to a *nose-ring* (Gen. 24 : 47; Prov. 11 : 22; Isa. 3 : 21; Ezek. 16 : 12), and sometimes to an *ear-ring* (Gen. 35 : 4; Ex. 32 : 2, 3). 2. A term (*chali'*) which properly designates what is *pol-*

ished, and which is translated in Prov. 25 : 12 "an ornament of fine gold;" in Hos. 2 : 13 "jewels," with the sense, probably, of *necklace;* and in Song 7 : 1, "jewels," as expressive of that which displays fine workmanship. 3. A term (*keli'*) which describes an *implement* or *vessel* of any kind, as an article of silver-ware or other precious material (Gen. 24 : 53; Ex. 3 : 22; 11 : 2; 12 : 35; Num. 31 : 50, 51; 1 Sam. 6 : 8, 15; Job 28 : 17; Prov. 20 : 15), or as any elegant *trapping* or piece of finery in dress (Isa. 61 : 10; Ezek. 16 : 39; 23 : 26). 4. A term (*segûllah*) which indicates *property, treasure, wealth*, as in Mal. 3 : 17, but which elsewhere (Ex. 19 : 5; Ps. 135 : 4) is usually rendered "peculiar treasure."

Jew'ry, the land of Judæa is so called (Luke 23 : 5).

Jez'e-bel [*chaste*], wife of Ahab, king of Israel, and mother of Athaliah, queen of Judah, and of Ahaziah and Joram, kings of Israel. She was a Phœnician princess, daughter of "Ethbaal, king of the Zidonians." In her hands her husband became a mere puppet (1 Kings 21 : 25). The first effect of her influence was the immediate establishment of the Phœnician worship on a grand scale in the court of Ahab. At her table were supported no less than four hundred and fifty prophets of Baal and four hundred of Astarte (1 Kings 16 : 31, 32; 18 : 19). The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword (1 Kings 18 : 13; 2 Kings 9 : 7). When at last the people, at the instigation of Elijah, rose against her ministers and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she was openly defiant and relentless. In the affair of Naboth she took the matter into her own hands, wrote a warrant in Ahab's name and sealed it with his seal, and when her wicked scheme was accomplished bade her weak husband seize the vacant property (1 Kings 21 : 1–24). She survived Ahab for fourteen years, and still, as queen-mother, was a great personage in the court of her sons, and as such became the special mark for the vengeance of Jehu. She was looking out from the window of the palace which stood by the gate of the city as Jehu approached. The new king looked up from his chariot. Two or three eunuchs of the royal harem showed their faces at the windows, and at his command dashed the proud and lately powerful woman down from the chamber. She fell in front of the conqueror's chariot. The merciless man passed on, and the last remains of life were trampled out by the horses' hoofs. The body was left in the open space where offal is thrown from the city-walls. The dogs of Eastern cities, which prowl around these localities, pounced upon the mutilated corpse, and, tearing it to pieces, devoured it all save "the skull and the feet and the palms of her hands" (2 Kings 9 : 30–37).

Jez'reel [*God hath planted*], an ancient Canaanitish city assigned to the tribe of Issachar (Josh. 19 : 18), but from it the original inhabitants were not driven. It stood on the summit of a rocky hill near the western foot of Mount Gilboa, overlooking the great plain to which it gave its name, and which is now called the plain of Esdraelon. On the northern side of the city, between the parallel ridges of Gilboa and Moreh, lies a rich valley, an offshoot of Esdraelon, declining eastward to the Jordan. This was the valley of Jezreel (Judg. 6 : 33). In the time of Ahab, who chose it as a royal residence, Jezreel gained its greatest pre-eminence. Here, near the palace of Ahab, resided that unfortunate Naboth whose vineyard was coveted by the king (1 Kings 21 : 1–4). Here, too, Jehu executed on the house of Ahab the judgments of God (2

Kings 9 : 14–37). Its modern representative is *Zerin*, a cluster of wretched huts.

Jo'ab [*Jehovah is his father*], the most remarkable of the three nephews of David, the children of Zeruiah, David's sister. He first appears after David's accession to the throne at Hebron. Abner slew in battle Asahel, the younger brother of Joab, and when afterward David received Abner into favor Joab treacherously murdered him. No rival now stood in the way of Joab's advancement, and at the siege of Jebus he was appointed "captain of the host," the same office that Abner had held under Saul, and after the king the highest in the state (1 Chron. 11 : 6; 2 Sam. 8 : 16). In the wars which David undertook Joab was the acting general, displaying great ability and achieving high distinction. For his failure to save Absalom's dangerous life he incurred the resentment of the king, who transferred the chief command of his armies to Amasa; but Joab rid himself of Amasa as he had previously rid himself of Abner (2 Sam. 20 : 8–13). When Solomon came to the throne, Joab espoused the cause of Adonijah, and with that presumptuous prince lost his life. He had fled for refuge to the altar at Gibeon, but the altar did not save him; whilst clinging to it he was put to death at Solomon's command (1 Kings 2 : 28–34).

Jo-an'na, the name of a woman, occurring twice in Luke (8 : 3; 24 : 10), but evidently denoting the same person. In the first passage she is expressly stated to have been "wife of Chuza, steward of Herod," that is, of Herod Antipas, tetrarch of Galilee.

Jo'ash [*Jehovah gave*], contracted from JEHOASH, the name of two kings.

1. Son of Ahaziah, king of Judah, and the only one of his children who escaped the murderous hand of Athaliah. He was hid for six years in the chambers of the temple. In the seventh year of his age and of his concealment a successful revolution, conducted by Jehoiada the high priest, placed him on the throne of his ancestors and freed the country from Athaliah's tyrannies and idolatries. Whilst Jehoiada lived, for the period of twenty-three years, the reign was prosperous, but when Jehoiada died Joash fell under the influence of bad advisers, at whose suggestion he revived the worship of Baal and Ashtaroth. When for this he was rebuked by Zechariah, Jehoiada's son, Joash caused him to be stoned to death in the very court of the Lord's house (2 Chron. 24 : 20–22; Matt. 23 : 35). The divine judgments were not long delayed. That very year Hazael, king of Syria, came up against Jerusalem, and as the price of his departure carried off a vast booty. Scarcely had Joash escaped this danger when he fell into another and fatal one. Two of his servants, taking advantage of his severe illness, the result probably of wounds received in battle, conspired against him, and slew him in his bed in the fortress of Millo (2 Chron. 24 : 25). His reign lasted forty years, from 878 to 838 B. C.

2. Son and successor of Jehoahaz on the throne of Israel, from B. C. 840 to 825, and for two full years a contemporary sovereign with the preceding (2 Kings 14 : 1). When he succeeded to the crown the kingdom was in a deplorable state from the devastations of Hazael and Benhadad, kings of Syria. On occasion of a friendly visit paid by Joash to Elisha on his deathbed the prophet promised him deliverance from the Syrian yoke in Aphek (1 Kings 20 : 26–30). He bade the king smite upon the ground, and the king smote thrice and stayed. The prophet rebuked him for staying, and limited to three his victories over Syria (2 Kings 13 : 19). Accordingly, Joash did defeat Benhadad three times on the field of battle, and recovered from him the cities which Hazael had taken from Jehoahaz. He waged also a

successful war with Amaziah, king of Judah. The grounds of this war are given fully in 2 Chron. 25. The two armies met at Bethshemesh; that of Joash was victorious, put the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem and plundered the city. He died in the fifteenth year of Amaziah, king of Judah, and was succeeded by his son, Jeroboam II.

Job [*persecuted*], an Arabian patriarch and hero of the book that bears his name, mentioned elsewhere only in Ezek. 14 : 14, 20; James 5 : 11. His residence in the land of Uz, which took its name from a son of Aram (Gen. 10 : 23) or Nahor (Gen. 22 : 21), marks him as belonging to a branch of the Aramæan race which had settled in a district of Northern Arabia (probably in Idumæan Arabia, to the south or south-east of Palestine) adjacent to the Sabæans and Chaldæans. He is represented as a chieftain of immense wealth and high rank, blameless in all the relations of life. One question could be raised by envy: May not the goodness which secures such direct and tangible rewards be a refined form of selfishness? Satan, the accusing angel, suggests the doubt: "Doth Job fear God for naught?" and asserts boldly that if those external blessings were withdrawn Job would cast off his allegiance and would curse God to his face (Job 1 : 9–11). The problem is thus distinctly propounded which the book of Job is intended to discuss and solve: Can goodness exist irrespective of reward? The accuser receives permission to make the trial. He destroys Job's property, then his children, and afterward, to leave no possible opening for cavil, is allowed to inflict upon him a painful disease, supposed by some to have been *elephantiasis*, or black leprosy. Job's wife breaks down entirely under the trial; Job remains steadfast, repelling his wife's suggestions to curse God with the simple yet sublime words, "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" (Job 2 : 9, 10). Thus the question raised by Satan was answered.

But if the matter had ended here many points of deep interest would have been left in obscurity. Entire as was the submission of Job, he must have been inwardly perplexed by events to the solution of which he had no clue. An opportunity for the discussion of the providential government of the world is afforded by the introduction of three men, representing the wisdom and experience of the age, who came, on hearing of Job's misfortunes, to condole with him. After a long discussion between Job and his three friends, in which little progress had been made, but in which an extraordinary dialectic skill had been displayed, Elihu, a young man who had listened in indignant silence to the arguments of his elders (Job 32 : 7), addressed himself to both parties in the discussion, and especially to Job. He shows that the three friends have accused Job upon false or insufficient grounds, and have failed either to convict him or to vindicate God's justice. He shows that Job has assumed his entire innocence and has arraigned the divine justice (Job 33 : 9 : 11).

But whilst he shows that the positions of the three friends are untenable, and that Job's views are imperfect, he fails to clear up the mystery. Like all the interlocutors, he never recognizes the special object of calamity—namely, the trial of sincerity and the demonstration that integrity of life and devout faith in God can exist independent of external circumstances. Jehovah himself now appears. From the midst of a terrific storm, in language of incomparable grandeur, the Lord reproves and silences the murmurs of Job. He also rebukes Job's opponents and vindicates the patriarch's integrity.

He does not argue, but he asserts, with such clearness and force as to resolve all questions, his absolute power and his immutable justice. The restoration of Job's external prosperity, which is the result of God's personal manifestation, symbolizes the ultimate compensation of the righteous for all sufferings undergone upon earth. The total absence of any allusion not only to the Mosaic Law, but to the events of the Exodus, the fame of which, if they had occurred previously, must have reached the country of Job, is a strong argument for the early age both of the patriarch and of the book.

Joch'e-bed [*Jehovah is her glory*], the wife of Amram and mother of Miriam, Aaron and Moses (Num. 26 : 59).

Jo'el [*Jehovah is his God*], the second of the twelve minor prophets in the order of our Authorized Version, the son of Pethuel. He probably prophesied in Judah in the reign of Joash. The proximate event to which his prophecy related was a public calamity then impending on Judah, of a twofold character—want of water and a plague of locusts continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting and prayer, and then, he says, the plague shall cease and the rain descend and the Spirit extend the blessings of true religion to heathen lands. The prophecy is referred to in Acts 2 : 16–21. The style is remarkable for the blending of strength and tenderness. In vividness of description it rivals that of Nahum, and in sublimity and majesty is scarcely inferior to those of Isaiah and Habakkuk.

Jo-han'an [*Jehovah is bountiful*], one of the Jewish chiefs who rallied around Gedaliah (2 Kings 25 : 23; Jer. 40 : 8), and who, after Gedaliah's assassination, carried the remnant of the people and their effects to Egypt, although the prophet Jeremiah forbade the movement (Jer. 43 : 2, 4, 5–7).

John, contracted form of JOHANAN; the name of several men.

1. One of the high priest's family, who, with Annas and Caiaphas, sat in judgment upon the apostles Peter and John (Acts 4 : 6).

2. The Hebrew name of the evangelist Mark (Acts 12 : 12, 25; 13 : 5, 13; 15 : 37).

3. **John the Apos'tle**, the son of Zebedee, a fisherman on the Sea of Galilee. He was probably younger than his brother James (Matt. 4 : 21; 10 : 3; 17 : 1), younger than his friend Peter, possibly younger than his divine Master. Peter and James and John come within the innermost circle of their Lord's friends. Peter is the leader of the disciples, but to John belongs the yet more memorable distinction of being the disciple whom Jesus loved. His most prominent traits of character appear to have been an ardent temperament and a delicacy of sentiment. These combined to produce that devoted attachment to his Master which leads him to detail all his discourses and vindicate his character on all occasions. Yet with all his mildness and amiability of temper he was not feminine in disposition, but possessed an energy and force of mind which gave him the title of "son of thunder" (Mark 3 : 17). It was these traits of character that enabled him to take so profound and comprehensive a view of the nature and office of the incarnate Son of God, evident in all his writings, and especially manifest in the introduction to his Gospel. He outlived all the other apostles, residing chiefly at Ephesus, but spending some time in banishment on the island of Patmos, whither the imperial government under Domitian sent him to labor in the mines, and where he had the remarkable visions recorded in the Revelation. The date of his death is supposed to have been at or near the close of the first century of the Christian era.

4. **John the Baptist,** of the priestly order, his father, Zacharias, being a priest of the course of Abia or Abijah (1 Chron. 24 : 10), and his mother, Elisabeth, being a daughter of Aaron (Luke 1 : 5). His birth was foretold by an angel sent from God, and is related at length in the first chapter of Luke's Gospel. It preceded by six months that of our Lord. John was ordained to be a Nazarite from his birth (Luke 1 : 15). He dwelt by himself in the wild and thinly-peopled region westward of the Dead Sea; his dress was that of the old prophets, a garment woven of camel's hair (2 Kings 1 : 8), attached to the body by a leathern girdle; his food was such as the desert afforded, locusts (Lev. 11 : 22) and wild honey (Ps. 81 : 16). And when he came forth to begin his wonderful work as the herald of the Christ he attracted universal attention and awakened the profoundest interest. His foreannounced birth, his hard, ascetic life, his reputation for extraordinary sanctity, and the widely prevalent expectation that some great one was about to appear, sufficiently account for the multitudes that thronged to him from "Jerusalem and all Judæa, and all the region round about Jordan" (Matt. 3 : 5). He preached the doctrine and administered the baptism of repentance, whilst bearing the clearest testimony to the superiority of that baptism, accompanied with the gift of the Holy Spirit, which our Lord afterward ordained (Matt. 3 : 11, 12).

When he baptized our Lord he noted the remarkable attestations of the Messiah—the symbolical descent of the Holy Spirit and the recognition from heaven of the divine Son (Matt. 3 : 16, 17)—and he inferred therefrom that his work and mission were accomplished. Such, indeed, proved to be the fact. In daring disregard of the divine laws, Herod Antipas had taken to himself Herodias, the wife of his brother Philip; and when John, with a noble fidelity to truth, reproved him for this and other sins (Luke 3 : 19), Herod cast him into prison. The place of his confinement was the castle of Machærus, a fortress on the eastern shore of the Dead Sea. At this castle a court-festival was kept in honor of Herod's birthday. After supper Salome, the daughter of Herodias, came in and danced before the company, and by her grace of manner and beauty of person so charmed Herod that he promised with an oath to give her whatsoever she should ask. Salome, prompted by her vicious and vindictive mother, demanded the head of John the Baptist. Herod gave the order to an officer of his guard, who went immediately to the prison-vault where John was confined, and soon returned bearing on a large dish the ghastly face and head of the murdered man. His death is supposed to have occurred just before the third passover in the course of our Lord's ministry, A. D. 28. His life is marked throughout with the characteristic graces of self-denial, humility, and holy courage. Upon him our Lord pronounces the noblest eulogy ever pronounced on man (Luke 7 : 28).

John, Gospel of. Ephesus and Patmos are the two places mentioned by early writers as the place where John's Gospel was written, and the weight of evidence seems to preponderate in favor of Ephesus. The time of writing is uncertain, but is usually placed about A. D. 78. After the destruction of Jerusalem, Ephesus probably became the centre of the active life of Eastern Christendom. It contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. The Gospel was evidently addressed primarily to Christians. The main object of John, who wrote after

the other evangelists, is to supplement their narratives, which were almost confined to our Lord's life in Galilee. The events narrated are grouped about eight of our Lord's journeys, and are illustrative of the dominant thought with which the Gospel begins—namely, the essential divinity of Jesus, the Christ. The discourses of our Lord with which the Gospel abounds are among its richest treasures.

John, First, Second and Third Epistles. These three Epistles are fine exemplifications of the spirit of the man and of the Christianity which he taught. The first is general, and contains much to edify the Church, especially to develop holiness, obedience, purity, faith, and, above all, love. The second is addressed to a lady of eminent piety, called "the elect lady," or, as some read it, the Lady Electa, and others the elect Cyria. The third is addressed to Gaius, eminent for piety and particularly distinguished for his hospitality.

Jok'shan [*bird-snarer*], the second son of Abraham and Keturah, whose sons, Sheba and Dedan, appear to have been the ancestors of the Sabæans and Dedanites that peopled a part of Arabia Felix (Gen. 25 : 2, 3; 1 Chron. 1 : 32, 33).

Jok'tan [*little*], son of Eber (Gen. 10 : 25; 1 Chron. 1 : 19), and the father of the Joktanite Arabs. Scholars are agreed in placing the settlements of Joktan in the south of the peninsula.

Jok'theel.

1. The name which Amaziah, king of Judah, gave to SELA or SELAH, an Arabian city which he had conquered (2 Kings 14 : 7). This Selah was Petra, an ancient stronghold of Edom, hewn out of the rocks, the ruins of which are among the most striking and magnificent remains of ancient architecture. See SELA.

2. The name of a city of Judah, in the plain of Philistia, not far from Lachish (Josh. 15 : 38), on the road between *Beit-Jibrin* and Gaza.

Jon'a-dab, the contracted form of JEHONADAB (which see).

Jo'nah [*a dove*], the fifth of the minor prophets in the order of our Authorized Version, the son of Amittai and a native of Gath-hepher, a town of Lower Galilee, in Zebulun (2 Kings 14 : 25). He lived after the reign of Jehu, when the losses of Israel began (2 Kings 10 : 32), and probably not till the latter part of the reign of Jeroboam II. He is represented by many commentators as the first of the prophets whose prophecies in written form have come down to us, but the most probable opinion is that he yields priority to Joel. Who was the king of Nineveh in Jonah's time is not known. When the prophet was bidden by Jehovah to "go to Nineveh" and to "cry against it" (Jon. 1 : 2), he refused and attempted to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and nights. The fish is by some supposed to have been the white shark, which sometimes attains the length of thirty feet, and is abundantly able to swallow a man whole. After his deliverance Jonah executed his commission; and the king, believing him to be a minister from the supreme deity of the nation, and having heard of his miraculous deliverance, ordered a general fast and averted the threatened judgment. But the prophet, not from personal but political reasons, grudged the mercy shown to a nation which was the foe of his own country. He was therefore taught by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterward testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers

of it. This was "the sign of the prophet Jonas" (Luke 11 : 29, 30), as was also our Lord's resurrection (Matt. 12 : 39, 41; 16 : 4).

Jon'a-than [*Jehovah has given*], the name of several persons.

1. The eldest son of King Saul. He was regarded in his father's lifetime as the heir to the throne. Like Saul, he was a man of great strength and activity (2 Sam. 1 : 23). He was also famous for archery and slinging, the peculiar martial exercises in which his tribe excelled (1 Chron. 12 : 2). He was a bold and successful soldier, but the chief interest of his career is derived from his friendship with David, which began on the day of David's return from the victory over the champion of Gath and continued till his death. Their last meeting was in the forest of Ziph during Saul's pursuit of David (1 Sam. 23 : 16–18). From this time forth we hear no more of him till the battle of Gilboa. In the battle he fell with his two brothers and his father, and his corpse shared their fate (1 Sam. 31 : 2, 8). His ashes were buried first at Jabesh-Gilead, but were afterward removed with those of his father to Zelah in Benjamin (2 Sam. 21 : 12).

2. Son of Shimeah, brother of Jonadab and nephew of David (2 Sam. 21 : 21).

3. Son of Abiathar, the high priest, and the last descendant of Eli of whom we hear anything. He appears on the day of David's flight from Absalom (2 Sam. 15 : 36) and on the day of Solomon's inauguration (1 Kings 1 : 42, 43).

4. Son or descendant of Gershom the son of Moses (Judg. 18 : 30).

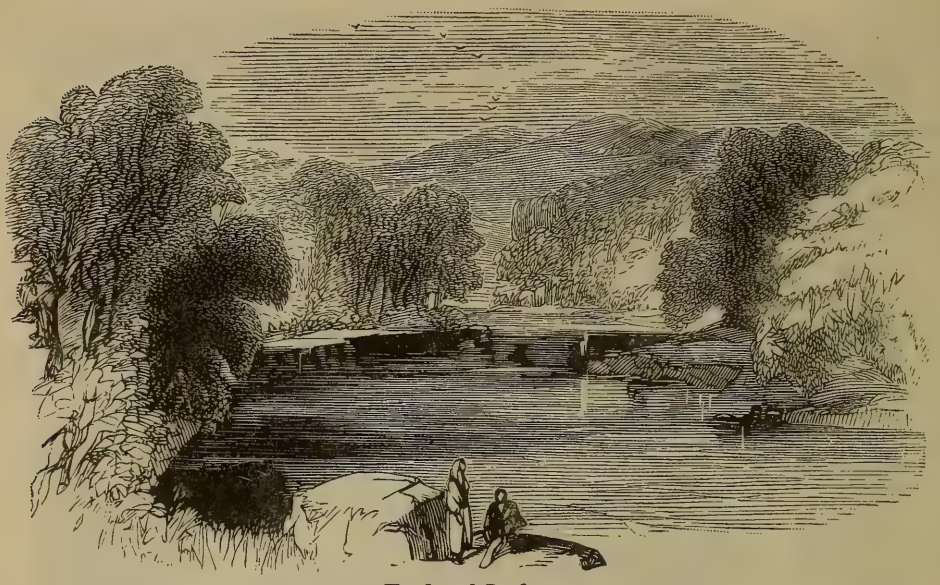
5. Son of Joiada, and his successor in the high priesthood (Neh. 12 : 11, 22, 23).

Jop'pa [*beauty*], a very ancient and important seaport town of Palestine, on the Mediterranean coast, about forty miles north-west of Jerusalem. Although its harbor was and is an extremely unsafe one, it became the port of Jerusalem when the latter had become the capital of David's kingdom, and the port of Jerusalem it now is. Here the timber from Lebanon used in building the temple was landed (2 Chron. 2 : 16). Hither Jonah fled when he sought a ship in which to escape from the presence of the Lord (Jon. 1 : 3). Here in New Testament times Peter restored to life the dead Tabitha or Dorcas (Acts 9 : 36–43), and here Peter had that remarkable vision which convinced him that the distinction between Jew and Gentile had no existence in the gospel (Acts 10 : 9–18). Its modern name is *Yafa* or Jaffa. Visitors to Jerusalem by way of the Mediterranean usually land here. Its site is elevated and picturesque, but the internal appearance of the town is wholly uninteresting. No imposing buildings, or even ruins, arrest attention. Its population is estimated at eight thousand souls. The environs of the place are adorned with orchards and gardens, in which the pomegranate, orange, lemon, fig and other fruits are cultivated.

Jo'ram. See JEHORAM.

Jor'dan [*the descender*], the far-famed, and properly the only, river of Palestine. It has its source in three fine fountains on the slopes of Anti-Lebanon. In its flow it widens into two lakes, that of *Hûleh* the ancient Merom (Josh. 11 : 5), and that of Gennesaret (Luke 5 : 1). Flowing out from the southern end of the latter, it descends with great speed to its point of entrance into the Dead Sea. Although the direct distance from its source to its mouth is not more than one hundred and twenty miles, yet so many are its short windings and so crooked is its channel that the actual distance of its flow is about two hundred miles. The great speed of its current and the equally great crookedness of its channel can be well understood

Joppa from the South.



Fords of Jordan.

if we consider that its source is about one thousand feet above the level of the Mediterranean; that in the short distance of twelve miles, which brings it to the Hûleh Lake, it falls not less than one thousand feet; that in passing through Lake Hûleh and in reaching the north end of the Sea of Galilee, a distance of fourteen and a half miles, it falls six hundred and eighty-two feet below the level of the Mediterranean; and that thus in twenty-six and a half miles it has a fall of sixteen hundred and eighty-two feet, or more than sixty feet to the mile. Below the Sea of Galilee the fall is not so great per mile, and yet sufficiently great to make the Jordan a very rapid and very tortuous stream. The first notice of it in Scripture occurs in the story of the separation of Abraham and Lot (Gen. 13 : 10). It was crossed miraculously by the Israelites when they entered Canaan (Josh. 3 : 14–17). In its waters Naaman was cured of his leprosy (2 Kings 5 : 14); in its waters John baptized the multitudes who came to him from Jerusalem and all Judæa (Matt. 3 : 5, 6), and in its waters John baptized Him "of whom Moses in the law and the prophets did write, Jesus of Nazareth" (John 1 : 45). The precise locality of our Lord's baptism cannot be determined, but most probably it was near the mouth.

Jo'seph [*he shall add*], the name of several persons in Scripture.

1. The elder of the two sons of Jacob by Rachel, first mentioned when a youth seventeen years old. He incurred the hatred of his brethren because his father manifested a decided preference for him by giving him a dress of rich material, apparently a long tunic with sleeves, worn by the youths and maidens of the richer class (Gen. 37 : 2). This hatred was increased by his telling of a dream foreshadowing that they would bow down to him, which was followed by another dream of similar import. These brethren had gone to Shechem to feed their flocks, and Joseph was sent thither from Hebron by his father to bring him word of their welfare. They were not at Shechem, but were gone to Dothan, which appears to have been not far distant, pasturing their flocks, like the Arabs of the present day, wherever the wild country was unowned.

On Joseph's approach his brethren, except Reuben, resolved to kill him; but Reuben saved him, persuading them to cast him into a dry pit and intending to restore him to his father. Subsequently, when Reuben was not with them, his brethren sold him to a company of Ishmaelite traders, who took him to Egypt and resold him to an Egyptian master. But "God was with him, and delivered him out of all his afflictions" (Acts 7 : 10). Through a series of remarkable providences the Hebrew youth passed from slavery to sovereignty, and became at once the savior of his family and the benefactor of millions. His two sons, Ephraim and Manasseh, born in Egypt, were adopted by Jacob as his own, and were made each the head of a tribe. He died at the age of one hundred and ten years; his embalmed remains were sacredly guarded, and at the Exodus were transported to Canaan, and at length were put in their final resting-place "in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor" (Josh. 24 : 32). The character of Joseph is one of the finest in history. It is a noble combination of faith in God and of firm adherence to right. In it appear in remarkable perfection an unshaken confidence in the ultimate triumph of truth and goodness, a clear discrimination of what was good and what evil, a strong sense of duty, a singular modesty, a thorough self-command, a patient endurance of ills, a moderation and justice in the exercise of authority, an equal generosity in the forgiveness of injuries and the conferment of benefits, and, with all, an exquisite sensibility and tenderness. It types more nearly perhaps than any other man's the faultless character of our Lord Christ.

2. Son of Heli and reputed father of our Lord. All that is told us of Joseph in the New Testament may be summed up in few words. He was a just man, and of the house and lineage of David. He lived at Nazareth in Galilee, and it is probable that his family had been settled there for at least two generations, possibly from the time of Matthat, the common grandfather of Joseph and Mary, since Mary lived there too (Luke 1 : 26, 27). He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. 1 : 20. When Jesus was twelve years old Joseph and Mary took him with them to keep the passover at Jerusalem, and when they returned to Nazareth he continued to act as father to the child Jesus, and indeed was reputed to be such. That he died before our Lord's crucifixion is nowhere stated, but is the fair inference from John 19 : 27 and Mark 6 : 3. But where, when, or how he died we know not.

3. Joseph of Arimathea, a rich and pious Israelite, is denominated by Mark (15 : 43) an honorable counselor, by which we are probably to understand that he was a member of the Great Council or Sanhedrim. He is further characterized as "a good man and a just" (Luke 23 : 50), one of those who, bearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mark 15 : 43; Luke 2 : 25, 38). We are expressly told that he did not "consent to the counsel and deed" of his colleagues in conspiring to bring about the death of Jesus, but he seems to have lacked the courage to protest against their judgment. At all events, we know that he shrank, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the centurion who stood by the cross; for on the very evening of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in

boldly unto Pilate and craved the body of Jesus" (Mark 15 : 43). Pilate gave him the body, which he, assisted by Nicodemus, wrapped in a linen shroud and placed in his own new rock-hewn tomb, where previously no corpse had ever been laid.

4. JOSEPH, called BARSABAS and surnamed JUSTUS, one of the two persons chosen by the assembled Church (Acts 1 : 23) as worthy to fill the place in the apostolic company from which Judas had fallen.

Jo'ses, the name of two or three persons in the New Testament.

1. The son of Eleazar and father of Er, among the maternal ancestors of our Lord. In Luke 3 : 29 the name is erroneously written "Jose."

2. The son of Mary and Cleopas, and brother of James the Less, of Simon and of Jude, and consequently one of those who are called "the brethren of our Lord" (Matt. 13 : 55; 27 : 56; Mark 6 : 3; 15 : 40, 47). He was the only one of these brethren who was not an apostle.

3. A Levite of the country of Cyprus, surnamed BARNABAS (which see).

Josh'u-a [*Jehovah is salvation*], the son of Nun, of the tribe of Ephraim (1 Chron. 7 : 27). His name appears in the various forms of HOSHEA, OSHEA, JEHOSHUA, JESHUA and JESUS. He was nearly forty years old when he shared in the hurried triumph of the Exodus. He is mentioned first in connection with the fight against Amalek at Rephidim, when he was chosen by Moses to lead the Israelites (Ex. 17 : 9). When Moses ascended Mount Sinai to receive for the first time the two tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him in his descent (Ex. 32 : 17). Soon afterward he was one of the twelve chiefs who were sent (Num. 13 : 17) to explore the land of Canaan, and one of the two (Num. 14 : 6) who gave an encouraging report of their journey. Moses, shortly before his death, was directed to invest Joshua solemnly and publicly with definite authority, in connection with Eleazar the high priest, over the people (Num. 27 : 18). Joshua assumed the command, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover, was visited by the Captain of the Lord's host, and began that series of extraordinary military exploits which resulted in the conquest of Canaan and the partition of the country among the tribes and families. He died at the age of one hundred and ten years, and was buried in his own city, Timnath-Serah. In addition to his fame as a warrior is his fame as a writer. The book which bears his name is written with the unconscious vivid power of an eye-witness. It is an invaluable contribution to the history of his times, and an indispensable portion of those oracles of God which were committed unto his people.

Jo-si'ah [*Jehovah heals*], the son and successor of Amon, king of Judah. He came to the throne B. C. 641, in the eighth year of his age, and reigned thirty-one years. His history is contained in 2 Kings 22–24; 2 Chron. 34, 35; and the first twelve chapters of Jeremiah throw much light upon the general character of the Jews in his days. He began in the eighth year of his reign, at the age of sixteen, to seek the Lord, and in the twelfth year, when twenty, and for six years afterward, in a personal progress throughout all the land of Judah and Israel, he destroyed everywhere high places, groves, images and all outward signs and relics of idolatry. The temple was restored under a special commission, and in the course of the repairs Hilkiah the priest found that book of the Law of the Lord which quickened so remarkably the young king's ardent zeal. The great day of Josiah's life was the day of the passover in the eight-

eenth year of his reign. But the time of his death, which had been indicated by Huldah (2 Kings 22 : 20), at length drew near. When Pharaoh-Necho went from Egypt to Carchemish to carry on his war against Assyria, Josiah opposed his march along the sea-coast. Necho reluctantly paused, and gave him battle in the valley of Esdraelon. Josiah was mortally wounded, and died before he could reach Jerusalem. He was buried with extraordinary honors.

Jot, or rather **Iota,** the smallest letter of the Greek alphabet (ι) derived from the Hebrew *yod* (י), and answering to the *i* of European languages. Its name was employed metaphorically to express the minutest trifle. When in Matt. 5 : 18 our Lord says that "one jot" of the law shall not fail of fulfillment, he means to affirm that every particle of the law, however slight, shall certainly be accomplished.

Jo'tham [*Jehovah is perfect*], the name of several men, of whom two only need be mentioned.

1. The youngest son of Gideon (Judg. 9 : 5), who escaped from the massacre of his brethren. His fable of the reign of the bramble (Judg. 9 : 8–15) is the earliest example of that kind of figurative speech.

2. The son of King Uzziah of Judah. After administering the kingdom for some years during his father's leprosy, he succeeded to the throne B. C. 758, when he was twenty-five years old, and reigned sixteen years in Jerusalem. He was contemporary with Pekah, king of Israel, and with the prophet Isaiah. His history is contained in 2 Kings 15 and 2 Chron. 27.

Ju'bal, a son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. 4 : 21), probably general terms for stringed and wind instruments.

Ju'bi-lee, The Year of, the fiftieth year after the succession of seven sabbatical years, in which all the land which had been alienated returned to the families of those to whom it had been allotted in the original distribution, and all bondsmen of Hebrew blood were liberated. The relation in which it stood to the sabbatical year and the general directions for its observance are given in Lev. 25 : 8–16, 23–55. There is no mention of the jubilee in the book of Deuteronomy, and the only other reference to it in the Pentateuch is in Num. 36 : 4. The year was inaugurated on the day of atonement with the blowing of trumpets throughout the land and by a proclamation of universal liberty. It was observed, it is said, till the destruction of the first temple, but there is no historical notice of its observance on any one occasion, either in the books of the Old Testament or in any other records.

Ju'da, a Greek form of JUDAH (Matt. 2 : 6; Luke 1 : 39).

Ju-dæ'a, the Latin form of Judah, but with a larger signification, a province of Palestine rather than the territory of a tribe. Before our Lord's birth Palestine was divided into three distinct provinces —Galilee on the north, Samaria in the middle, and Judæa on the south (John 4 : 3–5). The latter province is usually meant by the term *Judæa* in the New Testament (Matt. 4 : 25; Luke 5 : 17; John 4 : 47), but the term is sometimes used in a wider sense. Thus, in Luke 1 : 5, Herod is called king of Judah, that is, the general name Judæa is given to his whole kingdom, which included the country east and west of the Jordan. The trans-Jordanic provinces are referred to as belonging to Judæa in Matt. 19 : 1; Mark 10 : 1; Luke 23 : 5. The "hill country" of Judæa (Luke 1 : 65) embraced the mountain-ranges around Jerusalem and southward. This was the native country of John the Baptist (Luke 1 : 39). The "wilderness of Judæa," or "*the* wilderness," as in Matt. 4 : 1 it is called, was that desolate and dreary region which stretches along the

western shore of the Dead Sea and runs to the tops of the hills, also north of the Dead Sea line.

Judah [*praise*], the name of a son of Jacob, of a Hebrew tribe and its territory, and of a kingdom.

1. The fourth son of Jacob and the fourth of Leah. His name is explained as having originated in Leah's exclamation of "praise" at the fresh gift of Jehovah (Gen. 29 : 35). Of the individual Judah more traits are preserved than of any other of the patriarchs, with the exception of Joseph. In the matter of the sale of Joseph he and Reuben stand out in favorable contrast to the rest of the brothers. When a second visit to Egypt for corn had become inevitable it was Judah who, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (Gen. 43 : 3–10). And when through Joseph's artifice the brothers were brought back to the palace, he is again the leader and spokesman of the band. So too it is Judah who is sent before Jacob to smooth the way for him in the land of Goshen (Gen. 46 : 28). This ascendency over his brethren is reflected in the last words addressed to him by his father (Gen. 49 : 8). He was the father of five sons (Gen. 46 : 12).

2. The tribe of Judah at the first census, in the wilderness, numbered seventy-four thousand six hundred adult males (Num. 1 : 26, 27); at the second census, in the plains of Moab, seventy-six thousand five hundred (Num. 26 : 22). Thus it was numerically the largest tribe, and this superiority it always retained. The tribal territory included one-third of the whole of Palestine, but only about one-third of the allotment was available for actual settlement. Its eastern boundary was the Dead Sea and the Arabah, and its western the Mediterranean Sea. On the north the border ran from the mouth of the Jordan by Jericho, Jerusalem, Kirjath-jearim, Beth-Shemesh, Ekron and Jabneel to the coast. Its southern line, traversing a desert country, was indefinite. The western portion of Judah's allotted territory was the celebrated plain of Philistia, called the Shephelah, or "low country." It extended from Joppa on the north to Gaza on the south, and was the richest part of their inheritance. But as they were never able to dispossess the Philistines, their real domain consisted only of the central mountain-range, or the hill-country, with its slopes and glens and valleys. In the person of David the tribe grasped the sceptre; but inasmuch as they elevated him to the throne without consulting the other tribes, they sowed the seeds of that jealousy and alienation which subsequently yielded their bitter fruit in the formation of two kingdoms, and in the long-continued struggle for supremacy between Ephraim and Judah.

3. The history of the kingdom of Judah is the history of its successive kings from Rehoboam to Zedekiah, the latter of whom and his people became the captives of Nebuchadnezzar. To this kingdom of Judah, in opposition to that of Israel, belongs the peculiar and glorious distinction of perpetuating the true religion, of maintaining the succession of the priesthood and of continuing those ceremonial observances which typified so clearly the facts and doctrines of the gospel. In the fullness of time from the tribe of Judah and the house of David came our Lord, the Son of man and the Son of God.

Ju'das, the Grecised form of the Hebrew name JUDAH. It is associated with a number of names in the New Testament.

1. JUDAS, surnamed BARSABAS, a leading member of the apostolic Church at Jerusalem (Acts 15 : 22), endued with the gift of prophecy (ver. 32), chosen with Silas to

accompany Paul and Barnabas as delegates to the Church at Antioch, to make known the decree concerning the terms of admission of the Gentile converts (ver. 27).

2. JUDAS OF GALILEE, the leader of a popular revolt "in the days of the taxing" (that is, the census under Quirinus), referred to by Gamaliel in his speech before the Sanhedrim (Acts 5 : 37).

3. JUDAS ISCARIOT, sometimes called "the son of Simon" (John 6 : 71; 13 : 2, 26), but more commonly Iscariot (Matt. 10 : 4; Mark 3 : 19; Luke 6 : 16). In the three lists of the Twelve there is added in each case the fact that he was the betrayer. Of the life of Judas before the appearance of his name in the lists of the apostles we know absolutely nothing. What that appearance implies, however, is that he had previously declared himself a disciple. He was drawn, as the others were, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life and to obey the call of the prophet of Nazareth. When our Lord and his disciples began to travel hither and thither, receiving money and other offerings, and redistributing what they received, it became necessary that some one should act as the steward and almoner of the small society, and this fell to Judas (John 12 : 6; 13 : 29). The Galilean or Judæan peasant found himself entrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embezzlement. After this it was impossible that he could feel at ease with One who asserted so clearly and sharply the laws of fidelity, duty, unselfishness. With the hope of gain he lent himself to the furtherance of the schemes of our Lord's enemies, and consummated the betrayal in circumstances which made his treachery the more apparent and appalling. When the deed was done he realized the enormity of his crime, and, returning the money to his employers, confessed his guilt and shame. With the heartlessness which characterized the priests and rulers of the time, they threw upon him the responsibility of his act, and unable longer to bear the reproaches of conscience, he cast the thirty silver pieces on the temple pavement and went and hanged himself. His name was dismissed from the list of the apostles with the prayer of the survivors that God would show which of two men, Justus and Matthias, he had chosen to take the "ministry and apostleship from which Judas by transgression fell that he might go to his own place" (Acts 1 : 25).

4. JUDAS THE BROTHER OF JAMES, otherwise JUDE, and otherwise LEBBEUS, whose surname was THADDEUS (Luke 6 : 16; John 14 : 22; Jude 1; Matt. 10 : 3; Mark 3 : 18), one of the twelve apostles. Nothing is certainly known of his later history.

5. JUDAS THE LORD'S BROTHER. Among the brethren of our Lord mentioned by the people of Nazareth (Matt. 13 : 55; Mark 6 : 3) occurs a Judas who has been sometimes identified with the apostle of the same name. It has been considered with more probability that he was the writer of the Epistle which bears the name of "Jude the brother of James."

Jud'ges, temporary and special deliverers sent by God to deliver the Israelites from their oppressors. Their power only extended over portions of the country, and some of them were contemporaries. Though their first work was that of deliverers and leaders in war, yet after a deliverance they administered justice to the people, and their authority supplied the want of a regular government. The book of Judges contains their history from Joshua to Samson. The time commonly assigned to the period contained in this book is two hundred and ninety-nine years. The following is a list of the

judges, whose history is given under their respective names:

First Servitude, to Mesopotamia:
1. Othniel.
Second Servitude, to Moab:
2. Ehud;
3. Shamgar.
Third Servitude, to Jabin and Sisera:
4. Deborah and Barak.
Fourth Servitude, to Midian:
5. Gideon;
6. Abimelech;
7. Tola;
8. Jair.
Fifth Servitude, to Ammon:
9. Jephthah;
10. Ibzan;
11. Elon;
12. Abdon.
Sixth Servitude, to the Philistines:
13. Samson;
14. Eli;
15. Samuel.

But whilst the judges in the above list were men raised up in extraordinary emergencies and invested with extraordinary powers, they did not supersede the class of magistrates termed judges, which were originally appointed by Moses in the wilderness, soon after the departure from Egypt. We are told that Moses, at the suggestion of Jethro, his father-in-law, and in order to relieve himself of a portion of the onerous duties of the chief magistracy, "chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens: and they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves" (Ex. 18 : 13–26). Subsequent legislation provided that judges or magistrates should be appointed in every city (Deut. 16 : 18), and that a court of appeal should be constituted of priests, with the high priest at its head (Deut. 17 : 8–13). When the Israelites were settled in their respective districts of the Promised Land, the judiciary system outlined by Moses went into effect. For the cities and towns judges were then appointed, but how appointed, and whether there was a regular succession of them, we are not informed. As the law to be administered was most familiar to the Levites, and as they by the force of circumstances were more conversant with such subjects than any other class of the people, it is probable that on them chiefly the judicial office devolved.

Judg'ment, Day of (Matt. 10 : 15), that momentous day which is to terminate the present dispensation of grace and to fix unalterably the eternal state of all men. That such a day is appointed is abundantly evident from Scripture (Matt. 12 : 36; Acts 17 : 31; 2 Thess. 1 : 7–10; Heb. 9 : 27; 2 Pet. 2 : 9; 3 : 7; 1 John 4 : 17). On that day our Lord Jesus Christ will officiate as judge (Matt. 25 : 31, 32; John 5 : 22; Rom. 2 : 16; 2 Cor. 5 : 10). The decisions of the Judge will be final and irreversible, admitting the righteous to the joys of Christ's kingdom and dooming the wicked to the outer darkness of eternal despair (Matt. 25 : 34–46; 1 Thess. 4 : 14–17; 2 Pet. 3 : 7). The day is hidden from man's knowledge, and is known to God only (Matt. 24 : 36).

Judg'ment-Hall. The word *Prætorium* is so translated five times in our Authorized Version of the New Testament, and in those five passages it denotes two different places.

1. In John 18 : 28, 33; 29 : 9 it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's prætorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of King Herod, others the tower of Antonia; but it was probably the latter, which was then and long afterward the citadel of Jerusalem.

2. In Acts 23 : 5, Herod's judgment-hall or prætorium in Cæsarea was doubtless a part of that magnificent range of buildings, the creation of which by King Herod is described in Josephus. The word "palace" or "Cæsar's court" in our Authorized Version of Phil. 1 : 13 is a translation of the same word *prætorium*. It may here have denoted the quarter of that detachment of the prætorian guards which was in immediate attendance upon the emperor.

Jul'i-a, a Christian woman at Rome whom Paul salutes in connection with Philologus, whose sister or wife she probably was (Rom. 16 : 15).

Ju'li-us, the centurion of "Augustus' band" to whose charge the apostle Paul was delivered when he was sent prisoner from Cæsarea to Rome (Acts 27 : 1, 3).

Ju'ni-per. The word thus rendered in 1 Kings 19 : 4, 5 ; Ps. 120 : 4 ; Job 30 : 4 is beyond doubt the *retem* or white *broom*. It is very abundant along the Jordan Valley and in the desert of Sinai, and affords to travelers a grateful shade in the time of heat and comfortable warmth in the time of cold. Of the *retem* President Bartlett, when traversing the desert of wandering, writes thus: "We put on a quantity of retem, and watched with interest for the coals of juniper (Ps. 120 : 4). They appeared to be like the best hard-wood coals, giving out a strong heat, and brightening up when separately exposed. The next morning (Feb. 27th) we went early to the place of our last night's fire, and found good juniper coals beneath the ashes, enough to kindle it up again easily."

Ju'pi-ter, the name of the chief father of the gods in Greek and Roman mythology. It is mentioned in one passage in our Authorized Version of the New Testament (Acts 14 : 12, 13) in connection with Paul's visit to Lystra. The expression "Jupiter which was before their city" means that his temple was outside the city.

Jus'tice, practical righteousness or equity, by which one renders to another what is his due. God's justice or attributive righteousness is that essential perfection of his nature which leads him to render to every one his due (Ps. 89 : 14 ; 2 Tim. 4 : 8). This justice in God requires the condemnation of every sinner, and were it not for the plan of redemption, in which justice is satisfied in the person of Christ, and is brought into harmony with mercy, the whole race of men would die in their sins (Rom. 5 : 6 ; Heb. 9 : 26, 28 ; 1 Pet. 3 : 18).

Jus-ti-fi-ca'tion "is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." Hence the ground of a sinner's justification is not his own personal merit, but Christ's perfect righteousness. This righteousness because of the believer's vital union with Christ is imputed to him or set to his account. The justified person is not only pardoned, but in the eye of God's law he is contemplated as righteous—as righteous, indeed, as if he had rendered to the law in his own person a full, complete and sinless obedience. Justification by faith is a cardinal doctrine of the Christian religion, and affords the only ground of hope to the penitent (Acts 13 : 39 ; Rom. 3 : 24–31 ; 5 : 1 ; Gal. 2 : 16 ; 3 : 11 ; 2 Cor. 5 : 21).

Jus'tus. 1. The surname of Joseph Barsabas (Acts 1 : 23) ; 2. A Christian at Corinth with whom Paul lodged (Acts 18 : 7) ; 3. A believing Jew, who, also called Jesus, was with Paul at Rome when he wrote his Epistle to the Colossians (Col. 4 : 11).

Jut'tah [*extended*], an ancient town in the mountains of Judah, mentioned in the group with Maon and Carmel (Josh. 15 : 55). It was allotted to the priests (Josh. 21 : 16). It is now called *Yuttah*, and is five English miles south of Hebron.

K.

Kab'zeel, one of the cities of the tribe of Judah (Josh. 15 : 21), the native place of Benaiah, son of Jehoiada, one of David's chief warriors (2 Sam. 23 : 20; 1 Chron. 11 : 22). After the Captivity it was reinhabited by the Jews, and appears as JEKABZEEL.

Ka'desh [*sanctuary*], the site, perhaps, of some ancient oracle, thus named in Num. 13 : 26, otherwise called KADESH-BARNEA (Num. 32 : 8; Deut. 1 : 2, 19), but originally named, as in Gen. 14 : 7, En-Mishpat (*fountain of judgment*), from a remarkable spring or well of water found there. It was situated on the south-eastern border of Palestine, toward Edom and within sight of Mount Hor. Its site is very much disputed and is quite undetermined. This place was remarkable as that from which Moses proposed to enter the Promised Land, and from which he sent a message to the king of Edom asking permission to pass through his territory, which was refused (Num. 20 : 14–21). Here too Miriam died, and on the murmuring of the people for water Moses was permitted by miracle to increase the supply (Num. 20 : 1–11).

Kad'mi-el [*standing before God*, that is, *his servant*], one of the Levites who with his family returned from Babylon with Zerubbabel (Neh. 12 : 8) and assisted in the various reforms of that period, being always named in connection with Jeshua (Ezra 3 : 9; Neh. 7 : 43). He and his house are prominent in history on three occasions (Ezra 3 : 9; Neh. 9 : 4, 5; 10 : 9).

Kad'mon-ites, The, a people named in Gen. 15 : 19 only, one of the nations which at that time occupied the land promised to the descendants of Abraham. The name is probably a synonym for the BENE-KEDEM, the "children of the East."

Ka'nah [*reeds*].

1. The name of a brook, the boundary between Ephraim and Manasseh, and falling into the Mediterranean a little south of the ruins of Cæsarea (Josh. 16 : 8; 17 : 9).

2. The name of a city in the tribe of Asher (Josh. 19 : 24, 28), and supposed to be the same as the New Testament Cana (John 2 : 1).

3. One of the fortified cities of the tribe of Naphtali (Josh. 19 : 37), called KADESH-NAPHTALI; that is, the sanctuary or holy place of Naphtali. It was the asylum of all Northern Palestine and the residence of Barak, the deliverer of Israel (Judg. 4 : 6).

Ka-re'ah [*bald-head*], the father of Johanan and Jonathan who supported Gedaliah's authority and avenged his murder (Jer. 40 : 8, 13, 15, 16; 41 : 11, 13, 14, 16; 42 : 1, 8; 43 : 2, 4, 5).

Ke'dar [*black*], the second son of Ishmael, and founder of the tribe that bore his name (Gen. 25 : 13; 1 Chron. 1 : 29). Like the wandering tribes of the present day, the Kedarites appear to have been "archers" and "mighty men" (Isa. 21 : 17). The tribe seems to have been one of the most conspicuous of all the Ishmaelite tribes.

Ked'e-moth [*beginnings*], a city in the tribe of Reuben (Josh. 13 : 15, 18), given to the Merarite Levites (Josh. 21 : 37; 1 Chron. 6 : 79). It possibly conferred its name on the "wilderness" or pasture-land near it, from which Moses sent messengers to Sihon, king of Heshbon (Deut. 2 : 26).

Ke'desh [*sanctuary*], the name of two towns in Palestine: 1. A town in the ex-

treme south of Judah (Josh. 15 : 23); 2. A city of Issachar, allotted to the Gershonite Levites (1 Chron. 6 : 72), whose king was probably slain by Joshua (12 : 7, 22). It was one of the cities of refuge on the west of Jordan (Josh. 20 : 7).

Ke'dron. See KIDRON.

Kei'lah [*fortress*], a city of the tribe of Judah, lying in the *Shephelah* or plain of Philistia south-west from Jerusalem (Josh. 15 : 44). When attacked by the Philistines it was relieved by David, who afterward discovered that its inhabitants were plotting to deliver him into the hands of Saul (1 Sam. 23 : 1–13). The place is mentioned in the times of Nehemiah (Neh. 3 : 17), and its site is still shown on a steep hill above the rich corn-valley of Elah. It is now *Kîla*.

Ke'nath [*possession*], a strong city of Bashan, in the province of Argob, conquered in the time of Moses by Nobah, one of the chiefs of the tribe of Manasseh, and called after his name (Num. 32 : 42). It retained the name of Nobah two hundred years. Its site is supposed to be identical with that of the modern *Kanawât*, a ruined town at the southern extremity of the *Lejah*, about twenty miles north of *Busrah*. The ruins cover considerable space, and are among the finest of the *Hauran*.

Ke'naz [*hunter*], the last named of the sons of Eliphaz, the son of Esau, and one of the dukes of Edom (Gen. 36 : 15, 42; 1 Chron. 1 : 53).

Ke'nite, The, and **Ke'nites, The,** a tribe or nation first mentioned in company with the Kenizzites and Kadmonites (Gen. 15 : 19). Their origin is not recorded, but we may infer that they were a branch of the larger nation of MIDIAN. Jethro, who in Ex. 2 : 15, 16; 4 : 18, 19 is represented as dwelling in the land of Midian, and as priest or prince of that nation, is in Judg. 1 : 16; 4 : 11 distinctly declared to be a Kenite. The important services rendered by the sheikh of the Kenites to Moses during a time of great pressure and difficulty were rewarded by the latter with a promise of firm friendship between the two peoples. The connection then begun lasted as firmly as a connection could last between a settled people like Israel and one whose tendencies were so decidedly nomadic as those of the Kenites. The most remarkable development of this people is to be found in the sect or family of the Rechabites.

Ke'niz-ite or **Kenizzite,** an Edomitish tribe (Gen. 15 : 19; Num. 32 : 12; Josh. 14 : 6, 14).

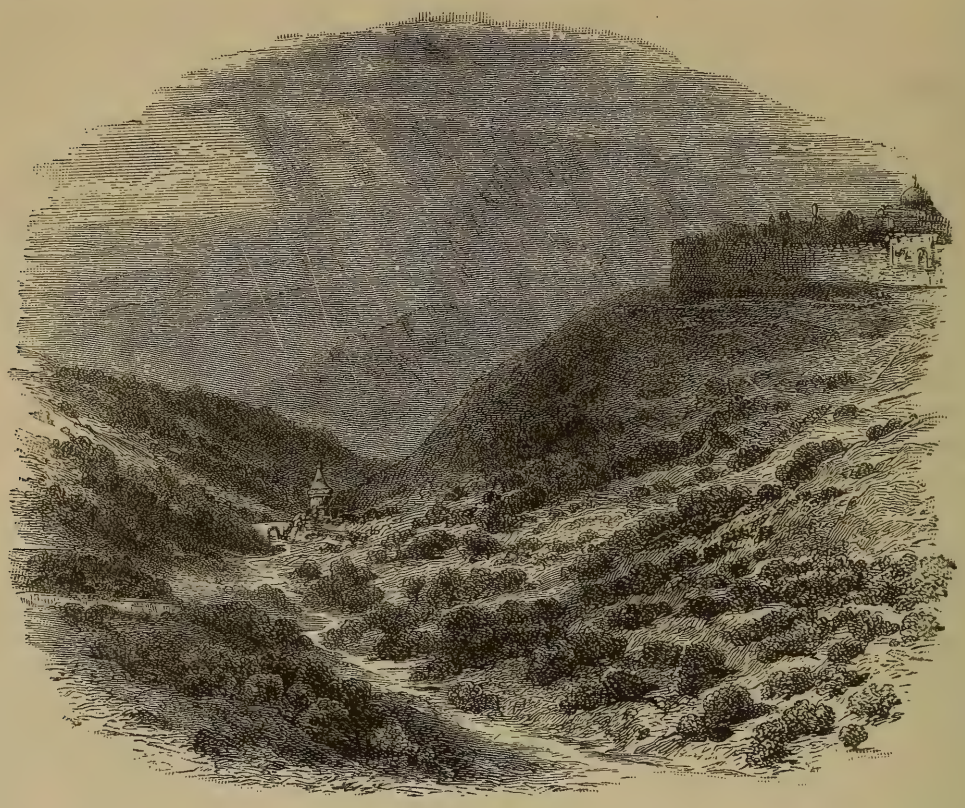
Ke'ri-oth, a strong city of the land of Moab (Jer. 48 : 24, 41; Amos 2 : 2). Its site has not been satisfactorily identified.

Ke-tu'rah [*perfume*], the second wife of Abraham, by whom he had six sons (Gen. 25 : 1–6). Five of these sons evidently crossed the desert to the Persian Gulf and occupied the whole intermediate country, where traces of their names are frequent, while the sixth (Midian) extended south into the peninsula of Arabia proper.

Key, an instrument for opening a lock, frequently mentioned in Scripture, and often used in a figurative sense. It is the symbol of *government, power, authority* (Isa. 22 : 22; Rev. 1 : 18; 9 : 1; 20 : 1). Even in modern times, when the government of a city is transferred to a mayor or governor, the keys of the gates are delivered as an emblem of authority.

Kib'roth-hat-ta'a-vah [*graves of lust* or *longing*], one of the encampments of the Israelites in the wilderness, where the people lusted for meat and murmured. The Lord sent them vast numbers of quails, and while the flesh was yet between their teeth, ere it was chewed, smote them with a very great plague (Num. 11 : 34; Ps. 78 : 30, 31).

Kid, the young of the goat (Gen. 27 : 9; Judg. 6 : 19).



Kidron.

Kid'ron [*turbid*], (CEDRON in John 18 : 1), the narrow bed of a winter-torrent between Jerusalem and the Mount of Olives. It is crossed by a bridge of one arch, leading to the garden of Gethsemane. Over the brook Kidron, David, when fleeing from Absalom, sorrowfully passed (2 Sam. 15 : 33), and over it our Lord, on the night of his betrayal and arrest, went to his Gethsemane agony (John 18 : 1–9). The outlet of Kidron is into the Dead Sea, which it enters not far from its north-west corner, about fourteen miles from Jerusalem.

Kine, the plural of cow, not often used (Gen. 41 : 2).

King, a title of dignity and authority, as applied to God the universal Ruler, or to Christ as the head of the mediatorial government, or to man exercising dominion over his fellow-men. In its later application it often in Scripture means mere chieftainship. Many of the kings mentioned in its historical records were no more than the governors of towns or the leaders of tribes. Thus there were thirty kings in Canaan that were subdued by the Israelites (Josh. 12 : 9–24); and Adonibezek acknowledged that he had subdued and cruelly mutilated *seventy* kings (Judg. 1 : 7). These were certainly officers of very limited dominion. The government which God originally appointed for the Israelites was not a monarchy, but a theocracy, that is, a government of which God was the Head. In many of its features it bore a strong resemblance to a republic. After the decease of Moses and Joshua the people were governed by judges for a series of years; but in the time of Samuel the people became dissatisfied with the corrupt and mercenary conduct of his sons, who had been appointed judges, and de-

manded a king. The suggestion was displeasing to Samuel, and he asked counsel of God. The answer he received was, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me that I should not reign over them" (1 Sam. 8:7). This concession, accompanied as it was by a warning of all the evils the people would certainly suffer under this new government, plainly showed that the monarchy was conceded, not as a blessing, but as a curse (1 Sam. 8:10–18). A curse they soon found it to be. They had the pomp and pageantry of royalty, but they had the exaction and exasperation as well. After the reigns of three kings the kingdom itself was divided, and then follows the history of the kings of Judah and of Israel. The records of those times are contained in the first and second books of Samuel, the first and second books of Kings, and the first and second books of Chronicles. The books of Chronicles are confined to the history of the kings of Judah.

A table of the Hebrew monarchy is subjoined:

HEBREW MONARCHY.

The dates conform to the calculations of Usher. They indicate the year of accession to the throne, and are those which are commonly found in reference Bibles.

I. TRIBES UNITED.

B. C. Kings.
1095. Saul.
1055. David.
1015. Solomon.

II. TRIBES DIVIDED.

B. C. Kings of Judah.	B. C. Kings of Israel.
975. Rehoboam.	975. Jeroboam I.
958. Abijah.	954. Nadab.
955. Asa.	953. Baasha.
	930. Elah.
	929. Zimri.
	929. Omri.
914. Jehoshaphat.	918. Ahab.
892. Jehoram.	898. Ahaziah.
885. Ahaziah.	896. Jehoram.
884. Athaliah (queen).	884. Jehu.
878. Joash.	856. Jehoahaz.
839. Amaziah.	841. Jehoash.
810. Azariah or Uzziah.	825. Jeroboam II.
	773. Zechariah.
	772. Shallum (one month).
	772. Menahem.
758. Jotham.	761. Pekahiah.
742. Ahaz.	759. Pekah.
726. Hezekiah.	730. Hoshea.
698. Manasseh.	721. Captivity and deportation.
643. Amon.	
641. Josiah.	
610. Jehoahaz (three months).	
610. Jehoiachim.	
599. Jehoiachin (tributary prince).	
599. Zedekiah (tributary prince).	
588. Destruction of Jerusalem and temple; complete captivity.	

King'dom of God, the universal dominion which God exercises over all the works of his hands (1 Chron. 29 : 11). The KINGDOM OF HEAVEN is an expression descriptive of the gospel dispensation (Matt. 3 : 2; 13 : 47; Col. 1 : 13). It is descriptive also of the future state of glory (Matt. 7 : 21; 8 : 11).

Kir [*a walled town*], the place to which the inhabitants of Damascus were carried captive by the king of Assyria (2 Kings 16 : 9). KIR is named with ELAM (Isa. 22 : 6), and hence is supposed to be contiguous to Persia, having its site on the territory of ancient Media. Of it, however, nothing is certainly known.

Kir-Har'a-seth [*city of potsherds*], (2 Kings 3 : 25); **Kir-Ha'resh** (Isa. 16 : 11); **Kir-Har'e-seth** (Isa. 16 : 7); **Kir-He'res** (Jer. 48 : 31, 36); and **Kir of Moab** (Isa. 15 : 1), a strongly-fortified city of ancient Moab. With the excep-

tion of the walls, it was destroyed by Joram, king of Israel (2 Kings 3 : 25). It is now called *Kerak*, and is a town of about three thousand inhabitants. It stands on the top of a rocky hill about ten miles from the south-east corner of the Dead Sea and near the southern frontier of Moab.

Kir'jath. This word means a city or town, and is frequently found in composition as follows:

1. KIR-JATH'AIM [*double city*], one of the most ancient towns east of Jordan, early in possession of the gigantic Emims (Gen. 14 : 5), where it is called *Kiriathaim*. The Emims were dispossessed by the Moabites (Deut. 2 : 9–11). It was afterward in possession of Reuben (Num. 32 : 37; Josh. 13 : 19). In the time of Jeremiah (48 : 1) it was one of the four cities that formed the glory of Moab. A town of the same name was within the tribe of Naphtali (1 Chron. 6 : 76).

2. KIR'JATH-AR'BA [*city of Arba*, or, according to the later Jews, *city of four*, because, as they held, in addition to Abraham, Isaac and Jacob, Adam was buried there], the same as Hebron. See HEBRON.

3. KIR'JATH-BA'AL [*city of Baal*], same as Kirjath-jearim. See KIRJATH-JEARIM.

4. KIR'JATH-HU'ZOTH [*city of streets*], a town in Moab (Num. 22 : 39).

5. KIR'JATH-JE'A-RIM [*city of forests*], called Kirjath-Baal (Josh. 15 : 60), was one of the four cities of the Gibeonites which was saved by the craft and cunning of the inhabitants (Josh. 9 : 17). Here the ark, after its restoration by the Philistines, remained until it was removed to Jerusalem by David (1 Sam. 7; 1 Chron. 13). It is probably identical with the modern Arabic village *Sôba*.

6. KIR'JATH-SAN'NAH (Josh. 15 : 49), also called KIR'JATH-SE'PHER [*the book city*], (Judg. 1 : 11), also called DEBIR.

Kish, the father of Saul, a Benjamite (1 Sam. 10 : 21).

Ki'shon [*tortuous, winding*], a river which drains nearly the whole plain of Esdraelon, and falls into the Mediterranean near the northern base of Mount Carmel. It is celebrated as the place where Sisera and his host were defeated, and by the waters of which many of them were swept away (Judg. 4 : 13; 5 : 21). It is also celebrated as the scene of the destruction of Baal's prophets by Elijah (1 Kings 18 : 40). Although comparatively a small stream in the dry season, yet in the wet season or after heavy rains it is a swollen and impetuous flood. It is now called *Nahr Mukatta, the river of slaughter*.

Kiss. Kissing, by way of affectionate salutation, was customary amongst near relatives of both sexes both in patriarchal and in later times (Gen. 29 : 11; Song 8 : 1). In the early Christian Church the kiss of charity was practiced not only as a friendly salutation, but as an act symbolical of love and brotherhood (Rom. 16 : 16; 1 Cor. 16 : 20; 2 Cor. 13 : 12; 1 Thess. 5 : 26; 1 Pet. 5 : 14). Kissing idols was an ancient mode of adoring and worshiping them (1 Kings 19 : 18; Hos. 13 : 2). Reverence for God's Messiah is to be expressed by a kiss (Ps. 2 : 12).

Kite.

Kite. The Hebrew word thus rendered occurs in three passages (Lev. 11 :

14; Deut. 14 : 13, and Job 28 : 7). In the first two it is translated "kite" in our Authorized Version; in the third, "vulture." It is enumerated among the twenty names of birds mentioned in Deut. 14 which were considered unclean by the Mosaic Law, and forbidden to be used as food by the Israelites.

Kit'tim. Twice, and more correctly, written in our Authorized Version for CHITTIM (Gen. 10 : 4; 1 Chron. 1 : 7). See CHITTIM.

Knead'ing-trough, the vessel in which the materials of the bread, after being mixed and leavened, are left to rise or ferment (Ex. 8 : 3; 12 : 34). It probably resembled the wooden bowl used by the modern Arabs for the same purpose. With the dough in it, it is quite portable, and by the Arabs is frequently carried on their shoulders wrapped in a cloak.

Knife, Knives. Various terms in the Hebrew Scriptures are thus rendered in our Authorized Version. The most common one is a derivative of the root "to eat or devour," and means an eating instrument, a meat-cutter (Gen. 22 : 6, 10; Judg. 19 : 29; Prov. 30 : 14). The usual term for "sword" when used with respect to an instrument for cutting smaller objects is also rendered knife (Josh. 5 : 2, 3; 1 Kings 18 : 28; Ezek. 5 : 1, 2). The knives mentioned in Ezra 1 : 9 among the articles of the temple-furniture brought back from Babylon, and which were doubtless used chiefly in killing and dissecting the sacred victims, have their name in Hebrew from a word which points to the passing through or piercing the objects to which it was applied, and which, therefore, appropriately designates slitting or cleaving instruments. Another word for knife is from a root meaning to cut, divide between; this word is used but once (Prov. 23 : 2), and in a figurative sense. In none of the passages in Scripture is there any indication of the form or material of the several kinds of knives.

Knop. A word employed in our Authorized Version to translate two terms which refer to some architectural or ornamental object, but which have nothing in common. The first term occurs in the description of the candlestick of the sacred tent in Ex. 25 : 31–36 and 37 : 17–22. The second is found only in 1 Kings 6 : 18 and 7 : 24. The word signifies, doubtless, some globular thing resembling a small gourd or an egg, though as to the character of the ornament we are quite in the dark.

Ko'hath [*assembly*], the second son of Levi and father of Amram, Izhar, Hebron and Uzziel (Gen. 46 : 11; Num. 3 : 19). As the father of Amram, who was the father of Aaron, Kohath was the ancestor of all the priests, and those of his descendants who were not priests were of the highest rank of the Levites. In the journeyings of the tabernacle the sons of Kohath had charge of the most holy portions of the vessels (Num. 4). Of the personal history of Kohath we know nothing, except that he came down to Egypt with Levi and Jacob (Gen. 46 : 11), that his sister was Jochebed (Ex. 6 : 20), and that he lived to the age of one hundred and thirty-three years (Ex. 6 : 18).

Ko'rah [*ice*], the name of several men.

1. The third son of Esau by his second Canaanitish wife, Aholibamah (Gen. 36 : 14; 1 Chron. 1 : 35). He became the head of a petty Edomite tribe.

2. Another Edomite duke, sprung from Eliphaz, Esau's son by Adah (Gen. 36 : 16).

3. A Levite, son of Izhar, the brother of Amram, who was the father of Moses and Aaron. He was the leader of the famous rebellion against his cousins Moses and Aaron in the wilderness, for which he paid the penalty of perishing with his

followers by an earthquake and flames of fire (Num. 16, and 26 : 9–11). The particular grievance which rankled in the minds of Korah and his company was their exclusion from the office of the priesthood, and their being confined (those among them who were Levites) to the inferior service of the tabernacle. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty and ambitious man. This appears from his address to Moses in ver. 3, and especially from his conduct in ver. 19, where both his daring and his influence over the congregation are very apparent. Were it not for this, one would have expected the Gershonites, as the elder branch of the Levites, to have supplied a leader in conjunction with the sons of Reuben rather than the family of Izhar, who was Amram's younger brother. From some cause, which does not clearly appear, the children of Korah were not involved in the destruction of their father (Num. 26 : 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From Num. 16 : 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. His tent may have been one pitched for himself, in contempt of the orders of Moses, by the side of his fellow-rebels, while his family continued to reside in their proper camp nearer the tabernacle; or it must have been separated by a considerable space from those of Dathan and Abiram. Or even if Korah's family resided amongst the Reubenites, they may have fled at Moses' warning to take refuge in the Kohathite camp, instead of remaining as the wives and children of Dathan and Abiram did (ver. 27). Korah himself, doubtless, was with the two hundred and fifty men who bore censers nearer the tabernacle (ver. 19), and perished with them by the "fire from Jehovah" which accompanied the earthquake. It is nowhere said that he was one of those who "went down quick into the pit" (compare Ps. 106 : 17, 18), and it is natural that he should have been with the censer-bearers. That he was so is indeed clearly implied by Num. 16 : 16–19, 35, 40, compared with 26 : 9, 10. In the New Testament (Jude ver. 11) Korah is coupled with Cain and Balaam, and apparently is held out as a warning to those who "despise dominion and speak evil of dignities," of whom it is said that they "perished in the gainsaying of Core."

Ko'rah-ite, Kor'hite, or **Ko'ra-thite** (1 Chron. 9 : 19, 31), that portion of the Kohathites who were descended from Korah. They are frequently styled sons of Korah. The offices filled by the sons of Korah, so far as we are informed, were the following. They were an important branch of the *singers* in the Kohathite division, Haman himself being a Korahite (1 Chron. 6 : 33), and the Korahites being among those who, in Jehoshaphat's reign, "stood up to praise the Lord God of Israel with a loud voice on high" (2 Chron. 20 : 19). Hence we find eleven psalms (or twelve if Ps. 43 be included under the same title as Ps. 42) dedicated or assigned to the sons of Korah, namely —Psalms 42, 44–49, 84, 85, 87, 88. These psalms in poetic expression and high lyric tone are among the most beautiful in the collection.

Others again of the sons of Korah were "porters"—that is, doorkeepers in the temple, an office of considerable dignity. In 1 Chron. 9 : 17–19 we learn that Shallum, a Korahite of the line of Ebiasaph, was chief of the doorkeepers, and that he and his brethren were keepers of the gates of the tabernacle apparently after the return from the Babylonish captivity; yet in 1 Chron. ch. 26 we find that this official station of the Korahites dated from the time of David.

L.

La'ban [*white*], son of Bethuel, brother of Rebekah, and father of Leah and Rachel. The elder branch of the family remained at Haran when Abraham removed to the land of Canaan, and it is there that we first meet with Laban, as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. 24 : 10, 29–60; 27 : 43; 29 : 4). The next time Laban appears in the sacred narrative it is as the host of his nephew Jacob at Haran (Gen. 29 : 13, 14). With him Jacob spent twenty years, marrying his two daughters and superintending his flocks and herds. When Jacob, with his family and stock, stealthily left Padan-Aram, Laban pursued the fugitives, but was reconciled, and with his son-in-law entered into a solemn treaty of amity that should mutually bind their posterity (Gen. 30, 31).

La'chish [*boastful*], an ancient royal city of the Canaanites, in the *Shephelah* or plain of Philistia, bordering on the mountains of Judah (Josh. 15 : 39). It was captured by Joshua and allotted to the tribe of Judah. In 2 Kings 18 : 13–17 the record implies that Lachish was besieged and captured by Sennacherib, the king of Assyria. This record is remarkably confirmed by the tablets and sculptures discovered at Nineveh by Mr. Layard. In the palace of Sennacherib is a drawing or sketch of the siege, with this inscription above the king's head: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish, I give permission for the slaughter." The ancient city is identified with the desolate ruin which now bears the name *Um Lâkis*.

La'ish [*lion*], the original name of the city of DAN. See DAN.

Lakes. See CANAAN.

Lamb, the offspring of the sheep. The lamb was largely used in the sacrifices prescribed by God to his ancient people (Ex. 29 : 38–41; Num. 28 : 9–11; 29 : 2, 13–40), for which purpose, of all the domestic animals, it is evidently the most suitable. In the symbolical language of Scripture the lamb is the type of meekness and innocence (Isa. 11 : 6; 65 : 25; Luke 10 : 3), and so is the very appropriate symbol of Christ the Lamb of God (Gen. 4 : 4; Ex. 12 : 3; John 1 : 29, 36; 1 Pet. 1 : 19; Rev. 13 : 8). As the blood of the divine Sacrifice is that alone which has an atoning efficacy for the sin of the world, so the dignity of the Lamb of God is acknowledged in heaven. In the symbolic scenery, the central object of heaven's wonder and worship, John beheld "a LAMB as it had been slain, having seven horns and seven eyes" (Rev. 5 : 6)—that is, invested with the attributes of God, omnipotence and omniscience, raised to the throne of universal empire and receiving the homage of the universe.

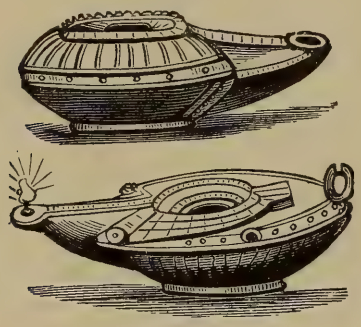
La'mech, the name of two antediluvian patriarchs.

1. The fifth lineal descendant from Cain (Gen. 4 : 18–24), and the only one, except Enoch, of the posterity of Cain whose history is related with some detail. He is the first-recorded polygamist of the world. His two wives, Adah and Zillah, and his daughter, Naamah, are, with Eve, the only antediluvian women whose names are mentioned by Moses. His three sons, JABAL, JUBAL and TUBAL-CAIN, are celebrated in Scripture as the authors of useful inventions.

2. The seventh lineal descendant from Seth, son of Methuselah and father of Noah (Gen. 5 : 25–31). His character

appears to have been very different from that of his Canaanite namesake.

Lam-en-ta'tions of Jer-e-mi'ah, the prophet's utterance of sorrow upon the capture of Jerusalem and the destruction of the temple. The book consists of five chapters, each of which, however, is a separate poem complete in itself and having a distinct subject, but brought at the same time under a plan which includes them all. The book has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering.



Ancient Lamps.

Lamp, a term of frequent occurrence in the Scriptures, both literally and metaphorically. *Literally,* it designates two things: 1. That part of the golden candlestick belonging to the tabernacle which bore the light; also of each of the ten candlesticks placed by Solomon in the temple before the Holy of Holies (Ex. 25 : 37; 1 Kings 7 : 49; 2 Chron. 4 : 20; 13 : 11; Zech. 4 : 2). These lamps were lighted every evening and cleansed every morning (Ex. 30 : 7, 8). Olive oil was burned exclusively in them (Ex. 27 : 20). 2. A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. 7 : 16, 20), or such as was borne in marriage-processions (Matt. 25 : 1). *Metaphorically,* the lamp is used to indicate life, welfare, guidance (2 Sam. 21 : 17; Prov. 13 : 9; Ps. 119 : 105).

Land'mark, a *boundary,* or a stake, stone or other monument which indicated the boundary-line (Deut. 19 : 14; 27 : 17; Prov. 22 : 28; 23 : 10; Job 24 : 2).

Language. See Tongues, Confusion of.

La-o-di-ce'a, a city of Asia Minor, situated in the western part of Phrygia, on the borders of Lydia and about forty miles east of Ephesus. One of the seven churches of Asia was planted here, which, on account of its lukewarmness subjected itself to the heavy judgment pronounced against it (Rev. 3 : 14–18). The earlier name of this city was Diospolis; but after being enlarged by Antiochus II., king of Syria, it was called Laodicea, after his wife Laodice. About A. D. 65 it, together with Colosse and other places, was destroyed by an earthquake. Although afterward rebuilt, it is now the scene of utter desolation. The Turks call the poor village which occupies its site *Eski-Hissar, old castle.* Extensive ruins, overspreading six or seven hills and covering a large extent of ground, indicate a city of considerable size and magnificence. The remains of an immense circus and of three theatres, one of them four hundred and fifty feet in diameter, are still visible, but its only inhabitants are wolves and jackals.

The Hoopoe (*Upupa*).

Lap'wing, a word which, occurring as the name of an unclean bird only in Lev.

Ruins of Laodicea—now Eski-Hissar.

11 : 19 and Deut. 14 : 18, affords no internal or collateral evidence in the Scriptures to establish the propriety of the translation. It is generally believed, and with good reason, that the *hoopoe* is intended.

La-se'a, a maritime city of Crete, near which Paul sailed on his voyage to Rome (Acts 27 : 8). It lies about the middle of the southern coast of Crete, some five miles east of Fair Havens, close to Cape Leonda. It still retains the ancient name.

La'sha [*fissure*], a place which marked the utmost border of the ancient Canaanites (Gen. 10 : 19). Its site was probably east or north-east of the cities of the plain, and so beyond the Dead Sea. It derived its name, probably, from the fissure or deep gorge where burst forth those hot springs which, called by Josephus Callirhoë, are believed to identify the place.

Latch'et, the thong or fastening by which the sandal was attached to the foot. It occurs in the proverbial expression in Gen. 14 : 23, and is there used to denote something trivial or worthless. Another semi-proverbial expression in Matt. 3 : 11 and Luke 3 : 16 points to the fact that the office of bearing and unfastening the shoes of great personages was that of slaves.

Lat'tice, the rendering in our Authorized Version of three Hebrew words.

1. A word which occurs but twice (Judg. 5 : 28 and Prov. 7 : 6). In the latter passage it is translated "casement," and in both instances it stands in parallelism with "window." It has the general sense of something that *darkens* a room.

2. A word synonymous apparently with the preceding, yet of later date (Song 2 : 9), and indicating the *network* of a window.

3. A word which has the sense of *interweaving*, and which indicates the "network" placed before a window or balcony. The network or "lattice" through which Ahaziah fell and received his mortal injury was probably on the parapet of his palace (2 Kings 1 : 2).

La'ver, a basin to contain the water used by the priests in their ablutions during their sacred ministrations. This in different periods was of two sorts.

1. In the time of the tabernacle the laver was of brass (bronze), and stood in the court between the altar and the tabernacle-door (Ex. 30 : 19, 21). It rested on a basis or foot which, as the laver itself, was made from the mirrors of the women who assembled at the door of the tabernacle-court (Ex. 38 : 8). The form of the laver is not specified, but most probably it was circular.

2. In Solomon's temple, when the number of both priests and victims had greatly increased, *ten* lavers were used for washing the animals to be offered in burnt-offerings, and a molten sea for the personal ablutions of the priests (2 Chron. 4 : 6). These lavers and the sea were of brass.

Law, a rule prescribed by the supreme authority, especially by the one Supreme God. For the sake of convenient distinction it is associated with several qualifying terms which, in idea if not in form, are found in Scripture.

1. Natural Law. This indicates the connection between cause and effect in inanimate nature (Acts 14 : 17). As an expression for a power of Nature, it is really nothing other than God's power exerted in a certain direction. It may at any time be suspended by God, or its direction changed, when the higher interests of his spiritual kingdom require it. Hence miracles are not only possible, but highly probable, when the divine economy of salvation is thereby to be furthered (John 2 : 11).

2. Moral Law. This indicates the duties which arise from moral relations, and which all intelligent creatures owe to God and to each other. At one with the moral law impressed at creation upon the soul of man, it was solemnly proclaimed by God himself at Sinai (Rom. 2 : 15). It is denominated perfect (Ps. 19 : 7);

perpetual (Matt. 5 : 17, 18); holy, just and good (Rom. 7 : 12); spiritual (Rom. 7 : 14); exceeding broad (Ps. 119 : 96). It therefore directs and binds men in every century and clime. It is the authoritative and irrepealable rule of conduct. Whilst to the believer in Christ it is the source neither of justification (Rom. 5 : 1; Gal. 2 : 16) nor of terror (Rom. 8 : 1; Eph. 2 : 8, 9), it is to him, nevertheless, the unalterable text of duty (Rom. 3 : 31; Eph. 2 : 10).

3. Ceremonial Law. This prescribes the rites of worship under the Old Testament economy. These rites were typical of Christ, and ceased to be obligatory when Christ had finished his work of teaching and atoning (Heb. 7 : 9, 11; 10 : 1; Eph. 2 : 16; Col. 2 : 14; Gal. 5 : 2, 3).

4. Civil Law. This is that form of law which is found in the Mosaic institutes, and which directed the policy of the Jewish nation under the peculiar dominion of God as their Supreme Magistrate. Except in things relating to moral equity, it never was binding on any but the Israelites (Deut. 33 : 4; Ps. 147 : 19; Mal. 4 : 4).

Law'yer, one skilled in the Law (Tit. 3 : 13). Among the Jews a lawyer was one versed in the Law of Moses, which he taught in the schools and synagogues (Matt. 28 : 35; Luke 10 : 25). Hence the term is equivalent to teacher or "doctor of the Law" (Acts 5 : 34).

Laz'a-rus [*God has helped*], an abridged form of the Hebrew name *Eleazar*, with a Greek termination. It is the name of two persons in the New Testament.

1. An inhabitant of Bethany, brother of Mary and Martha, honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb (John 11 : 1, 39; 12 : 1). All that we know of him is derived from the Gospel of John, in which the notices are exceedingly scanty, but from which we may infer that he was younger than the two sisters, and that the wealth and social position of the family were above the average. His sickness and death, and resurrection at the word of Christ, are minutely related in the eleventh chapter of John's Gospel.

2. A beggar named in the well-known parable (Luke 16 : 19–31) as suffering the most abject poverty in this life, but whose humble piety was rewarded with ultimate bliss in the other world. The history of this Lazarus has produced a deep impression on the thought of the world, for the terms *lazar* and *lazaretto* have passed into very many modern languages.

Lead, one of the most common of metals, found generally in veins of rocks, and usually in combination with sulphur. It was early known to the ancients, and the allusions to it in Scripture indicate that the Hebrews were well acquainted with its uses. The rocks in the neighborhood of Sinai yielded it in large quantities, and it was found in Egypt. Its heaviness, to which allusion is made in Ex. 15 : 10, caused it to be used for weights, which were either in the form of a round flat cake or a rough, unfashioned lump (Zech. 5 : 7, 8). In Job 19 : 24 the allusion is supposed to be to the practice of carving inscriptions upon stone and pouring molten lead into the cavities of the letters, to render them legible and at the same time preserve them from the action of the air.

Leaf, Leaves. The word occurs in our Authorized Version, either in the singular or plural number, in three different senses.

1. Leaf of a Tree. The olive-leaf is mentioned in Gen. 8 : 11. Fig-leaves formed the first covering of our parents in Eden. The barren fig tree (Matt. 21 : 19; Mark 11 : 13) on the road between Bethany and Jerusalem "had on it noth-

ing but leaves." The oak-leaf is mentioned in Isa. 1 : 30 and 6 : 13. The righteous are often compared to green leaves (Jer. 17 : 8).

2. Leaves of Doors. The Hebrew word, which occurs many times in the Bible (1 Kings 6 : 32, 34), signifies *beams, ribs, sides.*

3. Leaves of a Book, or roll, occurs in this sense only in Jer. 36 : 23, where the word means "doors," probably meaning chapters or sections, as does the Arabic "bab," door.

League, a political confederacy or treaty. The Israelites in Palestine were forbidden as a nation to enter into any leagues with the nations inhabiting the land at the Conquest (Judg. 2 : 2), but they were allowed to make treaties with all other nations, provided such treaties were promotive of the public welfare. Accordingly, David maintained a friendly national intercourse with the kings of Tyre and Hamath (2 Sam. 5 : 11; 8 : 9–11), and Solomon with the kings of Tyre and Egypt (1 Kings 5 : 12; 7 : 8) and with the queen of Sheba (1 Kings 10 : 13; 2 Chron. 9 : 12).

Le'ah [*wearied*], the daughter of Laban and wife of Jacob. She was imposed upon Jacob, who had chosen her sister Rachel, by the father, who alleged that the marriage-customs of the country forbade the younger sister to be taken before the elder (Gen. 29 : 16–30). She was the mother of six sons and of a daughter.

Lea'sing [*falsehood*], an obsolete word, retained in our Authorized Version of Ps. 4 : 2; 5 : 6 from the older English versions. The Hebrew word of which it is the rendering is elsewhere almost uniformly translated "lies" (Ps. 40 : 4; 58 : 3).

Leath'er. The notices of leather in the Bible are singularly few. Indeed, the word occurs but twice in our Authorized Version, and in each instance refers to the same object, a girdle (2 Kings 1 : 8; Matt. 3 : 4). There are, however, other instances in which the word "leather" might with propriety be substituted for "skin" (Lev. 11 : 32; 13 : 48; Num. 31 : 20).

Leaven. Various substances were known to have fermenting qualities, but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. The reason of the prohibition doubtless lay in the process of decay communicated by leaven, through fermentation, to bread. To this property of leaven our Lord points when he speaks of the "leaven," that is, the corrupt doctrine, "of the Pharisees and of the Sadducees" (Matt. 16 : 6). The apostle Paul, with a similar idea, speaks of the "old leaven" (1 Cor. 5 : 7).

Leb'a-non [*the white*], a long chain of limestone mountains on the northern border of Palestine. The name refers either to the color of the rock of which its mass is composed or to the snow which glistens on its peaks most of the year. It consists of two main ranges, both included under the general name of Lebanon in Scripture. The westerly range has the classic Latin name of *Libanus,* and the easterly one that of *Anti-Libanus* (or opposite to Lebanon). Between the two ranges lies a long valley from five to eight miles in width, well watered by the river *Litâny,* the ancient Leontes, and exceedingly fertile. This valley, termed in Scripture "the valley of Lebanon" (Josh. 11 : 17), was known to the Greeks and Romans as Cœle-Syria, or Hollow Syria, but is now known by the name of *el-Bukaa, the valley.* It is a northern prolongation of the Jordan Valley. The western range, or that of Libanus, is much more elevated than the eastern, yet one peak of Anti-Libanus, the Hermon of Scripture, overtops the whole chain. These

The Grand Range of Lebanon.

mountain-ranges were famous for cedars (Ps. 29 : 5 ; 92 : 12 ; Isa. 14 : 8), for flowers (Nah. 1 : 4), for wine (Hos. 14 : 7), for fountains and streams (Song 4 : 15). Its cedars and firs and stones furnished the material of which Solomon built the royal palaces and the holy temple of Jerusalem (1 Kings 5 : 8–10, 13–18 ; 7 : 2–12). When the second temple was built men were employed "to bring cedar trees from Lebanon" (Ezra 3 : 7). Indeed, its richness and grandeur were such that it became to the Hebrew mind the emblem of all that is excellent and glorious (Ps. 72 : 16 ; Isa. 35 : 2 ; Song 5 : 15). And although in our times it is changed very much and wears an aspect of desolation, yet it still retains much of that which justified its ancient designation as the "goodly mountain" (Deut. 3 : 25). It is terraced and cultivated to a great height, and along its sides numerous villages and convents are scattered. It furnishes views of exceeding beauty and picturesqueness. Portions of the chain are celebrated for vineyards and olive-plantations and luxuriant fields. The renowned cedars, numbering now about four hundred and fifty trees, are found in a vast recess in the central ridge, about eight miles in diameter. They stand alone, with not another tree in sight, at an elevation of six thousand feet above the Mediterranean. The present population of Lebanon, consisting mostly of Druses who are Mohammedans, and Maronite Christians who are papists, is variously estimated at from one to two hundred thousand souls. The Druses are most numerous in the southern and south-western portions of the mountains ; the Maronite Christians in the northern.

Leb-be′us (*Lebbæus*) and **Thad-de′-us** (*Thaddæus*), surnames of the apostle Jude (Matt. 10 : 3 ; Mark 3 : 18).

Le-bo′nah [*frankincense*], a town belonging to the tribe of Ephraim, near Shiloh (Judg. 21 : 19). The site is sup-

posed to be occupied by the present village of *Lûbban*, nineteen miles north of Jerusalem.

Leech. See HORSE-LEECH.

Leeks. The Hebrew word, which in Num. 11 : 5 is translated *leeks*, occurs twenty times in the Old Testament. It is derived from a root signifying "to be green," and properly denotes *grass*. It may stand for any green food, and may be used very much as we use the term "greens." It is a fact, suggestive perhaps of the true sense of the word rendered *leeks*, that the common people of Egypt to this day eat with special relish a kind of legume similar to clover.

Lees. The ground idea of the word thus rendered is *preservation*. It refers to the custom of allowing wine to stand on the lees, that the color and body might be better preserved (Isa. 25 : 6). Wine strained off from the lees was wine well refined (Isa. 30 : 6). To drink the lees or dregs was an expression for the endurance of extreme punishment (Ps. 75 : 8).

Le'gion, the chief subdivision of the Roman army, containing about six thousand infantry, with a contingent of cavalry. The term is not used in the Scriptures in its primary sense, but appears to have been adopted in order to express any large number, with the accessory ideas of order and subordination (Matt. 26 : 53; Mark 5 : 9).

Le-ha'bim, the name of a Mizraite people or tribe (Gen. 10 : 13). They appear to be the same as the RE BU or LE BU of the Egyptian inscriptions, and to have given their name to Libya and the Libyans. These primitive Libyans seem to have inhabited the northern part of Africa to the west of Egypt, and to have been driven from the coast by the Greek colonists of the Cyrenaica.

Le'hi [*jawbone*], a place in Judah, on the confines of Philistia, where Samson performed his great exploit in slaying a thousand Philistines with the jawbone of an ass (Judg. 15 : 9–19). As Lehi means jawbone, and as the exploit was with a jawbone, the translation of the nineteenth verse has become confused. The word *Lehi* should there be left untranslated, so as to read, "God clave a hollow place in Lehi, and there came water thereout." This place or fountain Samson "called Enhakkore [or *the well of him who called*], which is in Lehi unto this day."

Lem'u-el [*by God*, that is, *created by him*], an unknown prince to whom the admonitory apothegms of Prov. 31 : 2–9 were originally addressed by his mother. He is identified by some rabbins with Solomon. He is regarded by others as the king or chief of an Arab tribe dwelling on the borders of Palestine, and elder brother of Agur, whose name stands at the head of Prov. 30.

Lentiles.

Len'tiles, a species of pulse, not unlike the pea in its general appearance, but with a lens-shaped seed. One sort, the *'oddis*, is still a common article of food in Egypt, being dressed like beans or stewed with oil and garlic, and forming what is

called "red pottage" (Gen. 25 : 29, 30). Perhaps lentiles grew wild and were found in fields of grain (2 Sam. 23 : 11).

Leop'ard, the rendering of a Hebrew word which means "spotted," and which designates that great spotted feline which anciently infested the Syrian mountains (Song 4 : 8), and which now is found in Lebanon. In Dan. 7 : 7 the third stage of the prophetical vision is symbolized under the form of a leopard with wings, representing the rapidly-formed Macedonian empire, its four heads corresponding to the division of Alexander's dominions among his four generals. In Rev. 13 : 2 the same animal is made a type of the spiritual power of the Roman hierarchy, supported by the secular power in maintaining paganism in opposition to Christianity.

Lep'er, Lep'ro-sy. The root-idea of the Hebrew equivalents of these words in our Authorized Version is a *smiting*, because the disease was supposed to be a direct visitation of Heaven. The Greek designation of the disease, *lepra*, as found in the New Testament and as transferred to our English text, is descriptive of that *scaliness* which is one of its marked characteristics. In Lev., chs. 13, 14, there is an accurate account of the appearances which give rise to the suspicion of leprosy—namely, spots of an inflammatory character, nodules like boils, ulcerations, and changes in the hair of the diseased parts. In such cases, the Jewish law required seclusion of the patient and examination by the priest from time to time, till the absence or existence of the disease could be positively determined. After isolation, and before returning to the world, the suspected person—or the cured, if leprosy had existed—was required to make a most thorough and scrupulous cleansing of his body, even to removing all the hair by shaving, joined with certain ceremonial observances, in order to obviate the danger of communicating to others the disease, which may have been contagious—though the form now known does not appear to be so.

Leprosy, in its extreme ravages, caused destruction not only of parts of the skin, but of the deeper structures and even the bones, so that fingers, toes, hands and feet, or parts of the face might rot off, leaving the patient in an utterly deplorable and disgusting condition. Leprosy was extremely hard to cure, and when cured left ineffaceable traces of its power. For these and other reasons it came to be regarded by the Jews as an emblem of sin, and is often so alluded to by the Scripture writers (Job 2 : 7, 8; Isa. 1 : 6; Matt. 8 : 2, 3; Luke 5 : 12, 13).

Le'shem [*a gem*], (Josh. 19 : 47), supposed to be the same place that was called *Laish* (Judg. 18 : 7), and afterward *Dan*. See DAN.

Let, an old English word, meaning to obstruct or hinder (Isa. 43 : 13; Rom. 1 : 13).

Le'vi, the name of several men, of whom two only need be mentioned.

1. The third son of Jacob by his wife Leah. As the name is derived from a verb meaning to *twine*, and hence to *adhere*, it gave utterance to the hope of the mother that the affections of her husband, which had hitherto rested on the favored Rachel, would at last be drawn to her (Gen. 29 : 34). The only recorded fact of his life in which he was prominent was his association with his brother Simeon in avenging the outrage upon their sister Dinah by a cruel slaughter of the Shechemites (Gen. 34 : 25–29). Levi, with his three sons, Gershon, Kohath and Merari, went down to Egypt with his father Jacob (Gen. 47 : 11). When Jacob's death drew near, and the sons were gathered round him, Levi and Simeon were summoned to hear the old crime brought up again, and to receive

its sentence. They with Reuben had forfeited the privileges of their birthright (Gen. 49 : 5–7).

2. Son of Alphæus (Mark 2 : 14; Luke 5 : 27, 29), elsewhere called Matthew (Matt. 9 : 9), one of the apostles.

Le-vi'a-than is a Hebrew word transferred to our Authorized Version, and has three distinct significations: 1. A *serpent*, especially a large one (Job 3 : 8), hence the symbol of the hostile kingdom of Babylon (Isa. 27 : 1); 2. Specially the crocodile (Job 41 : 1–34); 3. A sea-monster (Ps. 104 : 26), tropically, for a cruel enemy (Ps. 74 : 14). The Hebrew word which denotes any animal twisted in folds is especially applicable to every great tenant of the waters, such as marine serpents and crocodiles; it may be applicable also to the colossal serpents of the desert. In general it points to the crocodile, and Job 41 is an undoubted description of that saurian.

Le'vites, the sons of Levi. The title, whilst denoting all the descendants of Levi, and so equivalent to the tribal name (Ex. 6 : 25; Lev. 25 : 32; Josh. 21 : 3, 4), is yet the distinctive title of those who were set apart for the subordinate offices of the sanctuary to assist the other and smaller portion of their own tribe invested with the superior functions of the hierarchy (1 Kings 8 : 4; Ezra 2 : 70; John 1 : 19); and this is the meaning which has perpetuated itself.

There is no trace of the consecrated character of the Levites till the institution of an hereditary priesthood in the family of Aaron during the first withdrawal of Moses to the solitude of Sinai (Ex. 28 : 1). The next extension of the idea of the priesthood grew out of the terrible crisis brought on by the calf-worship at Sinai, and recorded in Ex. 32. The tribe on that occasion stood forth separate and apart, recognizing in the stern work of the day the spiritual as higher than the natural. From this time the sons of Levi occupied a distinct position. The tribe was to take the place of that earlier priesthood of the first-born as representatives of the holiness of the people. As the tabernacle was the sign of the presence among the people of their unseen King, so the Levites were, among the other tribes of Israel, as the royal guard that waited exclusively on him. When the people were at rest they encamped as guardians round the sacred tent (Num. 1 : 51; 18 : 22). When on the march no hands but theirs might strike the tent at the commencement of the day's journey, or carry the parts of its structure whilst the movement lasted, or pitch the tent once again when the place of halting was reached.

For such a work it was obviously essential that there should be a fixed assignment of duties, and now, accordingly, we meet with the first outlines of the organization which afterward became permanent. The division of the tribe into the three sections that traced their descent from the three sons of Levi formed the groundwork of it. The work which they all had to do required a man's full strength, and therefore, though twenty was the starting-point for military service (Num. 1 : 18), they were not to enter on their active service till they were thirty (Num. 4 : 3, 23, 30, 35, 43). At fifty they were to be free from all duties but those of superintendence (Num. 8 : 25, 26).

The Levites were to have no territorial possessions. In place of them they were to receive from the other tribes the tithes of the produce of the land, from which they in their turn offered a tithe to the priests as a recognition of their higher consecration (Num. 18 : 21, 24, 26; Neh. 10 : 37). When the wanderings of the people should be over and the tabernacle have a settled place, a great part of the labor that had fallen on them would come

to an end, and they too would need a fixed abode. Distinctness and diffusion were both to be secured by the assignment to the whole tribe of forty-eight cities, with an outlying "suburb" (Num. 35 : 2) of meadow-land for the pasturage of their flocks and herds. The reverence of the people for them was to be heightened by the selection of six of these as cities of refuge.

After the death of Moses, Joshua did what he could do to convert the outline which the great lawgiver had sketched into a grand reality. The submission of the Gibeonites enabled him to relieve the tribal divisions of Gershon and Merari of the most burdensome of their duties. The conquered Hivites too became "hewers of wood and drawers of water" for the house of Jehovah and for the congregation (Josh. 9 : 27). So soon as the conquerors had advanced far enough to proceed to a partition of the country the forty-eight cities were assigned to the Levites. As Samuel was a Levite, his rule tended to give the Levites the position of a ruling caste, but the reign of Saul, especially in its later period, was the assertion of a self-willed power against the priestly order. David, however, wrought for them a grateful change. When his kingdom was established he effected a fuller and better organization of the whole tribe. The effect of David's arrangements was to cause them to leave the cities assigned to them in the territory of Israel and to gather them round the metropolis of Judah (2 Chron. 11 : 13, 14). Henceforward in the kingdom of Judah they were a powerful body politically as well as ecclesiastically. After the Captivity the Levites took their old places in the temple and in the villages near Jerusalem (Neh. 12 : 29). The two prophets who were active at the time of the Return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. With the priests the Levites formed the majority of the permanent Sanhedrim. and as such had a large share in the administration of justice. In the history of the New Testament they appear but seldom. Where we meet with their names it is as the type of a heartless, formal worship, without sympathy and without love (Luke 10 : 32).

Le-vit'i-cus, the third book of Moses. It contains twenty-seven chapters, and is divided into four principal sections: 1. The laws concerning sacrifices; 2. The consecration of the high priests; 3. Purification; 4. Sacred festivals. It is called *Leviticus* because the Levites were the divinely-appointed ministers by whom those sacred services were conducted.

Lib'er-tines [*freedmen*]. This word, which occurs once only in the New Testament (Acts 6 : 9), is the Latin *libertini*, "freedmen." They were probably Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, had been reduced to slavery, and had afterward been emancipated and returned, permanently or for a time, to the country of their fathers.

Lib'nah [*whiteness*], the name of two places.

1. A city of Canaan in the lowlands of Judah, captured by Joshua after the defeat of the confederate kings at Gibeon (Josh. 10 : 29, 30). It became one of the Levitical cities (Josh. 21 : 13). In the reign of Joram this city revolted from him on account of his idolatries (2 Chron. 21 : 10). It was besieged by Sennacherib, king of Assyria, whose army, while lying before it, was smitten by the angel of the Lord, and one hundred and eighty-five thousand men died (2 Kings 19 : 35). Its site has not been identified.

2. One of the encampments of the Israelites (Num. 33 : 20).

Lib'ya. So the whole of Africa except Egypt was denominated by the Greeks; but

Libya proper, which is that mentioned in the New Testament, was an extensive tract of country lying along the Mediterranean west of Egypt (Acts 2 : 10). It was the country of the LUBIM or LEHABIM, celebrated for their chariots (2 Chron. 16 : 8). The Greeks, Romans, Saracens and Turks have successively possessed it. See LEHABIM.

Lice. In our Authorized Version this word occurs only in Ex. 8 : 16–18 and in Ps. 105 : 31, both passages referring to the third great plague of Egypt. Its Hebrew equivalent is supposed by many modern writers to be a general term for *gnats*, but the correctness of its rendering by the English word *lice* is maintained by Josephus and the Jewish rabbis.

Life, a term generally expressive of physical existence as opposed to physical death (Gen. 2 : 7; 25 : 7; Luke 16 : 25; Acts 17 : 25; 1 Cor. 3 : 22; 15 : 19; Heb. 7 : 3; James 4 : 14; Rev. 11 : 11; 16 : 3). But it is also used, more or less figuratively, in the following acceptations: 1. For existence, life, absolutely and without end, immortality (Heb. 7 : 16). In this sense we find the descriptive expressions *tree of life* (Rev. 2 : 7; 22 : 2, 14; Gen. 2 : 9; 3 : 22), *bread of life* (John 6 : 35, 51), *way of life* (Ps. 16 : 11; Acts 2 : 28), *water of life* (Rev. 7 : 17), *crown of life* (James 1 : 12; Rev. 2 : 10). 2. The manner of life, conduct, in a moral respect (2 Tim. 3 : 10). In this sense we read of *newness of life* (Rom. 6 : 4); of *the life of God*, that is, the life which God requires, a *godly* life (Eph. 4 : 18; 2 Pet. 1 : 3). 3. Spiritual life, or the holiness and happiness of salvation procured by our Lord's death. In this sense *life* or *eternal life* is the antithesis of *death* or *condemnation*. As the image of all good, life is not an inappropriate expression for spiritual blessedness (Deut. 30 : 15; John 3 : 16–18, 36; 5 : 24, 39, 40; 6 : 47; 8 : 51; 11 : 26; Rom. 5 : 12, 18; 1 John 5 : 11). 4. Eternal life, that is, the life of bliss and glory in the kingdom of God which awaits the true disciples of Christ (Matt. 19 : 16, 17; John 3 : 15; 1 Tim. 4 : 8; Acts 5 : 20; Rom. 5 : 17; 1 Pet. 3 : 7; 2 Tim. 1 : 1). 5. The term *life* is also used of God and Christ, or the Word, as the absolute source and cause of all life (John 1 : 4; 5 : 26, 39; 11 : 25; 12 : 50; 14 : 6; 17 : 3; Col. 3 : 4; 1 John 1 : 1, 2; 5 : 20).

Light. This is represented in the Scriptures as the immediate result and offspring of a divine command (Gen. 1 : 3). Its tropical use is quite extensive. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were habitually described among the Hebrews under imagery derived from light (1 Kings 11 : 36; Isa. 58 : 8; Esth. 8 : 16; Ps. 97 : 11). But as light not only comes from God, but also makes man's way clear before him, so it was employed to signify moral truth, and pre-eminently that divine system of truth which is set forth in the Scriptures (Isa. 8 : 20; Matt. 4 : 16; Ps. 119 : 105; 2 Pet. 1 : 19; Eph. 5 : 8; 2 Tim. 1 : 10; 1 Pet. 2 : 9).

Lign-Al'oes. See ALOES.

Lig'ure, a precious stone mentioned in Ex. 28 : 19; 39 : 12 as the first in the third row of the high priest's breastplate. The Hebrew term thus rendered is *leshem*, but it is impossible to say with any certainty what stone the term denotes; perhaps *tourmaline*, or, more definitely, the red variety known as *rubellite*, has better claims than any other mineral. The word *ligure* is the English form of the Greek *liguria* (λιγύριον), a species of jacinth deriving its name from Liguria, a region in the north of Italy, where the gem abounded.

Lil'y, a beautiful flower, but the species producing it so varied that one cannot easily say what plant is designated by the original Hebrew term. The plant

must have been a conspicuous object on the shores of the Sea of Galilee (Matt. 6 : 28; Luke 12 : 27); it must have flourished in the deep broad valleys of Palestine (Song 2 : 1), among the thorny shrubs (Song 2 : 2) and pastures of the desert (Song

Lilium Chalcedonicum, or Scarlet Martagon.

2 : 16; 4 : 5; 6 : 3); and it must have been remarkable for its rapid and luxuriant growth (Hos. 14 : 5). That its flowers were brilliant in color would seem to be indicated in Matt. 6 : 28, where it is compared with the gorgeous robes of Solomon; and that this color was scarlet or purple is implied in Song 5 : 13. No species of lily appears to answer so completely all these requirements as the *Lilium Chalcedonicum*, or scarlet martagon, which grows profusely in Syria. It resembles our tiger-lily in form and size. It is in bloom at the time our Lord is supposed to have delivered the Sermon on the Mount. It abounds in Galilee, and its fine showy *scarlet* flowers give brightness and beauty to the landscape. It is described by Dr. Thomson in *The Land and the Book* thus: "It is very large, and the three inner petals meet above and form a gorgeous canopy such as art never approached and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was to this he referred." The Phœnician architects of Solomon's temple decorated the capitals of the columns with "lily-work," that is, with leaves and flowers of the lily (1 Kings 7 : 19, 22).

Lin'e-age, a family or race (Luke 2 : 4).

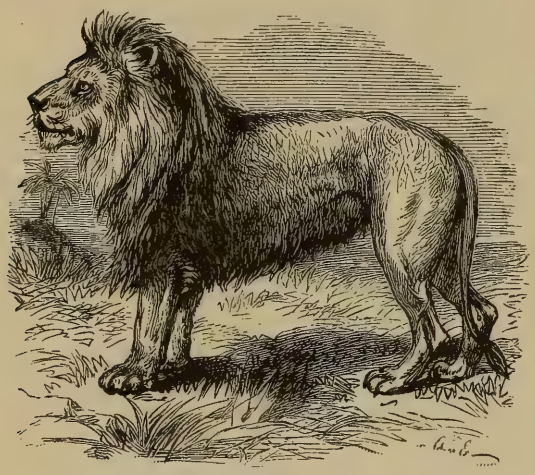
Lin'en, a cloth made of flax (Lev. 13 : 47). It was much valued and used in ancient as it is in modern times. Fine white linen is in Scripture the emblem of innocence or moral purity (Rev. 15 : 6; 19 : 8). The great centre of the linen manufacture of antiquity was Egypt, and in connection with that country we find the first allusion to it in Scripture (Gen. 41 : 42).

Lin'tel, the head-piece of a door or the horizontal beam covering the side-posts or jambs (Ex. 12 : 22, 23). This the Israelites were commanded to mark with the blood of the paschal lamb on the memorable occasion in Egypt when the passover was instituted.

Li'nus, a Christian at Rome whose salutations Paul sent to Timothy (2 Tim. 4 : 21).

Li'on, the most powerful and daring of all the carnivorous animals, the most magnificent in aspect and awful in voice. In Hebrew five words are used to designate the lion: 1, the generic term, meaning "the puller in pieces;" 2, a term meaning "fierce;" 3, a term meaning "strong;" 4, a term meaning "roaring;" 5, a poetic term having the sense of No. 4. The whole five occur in Job 4 : 10, 11. In early times the lion was common in Syria, and naturally supplied many forcible images to the poetical language of Scripture, and not a few historical inci-

dents in its narratives (Gen. 49 : 9; Deut. 33 : 20, 22; Jer. 51 : 38; Ezek. 19 : 2, 3, 5, 6; Nah. 2 : 11, 12; 1 Sam. 17 : 32–38; 1 Kings 13 : 23–32). Among the Hebrews and throughout the Old Testament, the lion, because of its courage and victory over antagonists, was the emblem of the princely tribe of Judah; accordingly,



Lion.

in the New Testament, the lion is not an unapt designation of our Lord Christ, the illustrious descendant of that tribe (Rev. 5 : 5). On the other hand, the lion's fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. 7 : 2; 22 : 21; 57 : 4; 2 Tim. 4 : 17), and therefore for the archfiend himself (1 Pet. 5 : 8).

Lips. Besides its literal sense, the word has in Scripture an extensive tropical use. *Unclean lips* (Isa. 6 : 5) are those which are polluted by sinful words; *lying lips* (Prov. 10 : 18) are those which utter falsehood; *burning lips* (Prov. 26 : 23) are those through which the expressions of malice, envy and other malignant passions are constantly outflaming (Acts 9 : 1), or they are those which blaze with false professions of piety and friendship. To "shoot out the lip" (Ps. 22 : 7) at any one, that is, to make mouths, was an expression of the utmost scorn and defiance; to "cover the lips" with the corner of one's garment (Ezek. 24 : 17, 22) was the universally recognized sign of mourning.

Litter.

Lit'ter, a covered sedan or palanquin for the conveyance of a princely personage, borne by hand or upon the shoulders, or perhaps on the backs of animals (Isa. 46 : 20).

Liv'er, an important organ in the animal body, so called as being the *heaviest* of the viscera or as the chief seat of the passions. It is frequently mentioned in Scripture (Ex. 29 : 13, 22; Lev. 3 : 4, 10, 15; Prov. 7 : 23; Ezek. 21 : 21). It was supposed by the ancients to be the seat of the passions pride, love, grief (Lam. 2 : 11). The passage in Ezek. 21 : 21 contains an interesting reference to one of the most ancient of all modes of divination—namely, by the inspection of the viscera of animals, and even of men sacrificially slaughtered for the purpose.

Liz'ard. This word occurs but once in our Authorized Version (Lev. 11 : 30), and the term thus rendered gives no intimation of the species intended. Lizards of various kinds abounded in Egypt, Palestine and Arabia. Probably the species named was the "fan-foot lizard," which was and is very common. It is a reddish-brown, spotted with white. It lives on insects and worms, which it swallows whole. It was unclean by the ceremonial law.

Lo-Ammi [*not my people*], the figurative name given by the prophet Hosea to his second son (Hos. 1 : 9), to denote the rejection by Jehovah of the kingdom of Israel.

Loan. The Law strictly forbade any interest to be taken for a loan to any poor person. The prohibition was afterward limited to the Hebrews, from whom, of whatever rank, not only was no usury on any pretence to be exacted, but relief to the poor by way of loan was enjoined, and excuses for evading this duty were forbidden (Ex. 22 : 25; Lev. 25 : 35, 37; Deut. 15 : 3, 7–11; 23 : 19, 20). As commerce increased, the practice of usury and so also of suretyship grew up; but the exaction of it from a Hebrew appears to have been regarded to a late period as discreditable (Prov. 6 : 1, 4; 11 : 15; 17 : 18; 20 : 16; 22 : 26; Ps. 15 : 5; 27 : 13; Jer. 15 : 10; Ezek. 18 : 13; 22 : 12). The money-changers, who had seats and tables in the temple, were traders whose profits arose chiefly from the exchange of money with those who came to pay their annual half-shekel.

Loaves. See BREAD.

Lock. The ancient locks were bars of wood or metal made to slide back and forth. These were fastened or unfastened from without by means of an instrument or key inserted into an orifice for the purpose (Judg. 3 : 24). There were smaller contrivances for inner doors.

Locust.

Lo'cust, a well-known insect which commits terrible ravages on vegetation in the countries which it visits. In the Hebrew Scriptures there are nine or ten words which are supposed to denote different varieties or species of this family. Locusts occur in great numbers and sometimes obscure the sun (Ex. 10 : 15; Jer. 46 : 23; Judg. 6 : 5; 7 : 12; Joel 2 : 10; Nah. 3 : 15). Their voracity is alluded to in Joel 1 : 4, 7, 12 and 2 : 3; Deut. 28 : 38; Ps. 78 : 46; 105 : 34; Isa. 33 : 4. They are compared to horses (Joel 2 : 4; Rev. 9 : 7). They make a fearful noise in their flight (Joel 2 : 5; Rev. 9 : 9). Locusts were used for food (Lev. 11 : 21, 22; Matt. 3 : 4; Mark 1 : 6). They were prepared in different ways: sometimes they were ground and pounded, and mixed with flour and water, and made into cakes; sometimes they were simply salted and then eaten; sometimes they were smoked, sometimes boiled or roasted, and sometimes stewed or fried in butter.

Lod, a town of Benjamin (1 Chron. 8 : 12; Ezra 2 : 33; Nah. 7 : 37). See LYDDA.

Lo'-De-bar [*without pasture*], a town of Gilead, beyond Jordan (2 Sam. 9 : 5; 17 : 27). It was probably situated near Mahanaim.

Lodge. See GARDEN.

Log, a Hebrew liquid measure, in capacity nearly a pint.

Loin, the part of the back and side between the hip and the ribs, which, as the pivot of the body, is most sensibly affected by pity or terror (Deut. 33 : 11; Job 11 : 16; Ps. 38 : 7; Isa. 21 : 3). This part of the body, in token of mourning, was girt with sackcloth (Gen. 37 : 34; Ps. 66 : 11). As it was encompassed by the girdle, which held up the loose and flowing robes and allowed one to walk or to work without impediment, to "gird up the loins" became a phrase which meant to prepare for vigorous effort, either literally (1 Kings 18 : 46; 2 Kings 4 : 29; Prov. 31 : 17) or metaphorically (Job 38 : 3; Jer. 1 : 17; Luke 12 : 35; 1 Pet. 1 : 13).

Lo'is, the grandmother of Timothy, and doubtless the mother of his mother Eunice (2 Tim. 1 : 5). It seems likely that Lois had resided long at Lystra; it is wellnigh certain that from her as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. 3 : 15).

Looking-Glass. See MIRROR.

Lord. See GOD.

Lord's Day, The, the weekly festival of our Lord's resurrection, identified with the first day of the week. The expression occurs in Rev. 1 : 10 only, and is there unaccompanied by any other words which might tend to explain its meaning. It is well known, however, that the same phrase was, in after ages of the Christian Church, used to signify that first day of the week on which our Lord's resurrection was commemorated. It has, therefore, been inferred that during the time of the apostles, and by their authority, the first day of the week was called "the Lord's day," and was referred to by the apostle John as to an institution so universally recognized that no explanatory statement was needed. It is certain that the apostles, by practice and by precept, marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer (Acts 20 : 7; 1 Cor. 16 : 1, 2); it is equally certain that by the apostles and early Christians the day for celebrating the communion, for united prayer, for instruction, for almsgiving, was never confounded with the seventh day of the week, or the Jewish Sabbath, but was carefully distinguished from it (Gal. 4 : 10; Col. 2 : 16). Hence we conclude that the Lord's day is none other than the first day of the week, and that, as commemorative of our Lord's resurrection, it is a purely Christian institution, sanctioned by apostolic practice, mentioned in apostolic writings, and so possessed of whatever divine authority any apostolic ordinance or doctrine can be possessed of.

Lord's Sup'per. This is the common English name of the ordinance instituted by our Lord in commemoration of his death and sufferings, and a literal translation of the Greek phrase in the New Testament. The expression occurs but once in the New Testament (1 Cor. 11 : 20), and apparently intimates that the reason for denominating the ordinance a "supper" is the fact that it was instituted at supper-time. Synonymous phrases, however, are found, such as "the Lord's table" (1 Cor. 10 : 21), "the cup of the Lord" (1 Cor. 10 : 21), "the communion of the blood of Christ," and "the communion of the body of Christ" (1 Cor. 10 : 16). The institution of the ordinance, which through all time is to be observed by the Church, is recorded by Matthew (26 : 26–29), Mark (14 : 22–25), Luke (22 : 19, 20), Paul (1 Cor. 11 : 24–26). The nature of the ordinance is not sacrificial, but commemorative (1 Cor. 11 : 17–34; Matt. 26 : 26–30; Acts 2 : 42–47; 20 : 7). It is not, therefore, a conversion of the sensible elements into the body and blood of Christ, nor is it the literal and corporeal presence of our Lord's body and blood in a miraculous manner, *in, with* and *under* the sensible elements. Yet it is something more than a mere sign. Whilst as a sign it sets forth the virtue of our Lord's body as broken and of our Lord's blood as shed, it also as a seal confirms the title of the true believer in Christ to all the benefits of the covenant of grace. Hence the efficacy of the ordinance is to be referred neither to any virtue in it, nor to any virtue in him who administers it, but solely to the virtue of Christ's atoning sacrifice, and to that gracious work of the Holy Spirit within the soul which en-

ables the worthy receiver to "discern the Lord's body" (1 Cor. 11 : 28, 29).

Lo-Ru-ha'mah [*not pitied*], the symbolical name given to the ideal daughter of Hosea, in whom was meant to be embodied the solemn truth that God had meanwhile withdrawn the exercise of mercy from his rebellious people (Hos. 1 : 6). See AMMI and LO-AMMI.

Lot [*a covering*], the son of Haran and nephew of Abraham (Gen. 11 : 27, 31). Haran died before the emigration of Terah and his family from Ur of the Chaldees; hence Ur was Lot's birthplace. Upon the death of his grandfather Terah, Lot identified himself with Abraham, whom he accompanied to Canaan (Gen. 12 : 5), thence into Egypt (Gen. 12 : 10), and back again, by the way of the Philistines (Gen. 20 : 1), to the southern part of Canaan. Their united substance, consisting chiefly of cattle, was not then too large to prevent them from living together in one encampment. Eventually, however, their possessions were so greatly increased that they were obliged to separate, and to Lot, with rare generosity, Abraham conceded the choice of pasture-grounds. Lot chose the fertile and well-watered neighborhood of Sodom (Gen. 13 : 5–13), but soon he had abundant reason to regret this choice. He exposed himself and his family to great moral evils and to fearful physical dangers. The inhabitants of Sodom were "sinners before the Lord exceedingly" (Gen. 13 : 13), and were punished, first by their reduction to the condition of slaves by Chedorlaomer, in which fate Lot was involved and from which he was rescued by Abraham, and next by their utter overthrow in a rain of fire from the Almighty, in which most of Lot's family were destroyed, but from which he and his two daughters were miraculously saved (Gen. 19 : 1–26). The time and place of Lot's death are unknown. That he was a good man is evidenced by his deliverance from among the guilty, and is affirmed by an apostle (2 Pet. 2 : 7). His history, however, is an arresting illustration of the peril and the punishment of worldliness.

Lot. The custom of deciding doubtful questions by lot is one of great extent and high antiquity. The instances referred to in Scripture are chiefly these: 1. Choice of men for an invading force (Judg. 1 : 1; 20 : 9, 10); 2. Partition of the soil of Palestine among the tribes (Num. 26 : 55; Josh. 18 : 10; Acts 13 : 19); of Jerusalem, that is, probably, its spoil or captives among captors (Ob. ver. 11); of spoil to foreigners or captors (Joel 3 : 3; Nah. 3 : 10; Matt 27 : 35); 3. Settlement of doubtful questions (Prov. 16 : 33; 18 : 18); detection of a criminal (Josh. 7 : 14, 18); selection of the scapegoat on the day of atonement (Lev. 16 : 8, 10).

Love, an attachment of the affections to any object, accompanied with an ardent desire to promote its happiness by abstaining from all that can prove injurious to it, and by doing all that can promote its welfare, comfort or interest. The renewed man loves God supremely, and his fellow-men sincerely. Love to God and love to man fulfill the whole law (Matt. 22 : 37–40; Rom. 13 : 8–10; 1 John 4 : 7–11).

Low'er parts of the Earth, properly valleys (Isa. 44 : 23); hence the under-world, either as the place of departed spirits (Ps. 63 : 9) or as the grave (Eph. 4 : 9), and, figuratively, any hidden place (Ps. 139 : 15).

Lu'bim. See LIBYA.

Lu'ci-fer. This word is found only in Isa. 14 : 12, where it is coupled with the epithet "son of the morning," and evidently means a "bright star," probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon in his splendor and in his fall. Its application, from Jerome downward, to Satan in his fall

from heaven, arises probably from the fact that the Babylonian empire is represented in Scripture as the type of tyrannical and self-idolizing power, and especially connected with the empire of the Evil One in the Apocalypse.

Lu'ci-us of Cy-re'ne, first mentioned in the New Testament in company with Barnabas, Simeon called Niger, Manaen and Saul, who are described as prophets and teachers of the church at Antioch (Acts 13 : 1). Whether Lucius was one of the seventy disciples is quite a matter of conjecture, but it is highly probable that he formed one of the congregation to which Peter preached on the day of Pentecost (Acts 2 : 10); and there can hardly be a doubt that he was one of "the men of Cyrene" who, being "scattered abroad upon the persecution that arose about Stephen," went to Antioch preaching the Lord Jesus (Acts 11 : 19, 20). It is commonly supposed that Lucius is the kinsman of Paul mentioned by that apostle as joining with him in his salutation to the Roman brethren (Rom. 16 : 21), and who is said by tradition to have been ordained bishop of the church of Cenchreæ.

Lud, the fourth son of Shem (Gen. 10 : 22), and the ancestor of a people dwelling north of Palestine, in the near vicinity of Mesopotamia (see NATIONS, under SHEMITES). The common identification of Lud with "the Lydians" is unreliable, being based wholly on the similarity of the names, and from the geographic position of Lud's descendants being quite improbable.

Lu'dim, a Mizraite people or tribe (Gen. 10 : 13). From their position at the head of the Mizraites, it is probable that they were settled to the west of Egypt, perhaps farther than any other Mizraite tribe. Lud and the Ludim are mentioned in four passages of the prophets (Isa. 46 : 19; Jer. 46 : 9; Ezek. 27 : 10; 38 : 5). In these passages but one nation is obviously intended, and the preponderant evidence is in favor of the Mizraite Ludim.

Luke, or **Lu'cas**, an abbreviated form of Lucanus. It is not to be confounded with Lucius (Acts 13 : 1; Rom. 16 : 21), which name belongs to a different person. The name Luke occurs three times in the New Testament (Col. 4 : 14; 2 Tim. 4 : 11; Phile. ver. 24), and probably in all three the third evangelist is the person spoken of. He is believed to have been born at Antioch in Syria, and to have been taught the science of medicine. The date of his conversion is uncertain. He accompanied Paul on several journeys, and remained at his side during the first imprisonment (Col. 4 : 14; Phile. ver. 24). If it be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that Epistle (4 : 11) shows that he continued faithful to the apostle to the end of his afflictions. After the death of Paul, Luke's acts are hopelessly obscure to us. Nor do we know anything of the place or time of his death. He probably died a martyr between A. D. 75 and A. D. 100. He wrote the third Gospel, and also the Acts of the Apostles.

Luke, Gos'pel of. The third Gospel is ascribed by the general consent of ancient Christendom to "the beloved physician" Luke, the friend and companion of the apostle Paul. It was written before the Acts of the Apostles (Acts 1 : 1), but how much earlier is uncertain. The preface contained in the first four verses of the Gospel describes the object of its writer. Several narratives of our Lord's life were evidently current when Luke wrote his Gospel. The ground of fitness for his task he places in his having carefully followed out the whole course of events from the beginning. He does not claim the character of an eye-witness from the first, but possibly he may have

been a witness of some part of our Lord's doings. Irenæus, Tertullian, Origen and Eusebius maintain that Luke wrote his Gospel under the influence of Paul, but the language of the preface is scarcely consistent with the notion that Paul was his only authority. The truth appears to be that Luke, seeking information from every quarter, found it in the preaching of his beloved master Paul, and that the apostle in his turn employed the knowledge acquired from other sources by his disciple. It has never been doubted that the Gospel was written in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words also abound. The number of words used by Luke only is unusually great, and many of them are compound words for which there is classical authority. On comparing the Gospel with the Acts it is found that the style of the latter is more pure and free from Hebrew idioms.

Lu'na-tic [*one who is moon-struck*]. The word is used twice in the New Testament (Matt. 4 : 24; 17 : 15). It evidently refers to some disease affecting both the body and the mind, which might or might not be a sign of possession. By the description of Mark (9 : 17–26) it has been thought that the disease was epilepsy.

Lusts. This word represents in Scripture those desires and passions which are unlawful (1 Cor. 10 : 6; 1 Pet. 2 : 11; 4 : 2; 2 Pet. 2 : 10), and that corruption of the heart which inclines to evil, and which is at once the effect and cause of sin (James 1 : 14, 15).

Luz, the original name of the place afterward called Bethel (Gen. 28 : 19). See BETHEL.

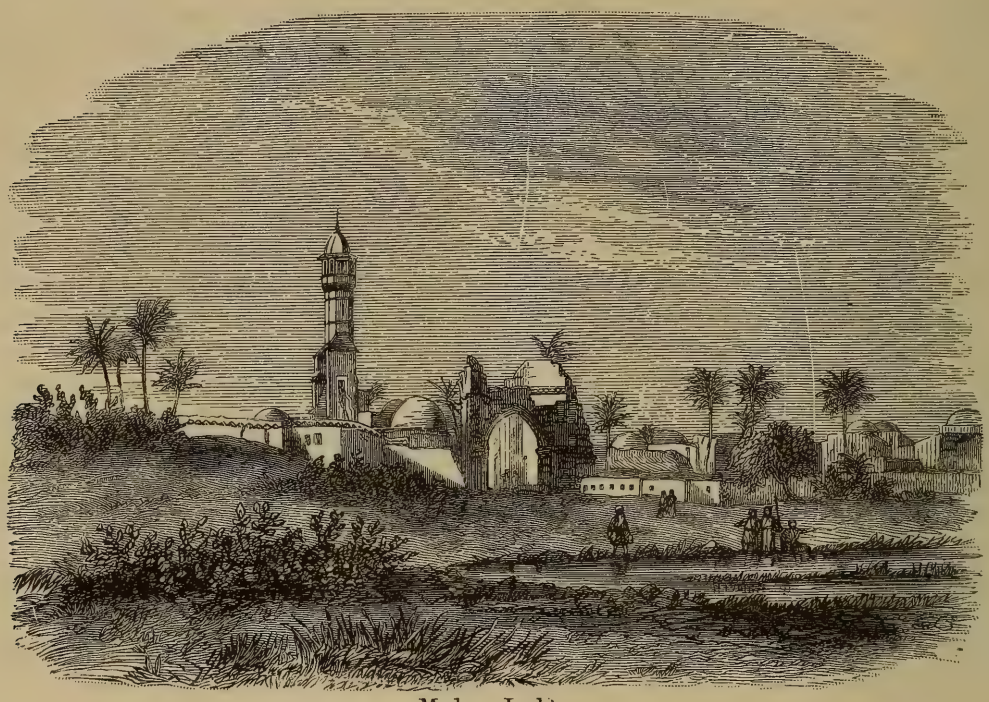
Ly-ca-o'ni-a, a small province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia on the west and Cilicia on the south. From the soil being strongly impregnated with salt it afforded good pasturage for sheep. It was a Roman province when Paul visited it (Acts 14 : 6), and its chief towns were Iconium, the capital, Lystra and Derbe. "The speech of Lycaonia" (Acts 14 : 11) is supposed to have been a corrupt Greek intermingled with Syriac.

Lyc'i-a, a province in the south-west of Asia Minor, opposite the island of Rhodes, bounded by Pamphylia on the east, Phrygia on the north, Caria on the west and the Mediterranean on the south. It is mountainous and well watered. The Lycians were a warlike people, and successfully asserted their independence for many generations, but, falling at length before the colossal power of Rome, their country was made a province of the Roman empire by Claudius. Of its towns only two are mentioned in the New Testament, *Patara* (Acts 21 : 1, 2) and *Myra* (Acts 27 : 5).

Lyd'da (Acts 9 : 32), the Greek form of LOD (Neh. 7 : 37). It seems to have been built by the Benjamites (1 Chron. 8 : 12), and was possessed by them after the Captivity (Neh. 11 : 31, 35). It was twelve miles east of Joppa, on the road between that place and Jerusalem. Under the Romans it was called *Diospolis*, but its ancient name still exists in the modern *Ludd*. Here Peter performed a miracle of healing (Acts 9 : 32–35). It has been honored in modern times as the reputed birthplace and burial-place of St. George. See illustration on next page. It should be noted, however, that the ruined church of St. George, an arch of which is given in the illustration, has been recently restored.

Lyd'i-a, the name of a country and of a person in the New Testament.

1. A province in Asia Minor, which is supposed to have derived its name from Lud, the son of Shem. This Lydia is not noticed by name in the Scriptures, but its principal towns, Sardis, Thyatira and Phila-



Modern Lydda.

delphia, have a conspicuous place. It was the centre of that dominion of which Crœsus was the last king. In Ezek. 30 : 5 it is incorrectly put for Lud, with which it has no connection.

2. The first European convert of Paul, and afterward his hostess during his first stay at Philippi (Acts 16 : 14, 15, 40). She was a Jewish proselyte at the time of the apostle's coming, and it was at the Jewish Sabbath-worship by the side of a stream (Acts 16 : 13) that the preaching of the gospel reached her heart. Her native place was Thyatira, in the province of Asia (Acts 16 : 14; Rev. 2 : 18). Thyatira was famous for its dyeing-works, and Lydia was connected with this trade, either as a seller of dye or of dyed goods. It is likely that she possessed considerable wealth.

Ly-sa′ni-as, a tetrarch of Abilene mentioned by Luke (3 : 1).

Lys′i-as, CLAU′DI-US, the "chief captain" who commanded the Roman troops in Jerusalem during the latter part of the procuratorship of Felix. He rescued Paul from the infuriated Jews and sent him under guard to Felix at Cæsarea (Acts 21 : 31–38; 22 : 24–30; 23 : 17–30; 24 : 7–22). Nothing more is known of him than what is stated in these passages.

Lys′tra, a city of Lycaonia in Asia Minor, near to Derbe, to which Paul and Barnabas fled when endangered at Iconium. Here Paul healed a cripple, and the miracle so impressed the superstitious people that they were with difficulty restrained from rendering him divine honors. Afterward, however, with the usual caprice of a mob, these same people attempted to stone Paul to death (Acts 14 : 6–20). Lystra was the home of Timotheus and, in the early times, the centre of a remarkably successful Christian work (Acts 16 : 1; 2 Tim. 3 : 10, 11). Its site has been identified with the ruins called *Bin-bir-Kilisseh,* at the base of a conical mountain of volcanic structure, named the *Karadagh.* Here are the remains of a great number of churches.

M.

Ma'a-cah [*depression*], the name of a place and of several persons.

1. A city and small kingdom east of Argob and Bashan (Deut. 3 : 14; Josh. 12 : 5; 2 Sam. 10 : 6, 8), called also Maachah and Syria-Maachah (1 Chron. 19 : 6, 7). Its people were descended from Nahor (Gen. 22 : 24), and were not driven out by the Israelites (Josh. 13 : 13). To the Syrian alliance against David (2 Sam. 10 : 6) its king contributed one thousand warriors.

2. The principal persons bearing the name, indifferently spelled MAACAH and MAACHAH and appropriated to both males and females, are these: (1) The father of Achish, king of Gath (1 Kings 2 : 39); (2) The father of Hanan, one of David's worthies (1 Chron. 11 : 43); (3) The father of Shephatiah, the military chief of the Simeonites (1 Chron. 27 : 16); (4) One of the offspring of Reumah, Nahor's concubine (Gen. 22 : 24); (5) Caleb's concubine (1 Chron. 2 : 48); (6) The wife of Machir (1 Chron. 7 : 16); (7) Daughter of Talmai, king of Geshur, wife of David and mother of Absalom (2 Sam. 3 : 3); (8) Daughter of Abishalom, wife of King Rehoboam and mother of King Abijam or Abijah (1 Kings 15 : 1, 2; 2 Chron. 11 : 22; 13 : 1). She is also called "mother," that is, "grandmother," of King Asa (1 Kings 15 : 10), and for a time seems to have occupied at Asa's court the high position of "king's mother." It is probable that at Abijah's death after a short reign of three years Asa was left a minor, and Maachah acted as regent. This conjecture, if correct, would seem to explain the influence by which she promoted the practice of idolatrous worship (1 Kings 15 : 13).

Ma'a-leh-A-crab'bim [*ascent of the scorpions*]. The name is found only in Josh. 15 : 3. It was a pass south of the Dead Sea, the same as AKRABBIM (which see).

Ma-as-ei'ah [*the work of Jehovah*], the name of several men: 1. The son of Adaiah, a nobleman of Judah who assisted in establishing King Joash on the throne (2 Chron. 23 : 1); 2. The son of King Ahaz, who was slain by Zichri, "a mighty man of Ephraim" (2 Chron. 28 : 7); 3. The "governor of the city," one of those sent by King Josiah to repair the temple (2 Chron. 34 : 8).

Ma-ce-do'ni-a, a country lying to the north of Greece proper, between the Ægean and Adriatic seas, and the first part of Europe to receive the gospel. It is supposed to have been peopled by Chittim or Kittim, son of Javan (Gen. 10 : 4). It had little political importance before the times of Philip and his son Alexander. Under Philip it rose to great power; under Alexander it conquered most of the then known world. Daniel sees in vision the remarkable career of Alexander, and under the figure of the one-horned goat which comes from the West and touches not the ground describes the rapidity of his conquests and the vastness of his empire with the graphic minuteness of an eye-witness (Dan. 8 : 5–8, 21). Macedonia fell at length under the imperial sovereignty of Rome, and in New-Testament times it and Achaia comprehended the whole of Greece (Rom. 15 : 26; 2 Cor. 9 : 2; 1 Thess. 1 : 8). Paul, while at Troas, was summoned in a vision to preach the gospel in Macedonia, and, proceeding thither, founded the churches of Thessalonica and Philippi (Acts 16 : 9). In subsequent missionary journeys he made several visits to the country, and to the Thessalonian and Philippian Christians addressed two of his valuable Epistles

(Acts 20 : 1; 2 Cor. 2 : 13; 1 Tim. 1 : 3; 1 Thess. 1 : 1; Phil. 1 : 1). The cities of Macedonia mentioned in the New Testament are Amphipolis, Apollonia, Thessalonica, Berea, Philippi, Neapolis. Its soil is extremely productive, but under the blighting despotism of Turkey is wretchedly tilled.

Mach'ir [*seller*], the name of two men.

1. The oldest son of Manasseh (Josh. 17 : 1), who had children born to him during the lifetime of Joseph (Gen. 50 : 23). At the time of the Conquest the family of Machir had become very powerful, and a large part of the country on the east of Jordan was subdued by them (Num. 32 : 39; Deut. 3 : 15).

2. The son of Ammiel, a powerful sheikh of one of the trans-Jordanic tribes, who maintained Mephibosheth, the lame son of Jonathan, until provision was made for him by David (2 Sam. 9 : 4, 5), and who afterward extended his hospitality to the fugitive monarch himself (2 Sam. 17 : 27).

Mach-pe'lah [*double cave*], the name of the field adjoining ancient Hebron, in which was the cave purchased by Abraham from the sons of Heth for a place of burial (Gen. 23 : 17–20). In this cave were deposited in succession the bodies of Sarah, Abraham, Isaac, Rebekah, Leah and Jacob (Gen. 23 : 19; 25 : 9; 35 : 29; 49 : 31; 50 : 13). It still exists, but is invisible to all persons except Mohammedans. Of this cave itself, strange to say, we have no detailed account, though it must have been visited before the Moslem conquest of Palestine and during the Christian occupation at the period of the Crusades. It is enclosed within a very ancient structure standing on the declivity of a hill above Hebron. Over it is a building, once undoubtedly a Christian church, but now a Mohammedan mosque. In this mosque, under the dome, are six tombs, said to be over the places where the actual sarcophagi lie in the cave below. The interior of this mosque, although jealously guarded, has of late years been inspected by a few distinguished Europeans, but into the cave underneath no one has been permitted to enter. A description of the interior of the mosque may be found in Stanley's *Sinai and Palestine*. As the body of Jacob was embalmed, some remains of it may still exist; but the mystery which enwraps the cave is not likely to be dispelled so long as the Moslem holds it as a sacred possession. See HEBRON.

Mad'a-i, the third son of Japheth (Gen. 10 : 2) and the progenitor of the Medes.

Ma'di-an (Acts 7 : 29), the Greek form of MIDIAN (which see).

Mad-man'nah [*dunghill*], a city of Simeon (Josh. 15 : 31; 1 Chron. 2 : 49). Eusebius in his time identified it with a town called Menois, near the city of Gaza.

Mad-me'nah [*dunghill*], a place in Benjamin north of Jerusalem, the inhabitants of which were frightened away by the approach of Sennacherib's army (Isa. 10 : 31).

Ma'don [*strife*], one of the principal Canaanitish cities before the Conquest, situated, probably, in the north of Palestine. Its king joined Jabin and his confederates in their attempt against Joshua at the waters of Merom, and like the rest was killed (Josh. 11 : 1; 12 : 19).

Mag'da-la [*a tower*], a town on the western shore of Lake Gennesaret (Matt. 15 : 39). Instead of Magdala, the chief manuscripts and versions give *Magadan*, which, as Alford observes, "appears to have been the original reading, but the better known name Magdala was substituted for it." Into the limits of Magdala or Magadan our Lord came by boat over the Lake of Gennesaret after his miracle of feeding the four thousand on the mountain of the eastern side, and from thence, after a short encounter with the Pharisees and Sadducees, he returned in the same

boat to the opposite shore. Magdala and Dalmanutha were evidently neighboring places. See DALMANUTHA. Magdala was probably the ancient Migdal-el of Josh. 19 : 38. It derives its chief interest to us from its association with Mary Mag-

Magdala.

dalene or Mary of Magdala, who is supposed to have been a native of it. The small modern village *el-Mejdel*, a wretched little cluster of huts situated on the southern extremity of the plain of Gennesaret, about a league and a half north from Tiberias, is supposed to occupy its site. From *el-Mejdel* a striking view is obtained of the northern part of the Lake.

Ma-gic'ians, the claimants of the power or art of working wonders beyond the range of science or natural skill (Gen. 41 : 8; Ex. 7 : 11, 22; Dan. 1 : 20; 2 : 2; 4 : 7). As in Egypt and Babylonia the cultivators of the more recondite departments of learning and science were priests, there can be little doubt that the magicians, as a class, belonged to some branch of the priesthood. See CHALDÆANS and WISE MEN.

Ma'gog [*region of Gog*]. In Gen. 10 : 2 Magog appears as the second son of Japheth in connection with Gomer (the Cimmerians) and Madai (the Medes); in Ezek. 38 : 2; 39 : 16 it appears as a country or people, of which Gog was the prince in conjunction with Meshach (the Moschici), Tubal (the Tibareni) and Rosh (the Roxolani). In the latter of these senses there is evidently implied an etymological connection between Gog and Magog, the *Ma* being regarded by Ezekiel as a prefix significant of a country. In this case Gog contains the original element of the name, which may possibly have its origin in some Persian root. The notices of Magog would lead us to fix a northern locality; it is expressly stated by Ezekiel that he was to come up from "the sides of the north" (Ezek. 39 : 2), from a country adjacent to that of Togarmah, or Armenia (Ezek. 38 : 6), and not far from "the isles," or maritime regions of Europe (Ezek. 39 : 6). The people of Magog further appear as having a force of cavalry (Ezek. 38 : 15), and as armed with the bow (Ezek. 39 : 3). From the above data we may conclude that Magog represents the important race of the Scythians, the ancestors of the Slavic nations now existing. In Rev. 20 : 8, 9 the terms Gog and Magog are evidently used in a tropical sense, as the names of the enemies of Christianity, who will endeavor to extirpate it from the earth, but who thereby will bring upon themselves a signal destruction.

Ma'gor-Mis'sa-bib [*terror from round about*], an epithet applied, at the divine instance, by Jeremiah to the persecuting Pashur as emblematical of his ap-

proaching captivity and death in Babylon (Jer. 20 : 1–6).

Ma-ha'la-leel [*praise of God*], the fourth in descent from Adam according to the Sethite genealogy, and son of Cainan (Gen. 5 : 12, 13, 15–17; 1 Chron. 1 : 2).

Ma'ha-lath [*a lute*], the title of Ps. 53; MAHALATH-LEANNOTH is the title of Ps. 88. The meaning of these words is uncertain. The conjecture is that *Mahalath* is a lute or guitar, and that *Leannoth* has reference to the character of the psalm, and might be rendered "to humble or afflict," in which sense the root occurs in Ps. 88 : 7.

Ma-ha-na'im [*camps*], a place east of Jordan and north of the river Jabbok, so named by Jacob because he there met "the angels of God" (Gen. 32 : 1, 2). It was situated in the tribe of Gad, and became a Levitical city (Josh. 21 : 38). It was there that Ishbosheth, the son of Saul, fixed his capital in opposition to David (2 Sam. 2 : 8, 9). When David in his turn was fleeing before his son Absalom, he took refuge in Mahanaim (2 Sam. 17 : 24). The precise site of this place has not been ascertained, but by many travelers is believed to be identical with *Mahneh*, the name of an extensive ruin among the villages of the region.

Ma'her-Sha-lal'Hash-Baz [*hasten booty*, SPEED-SPOIL], a symbolical name given by divine direction to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Isa. 8 : 1–4).

Mah'lon [*sickly*], the first husband of Ruth. He and his brother Chilion were sons of Elimelech and Naomi, and are described as "Ephrathites of Bethlehem-Judah" (Ruth 1 : 2, 5; 4 : 9, 10).

Mak-ke'dah [*herdsman's place*], a royal city of the Canaanites in the low country of Judah (Josh. 12 : 16). In its neighborhood was a remarkable cave in which the five confederate kings concealed themselves after their defeat by Joshua (10 : 10–29). A cave answering to this is now found in the hills which in the plain country of Judah define the valley of Sorek, and from its name, *el-Mughâr* ("the cave"), is supposed to mark the site of the ancient Makkedah.

Mak'tesh [*a mortar*], a place in or near Jerusalem mentioned as inhabited apparently by silver-merchants (Zeph. 1 : 11). Ewald conjectures that it was the "Phœnician quarter" of the city, in which, after the custom of Oriental towns, the traders of that nation resided. Gesenius regards it as the name of a valley, so called from its mortar-like shape.

Mal'a-chi [*messenger*], the last of the minor prophets and the latest writer in the canon of the Old Testament. Of his personal history nothing is known. From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, we conclude that the prophet uttered his messages from Jehovah after the second return of Nehemiah from Persia (Neh. 13 : 6). The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving Father and Ruler of his people (1 : 2–14; 2 : 1–9); in the second, as the supreme God and Father of all (2 : 10–16); and in the third, as their righteous and final Judge (2 : 17; 3 : 1–18; 4 : 1–6). The prophecy of Malachi is several times alluded to in the New Testament (Matt. 11 : 10; Mark 1 : 2; 9 : 11, 12; Luke 1 : 17; Rom. 9 : 13).

Mal'chus [*ruler*], the name of the servant of the high priest whose right ear Peter cut off at the time of our Lord's arrest in the garden (Matt. 26 : 51; Mark 14 : 47; Luke 22 : 49–51; John 18 : 10). He was the personal servant of the high priest, and not one of the bailiffs or apparitors of the Sanhedrim. It is notice-

able that Luke the physician is the only one of the evangelists who mentions the act of healing.

Mal'lows. The Hebrew word occurs only in the passage where Job complains that he is subjected to the contumely of the meanest people, those "who cut up *mallows* by the bushes for their meat" (Job 30 : 4). It is supposed to be a saltwort, the young leaves of which are gathered and boiled by the poor as food.

Mam'mon, an Aramaic word signifying *wealth* or *riches*, and bearing that sense in Luke 16 : 9, 11, but also used by our Lord in Matt. 6 : 24 and Luke 16 : 13 as a personification of the god of riches.

Mam're [*fatness*], an ancient Amorite who, with his brothers Eshcol and Aner, was in alliance with Abram (Gen. 14 : 13, 24), and under the shade of whose oak-grove the patriarch dwelt in the interval between his residence at Bethel and at Beersheba (Gen. 13 : 18; 18 : 1). This was one of the patriarch's favorite places of residence. Here he entertained the three angels, and here he received the first distinct promise of a son (Gen. 18 : 2, 10, 14). In the subsequent chapters Mamre is a mere local appellation (Gen. 23 : 17, 19; 25 : 9; 49 : 30; 50 : 13).

Man. In our Authorized Version four Hebrew and two Greek words are thus rendered.

The first Hebrew word (*adam'*) has several senses: it is the proper name of the first man (Gen. 3 : 20; Luke 3 : 38); it is the generic name of the human race as originally created (Gen. 1 : 26, 27; 5 : 2; 8 : 21; Deut. 8 : 3); it denotes man in opposition to woman (Gen. 3 : 12); it designates one who maintains the dignity of human nature—a *man*, as we say, that deserves the name (Eccles. 7 : 28).

The second Hebrew word (*ish*) is the man in the distinguished sense—a warrior (1 Sam. 17 : 8, 25, 33), a husband (Gen. 3 : 16; Hos. 2 : 16), one possessed of excellent qualities, mental and moral (Jer. 5 : 1).

The third Hebrew word (*geb'er*) is a man in regard to strength—as distinguished from a woman (Deut. 22 : 5), as distinguished from a child (Ex. 12 : 37), as distinguishing a *male* from a *female* child (Job 3 : 3).

The fourth Hebrew word (*enosh'*) is descriptive of man as liable to sickness, perishable, transient, mortal (2 Chron. 14 : 11; Job 25 : 6; Ps. 9 : 19, 20; 103 : 15; Isa. 51 : 7, 8).

Of the two Greek words, one (*anthropos*) denotes man in the sense of a human being, and the other (*an'er*) denotes man in that distinguished sense which belongs to the second Hebrew word above. To man, as thus defined, the Scriptures ascribe a tripartite nature: that of a *body*, or the animal frame; that of a *soul*, or the animating life; and that of a *spirit*, or the organ of God-consciousness (2 Thess. 5 : 23). The third of these particulars, or the *spirit*, separates man by an impassable gulf from the lower animal creation.

In the New Testament there are some peculiar uses of the word *man*. "The Son of man," applied to our Lord only by himself (Matt. 9 : 6; Mark 2 : 10; Luke 5 : 24) and the martyr Stephen (Acts 7 : 56), is the Messiah in human form.

"The old man" and "the new man" (Eph. 4 : 22, 24) denote, respectively the native, unsanctified disposition of the human heart, and the new, gracious disposition created and cherished by the gospel.

"The outward man," that is, the external, visible man, is opposed to "the inward man," or the invisible, immortal soul (2 Cor. 4 : 16; Rom. 7 : 22; Eph. 3 : 16).

"To speak as a man" (Rom. 3 : 5; 1 Cor. 9 : 8) and "to speak after the manner of men" (Gal. 3 : 15) is to speak popularly, in accordance with human views and on a level with common apprehensions. "The

number of a man" (Rev. 13 : 18) is an ordinary number, such as is in general use among men; "the measure of a man" (Rev. 21 : 17) is an ordinary measure, one that is in common use.

The "Man of Sin" (2 Thess. 2 : 3) is such an impersonation of sinful principles as will justify the applying to him of the descriptive appellations *apostate, son of perdition, persecutor, blasphemer.* The passage in which the phrase occurs is believed to indicate that at its writing there was, and perhaps still is, a future effort on the part of some hostile power to overthrow Christianity and induce its professors to renounce it. Such a peril is clearly intimated in several other passages of the New Testament (Mark 13 : 22; 2 Tim. 3 : 1, 13; Rev. 20 : 7, 8). The prophecy is not to be confined, perhaps, to any one type of Antichrist. Whoever reveals the distinctive features of the Man of Sin; whoever wields the temporal or spiritual power in any degree similar to that in which the Man of Sin is described as wielding it,—he, whether pope or potentate, is beyond doubt a type of Antichrist.

Man'a-en, a Christian teacher at Antioch (Acts 13 : 1). He is said to have "been brought up with Herod the tetrarch" (Herod Antipas), and the expression "brought up" may indicate either a *playmate* or a *foster-brother;* most probably it indicates the latter.

Ma-nas'seh [*forgetting*], the name of Joseph's first-born son, of a Hebrew tribe and of a king of Judah.

1. Manasseh, son of Joseph and Asenath, was born in Egypt before the beginning of the great famine (Gen. 41 : 50). He received his name in consequence of his birth being the first thing which had occurred since Joseph's banishment from Canaan to relieve the painful sense of loneliness and separation from home. Upon seeing the child Joseph said, "God hath made me forget all my toil and all my father's house" (Gen. 41 : 51), and so he named the boy "Manasseh." When Jacob was nearing death he adopted Joseph's two sons, Manasseh and Ephraim, constituting them with his own sons the heads of tribes. At this time Manasseh was about twenty-two years of age. Of his personal history no fact is stated in the Scriptures.

2. The tribe of Manasseh during the march to Canaan was posted with Ephraim and Benjamin on the west side of the tabernacle. When the tribe left Egypt it numbered thirty-two thousand two hundred male adults (Num. 1 : 35), but in the second census, on the plains of Moab, it had increased to fifty-two thousand seven hundred (Num. 26 : 34). In the division of the Promised Land half of the tribe settled east of the Jordan, in the district embracing the hills of Gilead with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob (Josh. 13 : 29–33). Here they increased and prospered greatly, pushing their way northward over the rich plains of *Jaulân* and *Jedûr* to the foot of Mount Hermon (1 Chron. 5 : 23). But they gradually fell into the ways of the old heathen inhabitants of the country, and on them descended the inevitable punishment of such apostasy. They, first of all Israel, were carried away by Pul and Tiglath-pileser, and settled in the territories of Assyria (1 Cor. 5 : 25, 26). The other half-tribe settled west of the Jordan, north of Ephraim (Josh. 17). The territory of this half-tribe is not very accurately defined, but, from its location north of Ephraim, it must have been productive and valuable. It was never, however, fully possessed, the Canaanites maintaining at all times a stubborn resistance. In accordance with Jacob's prophetic benediction (Gen. 48 : 19), the tribe of Manasseh was always inferior to that of Ephraim.

3. The thirteenth king of Judah, son

and sucessor of Hezekiah (2 Kings 21 : 1). He ascended the throne at the age of twelve, and his accession was the signal for an entire change in the religious administration of the kingdom. Idolatry was again established, and idolatrous altars were reared in the sanctuary itself (2 Chron. 33 : 4). Every faith was tolerated but the old faith of Israel. The aged Isaiah, according to tradition, was put to death. But retribution came. Judæa was overrun by the Assyrian armies. Manasseh was made prisoner, and was carried off to Babylon (2 Chron. 33 : 11). There he came to see the enormity of his sin; there he repented and turned to the Lord with prayer; and there Jehovah heard and delivered him (2 Chron. 33 : 12, 13). He addressed himself now to repair the mischief he had wrought. He restored the old worship and encouraged the old faith, but he never regained the confidence of his people. After a reign of fifty-five years he died, and was buried not with the burial of a king, but in the garden of Uzza (2 Kings 21 : 18).

Ma-nas'sites, The, members of the tribe of Manasseh. The word occurs but thrice in our Authorized Version—namely, Deut. 4 : 43; Judg. 12 : 4; 2 Kings 10 : 33.

Man'drakes, mentioned only in Gen. 30 : 14–16 and in Song 7 : 13. It is uncertain what plant is intended by the Hebrew word thus rendered, but the weight of opinion inclines to what we term the mandrake (*Atropa mandragora*), closely allied to the well-known deadly nightshade, and bearing a fruit called the *May apple*.

Ma'neh (Ezek. 45 : 12), a weight of a hundred shekels, rendered *pounds* in 1 Kings 10 : 17; Ezra 2 : 69.

Man'ger. This word occurs only in connection with our Lord's birth in Luke 2 : 7, 12, 16. The original Greek term is found but once besides in the New Testament (Luke 13 : 15), where it is rendered "stall." Its ordinary meaning is a manger or feeding-trough, but it is also used for a stall.

Man'na, the name given to the miraculous food upon which the Israelites were fed for forty years during their wanderings in the desert (Ex. 16 : 14–36; Num. 11 : 7–9; Deut. 8 : 3, 16; Josh. 5 : 12; Ps. 78 : 24, 25; John 6 : 49). The Hebrew word *mân*, by which this substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun *what?* and the name is derived from the inquiry (*mân hu*, What is this?) which the Hebrews made when they first saw it upon the ground. In form it was small and round, like coriander-seed; in taste it resembled wafers made with honey. It was not a product of Nature, but a miraculous gift directly from God.

Ma-no'ah [*rest*], the father of Samson, a Danite of the town of Zorah (Judg. 13 : 2).

Man'slay-er. See CITIES OF REFUGE.

Man'tle. See CLOTHES.

Ma'on [*habitation*], a town in Judah (Josh. 15 : 55), the residence of the churlish Nabal and of his discreet and excellent wife, Abigail (1 Sam. 25 : 2, 3). In a wilderness in the neighborhood of this town, and bearing the same name, David hid himself when fleeing from Saul (1 Sam. 23 : 24, 25). The site of the town was the great hump of rock in the vicinity of Carmel, south from Hebron about seven miles, where Nabal's possessions were. On or near this same site is the present village of *Main*.

Ma'o-nites, an Arabian tribe mentioned in connection with the Amalekites, Sidonians, Philistines and others as oppressors of the Hebrews (Judg. 10 : 11, 12).

Ma'rah [*bitterness*], a place near the Red Sea at which the Israelites stopped

on the third day of their journey in the wilderness. It was thus named from the bitterness or brackishness which made its waters unsuitable for drinking. Moses, at God's direction, cast into the well the branches of a tree pointed out to him, and at once the waters were rendered palatable (Ex. 15 : 23–25). It is identified with *'Ain Howarah*, which is reached to-day, as in the time of the Exodus, on the third day of the desert journey to Sinai.

Mar'an-ath'a. See ANATHEMA.

Mar'cus. See MARK.

Ma-re'shah [*at the head*], a town in the low country of Judah (Josh. 15 : 44). It was fortified by Rehoboam (2 Chron. 11 : 8). In the valley of Zephathah, near this place, Asa, king of Judah, signally defeated Zerah, king of Ethiopia, with his numerous army (2 Chron. 14 : 8–12). Eusebius places it within two miles of Eleutheropolis, and Dr. Robinson discovered an artificial hill in that neighborhood, upon which are ruins, and which he supposes was the site of the fortified Mareshah.

Mark, the evangelist, no doubt the same as "John whose surname was Mark" (Acts 12 : 12, 25). John was the Jewish name, and Mark (Marcus) a name of frequent use among the Romans, was adopted afterward, and gradually superseded the other. The form "Marcus" appears in Col. 4 : 10; Philem. ver. 24; 1 Pet. 5 : 13. John Mark was the son of a certain Mary who dwelt at Jerusalem, and was therefore probably born in that city. He was the cousin of Barnabas. He was probably converted to Christ through the preaching of Peter, for his mother's house appears to have been a meeting-place for the early disciples (Acts 12 : 12), and Peter calls him his "son" (1 Pet. 5 : 13). Anxious to work for Christ, he went with Paul and Barnabas as their "minister" on their first journey, but at Perga he turned back (Acts 12 : 25; 13 : 13). On the second journey Paul would not accept him again as a companion, but Barnabas his kinsman was more indulgent; and thus he became the occasion of the memorable "sharp contention" between them (Acts 15 : 36–40). Whatever was the cause of Mark's vacillation, it did not separate him for ever from Paul, for we find him by the side of that apostle in the first imprisonment at Rome (Col. 4 : 10; Philem. ver. 24). When Paul wrote to Timothy during the second imprisonment, Mark seems to have been with the latter at Ephesus (2 Tim. 4 : 11). What was his exact relation to Peter it is difficult to tell. Ancient writers make him the *interpreter* of Peter. Some explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the apostle; others adopt the more probable view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the Church at large. According to tradition, he died a martyr's death at Alexandria, Egypt, in the eighth year of the emperor Nero.

Mark, Gospel of. This is the shortest of the four inspired records of our Lord's life, and has some noticeable characteristics.

In the first place, it has certain peculiarities which are best explained by the supposition that the writer was in close communication with the apostle Peter. Whilst Mark goes over the same ground for the most part as the other evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. Thus the humble origin of Peter is made known through him (1 : 16–20), and his connection with Capernaum (1 : 29); he tells us that Levi was "the son of Alphæus" (2 : 14); that Peter was the name given by our Lord to Simon (3 : 16), and Boanerges a

surname added by him to the names of two others (3 : 17); he assumes the existence of another body of disciples wider than the twelve (3 : 32; 4 : 10, 36; 8 : 34; 14 : 51, 52). We owe to him the name of Jairus (5 : 22), the word "carpenter," applied to our Lord (6 : 3), the nation of the "Syro-Phœnician" woman (7 : 26); he substitutes Dalmanutha for the "Magdala" of Matthew (8 : 10); he names Bartimeus (10 : 46); he alone mentions that our Lord would not suffer any man to carry any vessel through the temple (11 : 16), and that Simon of Cyrene was the father of Alexander and Rufus (15 : 21). All these are tokens of an independent writer, different from Matthew and Luke, and, in the absence of all traditions as to the sources of Mark's Gospel, Peter is not unnaturally associated with it.

In the next place, Mark's Gospel furnishes evidence in itself that it was primarily written for Gentiles. The evangelist scarcely refers to the Old Testament in his own person. The word Law does not once occur. The genealogy of our Lord is likewise omitted. Other matters interesting chiefly to the Jews are also omitted, such as the references to the Old Testament and Law in Matt. 12 : 5–7, the reflections on the request of the scribes and Pharisees for a sign in Matt. 12 : 38–45, the parable of the king's son in Matt. 22 : 1–14, and the awful denunciation of the scribes and Pharisees in Matt. 23. Explanations are given in some places which Jews did not require: thus, Jordan is a "river" (Mark 1 : 5; Matt. 3 : 6); the Pharisees "used to fast" (Mark 2 : 18; Matt. 9 : 14), and other customs of theirs are described (Mark 7 : 1–4; Matt. 15 : 1, 2); "the time of figs was not yet," that is, at the season of the passover (Mark 11 : 13; Matt. 21 : 19); the Sadducees' worst tenet is mentioned (Mark 12 : 18); the Mount of Olives is "over against the temple" (Mark 13 : 3; Matt. 24 : 3); at the passover men ate "unleavened bread" (Mark 14 : 1, 12; Matt. 26 : 2, 17), and explanations are given which Jews would not need (Mark 15 : 6, 16, 42; Matt. 27 : 15, 27, 57).

As to the *time* when Mark's Gospel was written we have no certain information. In the Epistle to the Colossians (4 : 10) Mark is mentioned as a relative of Barnabas, as if this were his greatest distinction; he could not then (A. D. 62) have been known and recognized as the writer of a life of our Lord. On the other hand, the Gospel was certainly written before the destruction of Jerusalem (Mark 13 : 14, 24–30, 33); its date must therefore be placed between A. D. 63 and A. D. 70. Its *language* was unquestionably the Greek; its *style* is singularly vivid and picturresque.

Mar'kets, Mar'ket-Place. These two words indicate the same locality (Matt. 11 : 16; Luke 7 : 32). The (Greek) *agora*, or "market-place," was the resort not only for sales, but also for public purposes. It was the place of general concourse. Hence the force of the expression concerning the scribes, that they "love salutations in the market-places" (Mark 12 : 38). Courts of justice were held here (Acts 16 : 19); here public disputations were carried on (Acts 17 : 17, 18); and here day-laborers resorted to obtain employment (Matt. 20 : 3).

Mar'riage. The institution of marriage, or the union of one man and one woman, dates from the creation of the first human pair (Gen. 2 : 24). The circumstances attendant upon the formation of Eve, and the words uttered by Adam thereupon in recognition of God's will as to man's social condition, form the basis of the following general principles with which all the teachings of Scripture in respect to marriage agree: 1. The unity of man and wife (compare Matt. 19 : 5); 2. The indissolubleness of the marriage-bond except upon the ground of positive infidelity thereto (compare Matt. 19 : 9);

3. Monogamy, as the original law of marriage (compare Matt. 19 : 6; 1 Cor. 6 : 16); 4. The social equality of man and wife (compare Eph. 5 : 28, 29, 31); 5. The subordination of the wife to the husband (compare 1 Cor. 11 : 8, 9; Col. 3 : 18); 6. The respective duties of man and wife, each being the exact correlative of the other (compare Gen. 2 : 18, 20; Eph. 5 : 33).

In the patriarchal age polygamy prevailed (Gen. 16 : 4; 25 : 1, 6; 28 : 9; 29 : 23, 28), but divested, to a great extent, of the degradation which in modern times attaches to that practice. Divorce also prevailed in the patriarchal age, though but one instance of it is recorded (Gen. 21 : 14). The Mosaic legislation respecting marriage aimed to mitigate rather than to remove the evils which in that day were inseparable from the state of society. Polygamy was discouraged, the injustice consequent upon the undue exercise of the rights of a father or master was discountenanced, divorce was placed under restriction, and purity during the maintenance of the matrimonial bond was enforced. The customs of the Hebrews and of Oriental nations in regard to marriage differ in many respects from those with which we are familiar. In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose. The consent of the maiden was sometimes asked (Gen. 24 : 58), but this appears to have been subordinate to the previous consent of the father and the adult brothers (Gen. 24 : 51; 34 : 11). Occasionally the whole business of selecting the wife was left in the hands of a friend. The selection of the bride was followed by the espousal, which was a formal proceeding undertaken by a friend or legal representative on the part of the bridegroom and by the parents on the part of the bride; it was confirmed by oaths and accompanied with presents to the bride. The act of betrothal was celebrated by a feast, and between it and the marriage an interval elapsed varying from a few days to a full year. The essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen ("companions," Judg. 14 : 11; "children of the bride-chamber," Matt. 9 : 15), preceded by a band of musicians or singers (Gen. 31 : 27; Jer. 7 : 34; 16 : 9), and accompanied by persons bearing flambeaux. Having reached the house of the bride, who with her maidens expected his arrival (Matt. 25 : 6, 7), he conducted the whole party back to his own or his father's house with every demonstration of gladness (Ps. 45 : 15). At the house a feast was prepared, to which all the friends and neighbors were invited (Gen. 29 : 22; Matt. 22 : 1–10; Luke 14 : 8; John 2 : 2), and the festivities were protracted for seven or even fourteen days (Judg. 14 : 12). The marriage-union is often employed to illustrate, in the Old Testament, the spiritual relationship between God and his people (Isa. 1 : 21; Jer. 3 : 1, 6, 8); in the New Testament the union of Christ and his Church (John 3 : 29; Rev. 19 : 7–9; 21 : 2, 9).

Mar'row, the oily substance contained in the hollow of the bones of animals (Job 21 : 24), used figuratively for the delicate and most satisfactory provisions of the gospel (Ps. 63 : 5; Isa. 25 : 6), and likewise in the New Testament for the most secret thoughts and feelings of the soul (Heb. 4 : 12).

Mars' Hill. See AREOPAGUS.

Mart, a trading-place or emporium (Isa. 23 : 3). The root of the word thus rendered signifies to travel about as traders, buying and selling, thus indi-

cating the general character of the commerce of the East from the earliest ages to the present.

Mar'tha, the sister of Mary and Lazarus. The two sisters and the brother formed that honored household in Bethany whom our Lord so loved and with whom he so often sojourned (Luke 10 : 38–42; John 11 : 1–3; 12 : 2). The facts recorded of the two sisters bring out in strong contrast the active solicitude of Martha to serve our Lord with the best she could give, and the quiet earnestness of Mary to sit at our Lord's feet as a listener and learner. Whilst both sisters revealed to our Lord a love which he thoroughly recognized and fully returned, the love of Martha was not so perfect in form or so spiritual in expression as the love of Mary. The piety of Martha was as genuine, doubtless, as Mary's, but with its activity it needed the blending of a profounder thought and a purer sympathy.

Mar'tyr. In our Authorized Version of the New Testament this word, a literal transfer of the original Greek (*μάρτυς*), occurs but thrice (Acts 22 : 20; Rev. 2 : 13; 17 : 6), but its English equivalent, *a witness*, occurs very frequently (Matt. 18 : 16; Mark 14 : 63; Luke 24 : 48; Acts 1 : 8, 22; Rom. 1 : 9; 2 Cor. 13 : 1; 1 Thess. 2 : 5, 10; 1 Tim. 6 : 12; Heb. 10 : 28; 1 Pet. 5 : 1; Rev. 1 : 5, and elsewhere). In the three passages where it is left untranslated it is used to designate one who by his death bears witness to the truth, and in this exclusive sense the word is now employed.

Ma'ry [Greek, *Maria* and *Mariam;* Hebrew, *Miriam*], the name of several females in the New Testament.

1. The wife of Joseph and a lineal descendant of David (Matt. 1 : 16), "the mother of Jesus" (Acts 1 : 14), and "Mary his mother" (Matt. 2 : 11). Of this highly-favored woman little is known, but in her was fulfilled the first prophecy made to man (Gen. 3 : 15).

2. Mary Magdalene. Different explanations have been given of this name, but the most natural is that which associates her with the town of Magdala. In the Scripture records she first appears to view among those women-disciples of our Lord who "ministered unto him of their substance" (Luke 8 : 2, 3). Of her it is said specially that "seven devils went out of her," meaning, most likely, that hers was a *possession* of more than ordinary malignity. She has by some been identified with the "sinner" who anoints our Lord's feet (Luke 7 : 36–50); by others with the sister of Martha and Lazarus (John 11 : 2); but there is not the slightest Scripture authority for such identification. To her was granted the imperishable honor of first seeing our Lord after his resurrection (Mark 16 : 9; John 20 : 11–18).

3. Mary, the sister of Martha and Lazarus. The facts strictly personal to her are but few. She and her sister Martha appear in Luke 10 : 38–42 as receiving our Lord into their house at Bethany. She witnessed the miracle of her brother's resurrection from the dead, and at the subsequent feast where Lazarus was a guest she expressed her joy and love by pouring upon our Lord's feet "a pound of ointment of spikenard, very costly" (John 12 : 3).

4. Mary, the wife of Cleophas (Clopas more accurately, and the same as Alphæus). From a comparison of the passages in which she is named (Matt. 27 : 56; Mark 15 : 40; John 19 : 25) it appears that she was the sister of our Lord's mother and the mother of several sons, two of whom, James the son of Alphæus and Jude, became enrolled among the twelve apostles. She was perhaps the elder sister of our Lord's mother, and before our Lord's ministry commenced had

become a widow. She is brought into view for the first time on the day of the crucifixion, when with our Lord's mother, then also a widow, she "stood by the cross." In the evening of that same day she sat desolately at the tomb with Mary Magdalene (Matt. 27 : 61; Mark 15 : 47); at the dawn of the resurrection morning she was again at the tomb with the sweet spices she had prepared (Matt. 18 : 1; Mark 16 : 1; Luke 23 : 56), and she was one of those who had "a vision of angels which said that he was alive" (Luke 24 : 23). These are all the glimpses of her we have in Scripture.

5. Mary, the mother of John, surnamed Mark (Acts 12 : 12). The woman known by this description must have been among the earliest disciples. We learn from Col. 4 : 10 that she was sister to Barnabas, and from Acts 4 : 37; 12 : 12 we are justified in the inference that while the brother gave up his land and brought the proceeds of the sale into the common treasury of the church, the sister gave up her house to be used as one of the church's chief places of meeting.

6. A woman at Rome whom Paul mentions as one who treated him with special kindness (Rom. 16 : 6).

Mas'chil [*instructing*], the title of thirteen Psalms, 32, 42, 44, 45, 52–55, 74, 78, 88, 89, 142. Its most probable meaning is a *poem* or *song* which enforces *wisdom* or piety, that is, a *didactic* poem.

Mash, the last named of the four sons of Aram, and the father of a tribe who gave their name to a region (Gen. 10 : 23) which is probably to be sought in Mesopotamia. In 1 Chron. 1 : 17 the name appears as Meshech.

Mas-re'kah, an ancient city, the native place of Samlah, one of the old kings of the Edomites (Gen. 36 : 36; 1 Chron. 1 : 47).

Mas'sa, one of the sons of Ishmael and the father of an Arab tribe (Gen. 25 : 14; 1 Chron. 1 : 30). The tribe were perhaps the *Masani*, placed by Ptolemy in the east of Arabia near the borders of Babylonia.

Mas'sah [*temptation*], a name given to the spot, also called MERIBAH, where the Israelites tempted Jehovah (Ex. 17 : 7; Ps. 95 : 8, 9; Heb. 3 : 8). To the events at Massah Moses frequently refers (Deut. 6 : 16; 9 : 22; 33 : 8).

Mat-ta-ni'ah [*gift of Jehovah*], the name of several men, of whom two only need be mentioned.

1. The original name of Zedekiah, the last king of Judah (2 Kings 24 : 17), which was changed when Nebuchadnezzar placed him on the throne.

2. A Levite singer of the sons of Asaph (1 Chron. 9 : 15), who after the return from Babylon lived in the villages of the Netophathites which the singers had built in the neighborhood of Jerusalem. As leader of the temple choir after its restoration (Neh. 11 : 17; 12 : 8) in the time of Nehemiah, he took part in the musical service which accompanied the dedication of the wall of Jerusalem (Neh. 12, 25, 35).

Mat'thew [*gift of Jehovah*], one of the evangelists and an apostle. He was the son of a certain Alphæus (not the father of James the Less), and bore also the name of Levi (Mark 2 : 14; Luke 5 : 27–29). He was a native of Galilee and a publican or tax-collector (Matt. 9 : 9; 10 : 3). While engaged in his duties he received our Lord's call and instantly obeyed it. Of his life after our Lord's resurrection and ascension nothing is known with certainty.

Mat'thew, Gospel of. Of this Gospel, the first of the four memoirs of our Lord, Matthew the apostle, according to the testimony of all antiquity, was the writer. Written evidently for Jewish converts, it is pervaded by one principle, the fulfillment of the Law and of the Messianic prophecies in the person of Jesus. It is emphatically

the Gospel of the kingdom. It portrays the kingly character of our Lord, and marshals the most conclusive proofs that he is the true heir of David's throne. Its tone throughout is majestic and kingly. Its narrative proceeds with a noble simplicity, regardless of time and place, according to another and deeper order, ready to sacrifice mere chronology or locality to the development of its dominant idea. It brings together events separated sometimes by considerable intervals, yet connected always by the unity of their nature or purpose, and with a grand but simple power accumulates in groups our Lord's discourses and parables and miracles.

Mat-thi'as, the apostle elected to fill the place of the traitor Judas (Acts 1 : 26). Beyond this, all that we know of him for certainty is that he had been a constant attendant upon our Lord during the whole course of his ministry, such being the necessary qualification of one who was to be a witness of the resurrection. According to tradition, he preached the gospel and suffered martyrdom in Ethiopia.

Maz'za-roth. The word occurs but once (Job 38 : 32); it is an astronomical term, meaning, probably, the twelve signs of the zodiac.

Me'ah, The Tower of, one of the towers of the wall of Jerusalem when rebuilt by Nehemiah (Neh. 3 : 1; 12 : 39), probably at the north-eastern angle of the temple enclosure.

Meal-time, the *season of eating.* The word occurs but once (Ruth 2 : 14), but the words *dinner* and *supper* often. There is some uncertainty as to the hours at which meals were taken; the Egyptians undoubtedly took their principal meal at noon (Gen. 43 : 16), but the Jews, following the custom that still prevails in Syria, made their principal meal after sunset, having made a lighter meal at about 9 or 10 A. M. The posture at meals varied at various periods. The old Hebrews were in the habit of *sitting* (Gen. 27 : 19; Judg. 19 : 6; 1 Sam. 20 : 5, 24), but not on chairs; they probably squatted on mats on the ground, as was the occasional, though not, perhaps, the general, custom of the ancient Egyptians. The table was, in this case, but slightly elevated above the ground. As luxury increased, the practice of sitting was exchanged for that of reclining; the first intimation of this occurs in the prophecies of Amos 3 : 12; 6 : 4. In the time of our Lord reclining was the universal custom. As several guests reclined on the same couch, each overlapped his neighbor and rested his head on or near the breast of the one who lay behind him; he was then said to "lean on the bosom" of his neighbor (John 13 : 23). Before commencing the meal the guests washed their hands, for not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish. Another preliminary step was the grace or blessing, of which we have but one instance in the Old Testament (1 Sam. 9 : 13), but in the New Testament several (Matt. 15 : 36; Luke 9 : 16; John 6 : 11). At the conclusion of the meal grace was again said, in conformity with Deut. 8 : 10. At feasts more ceremony was used than at the ordinary meal. See FEAST.

Measures. See WEIGHTS AND MEASURES.

Meat. In our Authorized Version this word is not used in that sense of animal food which it now almost exclusively bears, but in the sense of food in general. Animal food, when intended to be particularly specified, except in two passages (Gen. 24 : 4; 45 : 23), is uniformly denoted by the word "flesh." The only real and inconvenient ambiguity caused by the change in the meaning of the word since our Authorized Version was made is in the case of the "meat-offering," which consisted solely of fine flour seasoned with salt and

mixed with oil and frankincense (Lev. 2 : 1 ; 6 : 14–23).

Meat-Offering. See MEAT.

Medad. See ELDAD.

Me'dan [*contention*], the third son of Abraham by Keturah (Gen. 25.: 2). He and his brother Midian are supposed to have peopled the country of Midian east of the Dead Sea.

Med'e-ba, a city of Moab (Num. 21 : 30). In the allotment to the two and one-half tribes east of the Jordan this city fell within the territory of Reuben (Josh. 13 : 16), but its Moabitish inhabitants were never driven out. In its vicinity Joab, the renowned leader of David's armies, totally defeated a vast host of Ammonites and Syrians (1 Chron. 19 : 7–15). In the prophetic curse upon Moab, Medeba is mentioned as one of its chief cities (Isa. 15 : 2). Its ruins still exist under the Arabic name *Madeba.* They lie about four miles south-east of Heshbon, with which they are connected by an ancient paved road. Not a building remains standing.

Me'dia, a large country in Asia inhabited by the Medes, the descendants of Madai, the son of Japheth (Gen. 10 : 2). It was separated from Persia on the south by a desert, and from Assyria on the west by the high range of the Zagros mountains, the modern Kurdistan; it reached northward to the river Araxes and eastward to the mountains south of the Caspian Sea. Its dimensions, according to Rawlinson, were five hundred and fifty miles from north to south, and from two hundred and fifty to three hundred miles from east to west. Its political fortunes were various. At one time subject to Assyria, at another time an independent and powerful monarchy, it was subsequently united with Persia by Cyrus, and became an important part of the ancient Medo-Persian empire. With the whole of Western Asia it yielded at length to the invincible power of Alexander, and at a later date was incorporated into the territory of the Parthian kingdom. It is now included in the realm of the shah of Persia.

Me-di-a'tor, one who stands between two parties at variance in order to reconcile them. The doctrine of some special mediation between God and man is incorporated in all religions and is the peculiar glory of Christianity. In the latter God is represented as unapproachable except in and through the Lord Jesus Christ. By the constitution of our Lord's person as the God-man he was peculiarly qualified for such an office, since his jealousy for the divine honor and his practical sympathy with the sinning and suffering were alike infinite; accordingly, in effecting reconciliation he satisfied all the demands of the law and engaged to overcome all the enmities of the depraved human soul. Of this intervention the ordinances and services of the Mosaic Law were typical. The total alienation of man's heart from the life of holiness rendered his return to God impossible; his own dispositions were opposed to it and the divine justice resisted it. These formidable obstacles are removed by Christ, who by his death atones for sin, and by his Spirit imparts to his people both the willingness and the ability to return. His work on earth accomplished, he prosecutes it still in heaven by continual intercession. Vitally important is it, therefore, to recognize the sole, exclusive mediatorship of Jesus Christ: "There is one God and one Mediator between God and men, the man Christ Jesus" (1 Tim. 2 : 5). That monstrous system of mediation incorporated with popery, which puts the Virgin Mary and dead saints on a level with, if not above, Jesus Christ, is one of the strongest evidences of its antichristian character.

Med-i'cine. See PHYSICIAN.

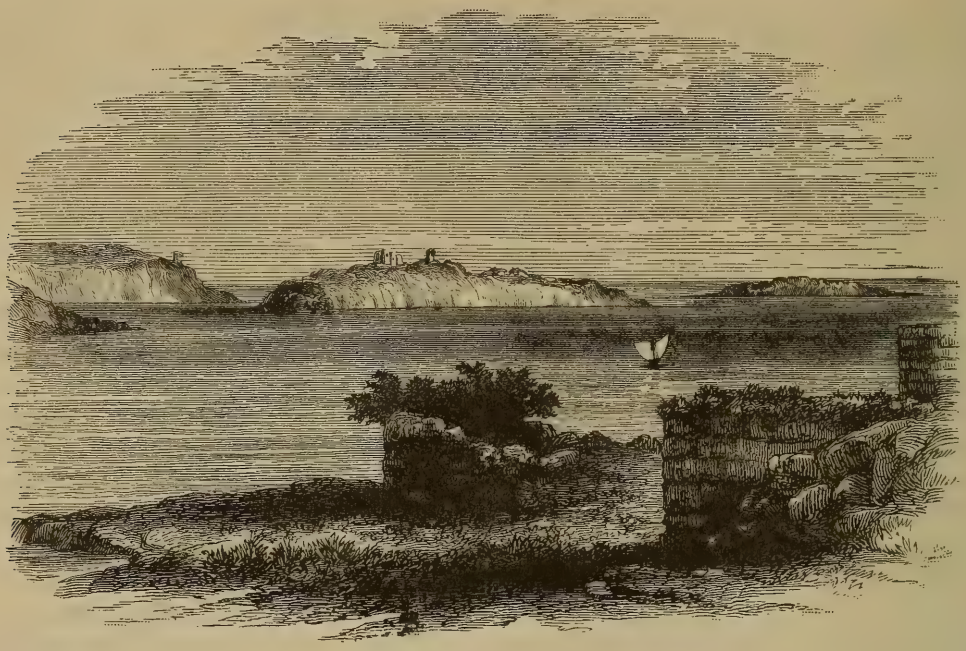
Meek'ness, in its evangelical sense, is equivalent to gentleness, humility, forbearance under injuries, submission to the di-

vine will (Gal. 6 : 1; 2 Tim. 2 : 25). It is an estimable trait of character exemplified in Christ (2 Cor. 10 : 1), and produced in the Christian by the operation of the Holy Ghost (Gal. 5 : 22, 23).

Me-gid'do [*place of troops*], MEGIDDON in Zech. 12 : 11, an ancient royal city of the Canaanites (Josh. 12 : 21). Although within the territory of Issachar, it was yet assigned, with several other cities similarly circumstanced, to Manasseh (Josh. 17 : 11). It was the scene of Barak's victory (Judg. 5 : 19) and of King Josiah's defeat and death (2 Kings 23 : 29). It has usually been identified, and perhaps correctly, with the modern *el-Lejjun*.

Mel-chiz'e-dek [*king of righteousness*, i. e. *righteous king*], the "priest of the most high God" and king of Salem, who went forth to meet Abraham on his return from that pursuit of the confederate kings in which he had rescued his nephew Lot (Gen. 14 : 18–20). He is mentioned in one other passage in the Old Testament (Ps. 110 : 4) as the priest whose "order" typifies that of Messiah. In the Epistle to the Hebrews (chs. 5, 6, 7) the two passages of the Old Testament in which his name occurs are quoted, and his typical relation to our Lord is stated at great length. His "order" as a priest is his exalted dignity as priest and king. The points of analogy between Melchizedek and Messiah are these: 1. Both are priests of an underived and untransferred order; 2. Both are independent of the priestly tribe of Levi; 3. Both are superior to the patriarch Abraham; 4. Both unite the offices of priest and king; 5. The official term of both is indefinite or unlimited. The argument which the Epistle to the Hebrews bases on the typical relation of Melchizedek to our Lord Christ is this: If Abraham, whom the Hebrews regarded so highly, and who was the ancestor of the sons of Levi, acknowledged the dignity and superiority of Melchizedek, the type of Messiah, then the Christ, the great High Priest passed into the heavens, Jesus the son of God, is worthy of a similar, yea, of a greater, homage; and if Abraham, the ancestor of Levi, rendered emphatic homage to Melchizedek, the type of our Lord Christ, the priesthood which was filled by the sons of Levi is to be regarded as far inferior in dignity and worth to the priesthood of our Lord Christ himself.

Mel'i-ta, an island in the Mediterranean on which was wrecked the vessel conveying Paul as a prisoner to Rome (Acts 28 : 1). Its identification with Malta, about sixty miles south of Cape Passaro in Sicily, has been disputed, but is now universally accepted. St. Paul's Bay is agreed to be the scene of the wreck of the apostle. This island is twenty miles in length and twelve in breadth. Although naturally a barren rock, the industry of man has converted many parts of it into fertile fields. Having no high lands, it does not present a very imposing aspect to ships approaching it. From its position in the Mediterranean and the excellence of its harbors, Melita has always been important both in commerce and war. It was a settlement of the Phœnicians at an early period, and their language, in a corrupted form, continued to be spoken there in Paul's day. It was famous for its honey and fruits, for its cotton fabrics and for excellent building-stone. A few years before Paul's visit, corsairs from his native province of Cilicia made Melita a frequent resort; and through subsequent periods of its history it was often associated with piracy. From its Phœnician colonists it passed successively into the hands of the Greeks, Carthaginians, Romans and Arabs. From the Arabs it was wrested by the Normans in the eleventh century. It was afterward in the possession of the Knights of St. John, known



St. Paul's Bay, Malta.

also as the Knights of Malta, under whom for a time it flourished and became distinguished. It was surrendered to the French in 1798, but two years later it was seized by the English, who still hold it. Its inhabitants, principally Roman Catholics, number about one hundred and twenty thousand.

Mel'ons. The word thus rendered occurs only in Num. 11 : 5, and designates the melon of the country, somewhat like our muskmelon and watermelon. Melons were and are extensively cultivated in Egypt and in all the hot countries of the East.

Mem'bers. The word denotes properly the parts of the human body (1 Cor. 12 : 12–26), but is used figuratively to designate true believers who are members of Christ's body (Rom. 12 : 5; 1 Cor. 12 : 27).

Mem'phis, mentioned in Hos. 9 : 6, where the Hebrew word is *Moph*, called in Isa. 19 : 13 and Ezek. 30 : 13 *Noph*, an ancient and very celebrated city of Lower Egypt, on the left bank of the Nile. According to tradition, it was founded by Moses before authentic history had furnished the evidence for determining the date. It was the capital of those Pharaohs who reigned in Lower Egypt in the times of Abraham, Isaac and Jacob and the Israelitish sojourn. It reached, in the progress of centuries, great size and extraordinary magnificence. It had a circumference of nineteen miles, numerous gardens and public grounds being interspersed with its buildings. Its temples and palaces and gateways and colonnades, its colossal statues and marvelous catacombs for the sacred bulls, its gigantic pyramids in its near neighborhood, especially claimed and called forth the unstinted admiration of the early historians. Its importance, however, was much diminished by the Ptolemies, who transferred their royal favor to Alexandria. And when, at length, Cairo rose near it on the right bank of the Nile, its glory was rapidly extinguished. Its ruin, as predicted by the prophet Jeremiah (46 : 19), has been for centuries and now is complete.

Men'a-hem [*comforting*], son of Gadi, conspirator against the usurper Shallum, whom he murdered, and usurper in turn of the throne of Israel (2 Kings 15 : 14). His reign of ten years was marked by great cruelty and oppression (2 Kings 15 : 16–20).

Me'ne [*numbered*], the first word of that mysterious inscription written upon the wall of Belshazzar's palace in which Daniel read the doom of the king and his dynasty (Dan. 5 : 25, 26).

Me-pha'ath [*beauty*], a Levitical city (Josh. 21 : 37 ; 1 Chron. 6 : 79) of the tribe of Reuben (Josh. 13 : 18), originally (like Heshbon, of which it formed a dependency) in the hands of the Amorites (Num. 21 : 26), but afterward belonging to Moab (Jer. 48 : 21). Its site is uncertain.

Me-phib'o-sheth [*exterminator of the shame*, that is, idols or Baal], the name borne by two members of King Saul's family.

1. Saul's son by his concubine Rizpah, the daughter of Aiah (2 Sam. 21 : 8). He and his brother Armoni were among the seven victims, all sons of Saul, whom David surrendered to the Gibeonites, and whom the Gibeonites crucified "before the Lord" to atone for the blood of their slaughtered kindred and to avert a famine from which the country was suffering (2 Sam. 21 : 1–9).

2. Saul's grandson, the son of Jonathan (2 Sam. 4 : 4), called also by the equivalent name of Merib-Baal (1 Chron. 9 : 40). At the time his father and grandfather were slain on Gilboa he was but five years old. When the tidings of the disastrous battle reached the royal household his nurse fled, carrying him on her shoulder. In her panic and hurry she stumbled, and Mephibosheth was precipitated to the ground with such force as to deprive him of the use of both feet for life. After the accident he was carried with the rest of his family beyond Jordan to the mountains of Gilead, where he found a refuge in the house of Machir, son of Ammiel. Here he was reared, here he was married, and here he was living when David, from affection to his dead father Jonathan, invited him to Jerusalem and treated him and his son Micah or Micha with the greatest kindness (2 Sam. 9 : 3–13).

Me'rab [*increase*], the eldest daughter of King Saul (1 Sam. 14 : 49). She was betrothed by her father to David after the victory over Goliath (1 Sam. 18 : 17) ; but before the marriage, in consequence of the discovery that her younger sister Michal was attached to the brave and handsome son of Jesse, she became the wife of Adriel the Meholathite (1 Sam. 18 : 19) and the mother of five sons. These five sons, with the two sons of Rizpah, were the victims given up by David to the Gibeonites, who, as a propitiation to Jehovah, crucified them on the sacred hill of Gibeah. In 2 Sam. 21 : 8, by the mistake of a transcriber, "Michal" has been written for "Merab."

Me-ra'ri [*bitter*], third son of Levi and head of the third great division of the Levites, THE MERARITES. He was born in Canaan before the descent of Jacob into Egypt, and was one of the seventy who accompanied Jacob thither (Gen. 46 : 11). After the Exodus and during the march through the wilderness the charge of the Merarites was that of the boards, bars, pillars, sockets, pins and cords of the tabernacle and the court, and all the tools connected with setting them up. In the division of the land by Joshua the Merarites had twelve cities assigned to them out of Reuben, Gad and Zebulun, of which one was Ramoth-Gilead, a city of refuge (Josh. 21 : 7, 38), and in later times a frequent occasion of war between Israel and Syria (1 Kings 22 : 3 ; 2 Chron. 18 : 3).

Mer'chant. The verbal root of the word thus rendered means *to travel about*, and the word itself indicates the early cus-

tom of the East to conduct trade and commerce by traveling caravans. To a company of journeying merchants Joseph was sold (Gen. 37 : 28). Commercial intercourse was also maintained by ships, in which the Phœnicians and Egyptians were prominent.

Mer-cu'ri-us, the Latin rendering of Hermes, a Greek deity, the companion of Jupiter when wandering upon earth and the herald of the gods. He was accounted the inventor of letters, of music and of the arts. In Acts 14 : 11 the people of Lystra identify Barnabas with Jupiter, and Paul with Hermes "because he was the chief speaker."

Mer'cy, that pitiful regard for misery which touches the heart and prompts relief. It is an essential attribute of Jehovah, and for the knowledge of how it is exercised toward man in consistency with the claims of justice we are wholly indebted to revelation. The propitiatory sacrifice of our Lord Jesus Christ has made it possible for mercy and truth to meet together in the salvation of every penitent believing soul (Ps. 85 : 10; Rom. 3 : 24–26; Heb. 4 : 16).

Mer'cy-Seat, the cover of the box or ark containing the tables of the Law given at Sinai, and overspread by the cherubim, between which appeared the visible, luminous symbol of the divine presence (Ex. 25 : 17, 20; Heb. 9 : 5). Upon it the blood of the yearly atonement was sprinkled by the high priest. Hence the idea with which it was linked was not simply one of mercy, but one of atonement for sin as well. It thus served to typify our Lord Jesus Christ, who, as Atoner and Intercessor, opens the way for every penitent soul to approach God, and justifies God in extending to every penitent soul the amplest forgiveness and the largest favor.

Mer'i-bah [*strife*], the name given to the place in Rephidim, which was also called MASSAH, where the people murmured for water (Ex. 17 : 1–7). It was also the name of another fountain produced by striking the rock under similar circumstances in the desert of Zin, near Kadesh (Num. 20 : 13, 24). In Deut. 33 : 8 this place is mentioned with Massah, and in distinction from it. The Meribah near Kadesh is wellnigh uniformly indicated by the expression, "water" or "waters of Meribah" (Num. 20 : 13; Ps. 81 : 7).

Mer'o-dach, a Babylonian god, supposed by some to represent the planet Mars, by others the planet Jupiter, but more probably the deified Nimrod (Jer. 50 : 2).

Mer'o-dach-Bal'a-dan, a king of Babylon in the days of Hezekiah, king of Judah (2 Kings 20 : 12; Isa. 39 : 1). In 2 Kings, by mistake of a copyist most probably he is called Berodach-Baladan. His name has been recognized in the Assyrian inscriptions, where it appears as *Marduk-bal-iddan*. His reign was a checkered one. After twelve years he was deposed, and for eight years was an exile from his country. By a favoring change of circumstances he recovered his throne, but lost it again at the end of six months in a disastrous battle with Sennacherib, king of Assyria, and spent the remainder of his days in exile and obscurity.

Me'rom, Waters of, the place at which Joshua defeated Jabin and his allies (Josh. 11 : 1–8). This is the only passage in which these waters are mentioned, and in it there is no clear indication of their geographical position. They are commonly identified, however, with the lake which Josephus calls *Jamochinitis*, the modern *el-Huleh*, and which is the upper or highest lake of the Jordan.

Me'roz, a place in the northern part of Palestine, whose inhabitants were placed under a curse because they refused to take part in the war against Sisera (Judg. 5 : 23). The site of it is not now known,

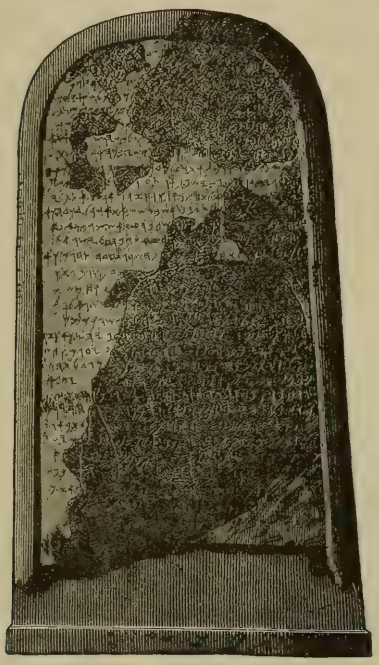
but it must have been in the neighborhood of the Kishon.

Me'sech (Ps. 120 : 5). See MESHECH.

Me'sha, the name of a place and of a king.

1. One of the geographical limits of the Joktanites when they first settled in Arabia (Gen. 10 : 30). Its site has not been satisfactorily determined, but probably was somewhere in Northern Yemen.

2. A king of Moab in the reigns of Ahab and his sons Ahaziah and Jehoram, kings of Israel (2 Kings 3 : 4), and tributary to the first. The death of Ahab and the feeble reign of Ahaziah gave him the opportunity to free himself from a burdensome tribute. When Jehoram came to the throne the forces of Israel, in alliance with those of Judah and Edom, undertook his subjection, and in a great battle defeated the Moabites. Mesha took refuge in Kir-Haraseth, his last stronghold, and



The Moabite Stone.

defended himself with the energy of despair. With seven hundred fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back he withdrew to the wall of the city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the fire-god of Moab (2 Kings 3 : 21–27). On beholding this fearful spectacle the besiegers withdrew in horror, as if they feared that the guilt of this monstrous crime might somehow attach to them and bring upon them a terrible vengeance. The exploits of Mesha are recorded in the Moabite inscription recently discovered on a block of black basalt at Dibon in Moab. The text of this inscription, carved about nine centuries B. C., furnishes a very remarkable confirmation of the historical and geographical accuracy of such Scripture records as pertain to the times it commemorates. A cut of this monumental stone, taken from a photograph, is given. The reunited fragments of this stone are in the Louvre at Paris.

Me'shach, the Chaldæan name given to Mishael, one of the three friends of Daniel miraculously saved from the fiery furnace (Dan. 1 : 6, 7 ; 3 : 1–30).

Me'shech, a son of Japheth (Gen. 10 : 2), and the progenitor of a race frequently noticed in Scripture in connection with Tubal, Magog and other northern nations. They appear as allies of Gog (Ezek. 38 : 2, 3 ; 39 : 1), and as supplying the Tyrians with copper and slaves (Ezek. 27 : 13). In Ps. 120 : 5 they are noticed as one of the remotest and rudest nations of the world. They are commonly identified with the *Moschi*, a people on the borders of Colchis and Armenia.

Mes-o-po-ta'mi-a [*between the rivers*], the district lying between the Tigris and Euphrates, and from this circumstance deriving its name. It is nearly seven hundred miles long and from twenty to two hundred and fifty miles broad. Of the district thus described the Mesopotamia

of Scripture is the north-western part, corresponding very nearly with the Scripture Padan-Aram (Gen. 28 : 2). Nahor and his family, quitting Ur of the Chaldees, settled in Mesopotamia (Gen. 24 : 10), and thither Abraham sent his servant to fetch Isaac a wife (Gen. 24 : 34–38). Hither, also, a century later, came Jacob to seek a wife in the families of his kindred, and, finding Leah and Rachel, tarried twenty years. It is frequently mentioned in Scripture (Deut. 23 : 4; Judg. 3 : 8, 10; 1 Chron. 19 : 6; Acts 2 : 9; 7 : 2), and from its connection with the powerful monarchies of the ancient world has been the theatre of some of the most interesting events in human history. Its modern name is *el-Jesireh*.

Mes-si'ah, the special title of the Saviour promised to the world through the Abrahamic family. The word is Hebrew, and, like its Greek equivalent, *Christ*, has the sense of *anointed*. In the New Testament it is twice applied to Jesus (John 1 : 41; 4 : 25), but its Greek equivalent is constantly applied, at first with the article, as a title, *the Christ*, *the anointed One*; later, without the article, as a proper name, *Jesus Christ*. In the Old Testament the Messianic idea has a remarkable development, which cannot be explained except on the supposition of special successive revelations from God. At first it is fore-announced that the Messiah is to be a prophet like unto Moses (Deut. 18 : 18), then a priest for ever after the order of Melchizedek (Ps. 110 : 4), and then a king, great David's greater Son (Isa. 11 : 1–10). In his threefold office he is to free his people from sin, and is to teach them the ways of God (Isa. 53 : 10–12; 61 : 1–3); his power, also, is to reach beyond the Jews and is to embrace all the Gentiles (Isa. 60 : 3–11). These prophecies have in our Lord a complete fulfilment; accordingly, the great burden of apostolic preaching was "showing by the Scriptures that Jesus was Christ" (Acts 18 : 28).

Me'theg-Am'mah [*bridle of the fore arm*], a figurative term for a chief city. It occurs in 2 Sam. 8 : 1, and, according to the parallel passage in 1 Chron. 18 : 1, it designates *Gath*.

Me-thu'sa-el [*man of God*], the son of Mehujael and father of Lamech, of the family of Cain (Gen. 4 : 18).

Me-thu'se-lah [*man of the dart*], the son of Enoch and father of Lamech, of the family of Seth (Gen. 5 : 21, 25). He died in the year of the Flood at the extreme age of nine hundred and sixty-nine years (Gen. 5 : 27).

Mi'cah [a contracted form of *Micaiah*, *who is like Jehovah?*], the name of several men.

1. An Ephraimite, who, in contravention of the Law, which allowed but one place of sacrifice and ceremonial service, set up in his own house an idolatrous image-worship and an unauthorized priesthood (Judg. 17 : 4–13). His story, as recorded in the seventeenth and eighteenth chapters of Judges, illustrates the prevalent ignorance of God's requirements, the low condition of the Levites and the terrible anarchy of the times.

2. The son of Mephibosheth (son of Jonathan and grandson of King Saul), and the father of several sons (1 Chron. 8 : 34, 35; 9 : 40, 41).

3. A prophet of the kingdom of Judah and contemporary with Isaiah (Mic. 1 : 1). To distinguish him from a former prophet of the same name (1 Kings 22 : 8), he is called "the Morasthite," from Morasheth-gath, his birthplace. He exercised his office during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah, and if the time be reckoned from the accession of the former to the death of the latter, for the long term of fifty-nine years. His diction is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but

varied and rich in figures derived from the pastoral and rural life of the lowland country. The language of Micah is quoted in Matt. 2 : 5, 6, and his prophecies are alluded to in Matt. 10 : 35, 36; Mark 13 : 12; Luke 12 : 53; John 7 : 42.

Mi-ca'iah [same name as Micah, with same meaning], the son of Imlah and a prophet of Samaria (1 Kings 22 : 8). He predicted the defeat and death of Ahab, king of Israel (1 Kings 22 : 17, 28).

Mi'cha-el [*who is like God?*], the name in Scripture of ten men, who are connected with no historic events which justify the special mention of any of them, and the name of a chief angel.

The archangel Michael is described in Dan. 10 : 21 as the "prince" of Israel, and in Dan. 12 : 1 as "the great prince which standeth" in time of conflict "for the children of thy people." He and the archangel Gabriel are represented in the book of Daniel as taking distinct parts in angelic offices. Michael, in God's name and strength, leads the angels in their battlings with the power of Satan; Gabriel, at God's command, superintends the gracious ministrations of the angels to man. In the Old Testament, therefore, Michael is the guardian of the Jewish people in their antagonism to godless power and heathenism; in the New Testament (Rev. 12 : 7) Michael fights in heaven against the dragon, "that old serpent called the devil and Satan, which deceiveth the whole world," thus taking part with the work of God's Church on earth. In Jude 9, Michael the archangel is represented as disputing with the devil "about the body of Moses," a symbolical phrase, most probably, for the Mosaical Law and institutions, in accordance with that form of speech which characterizes the Christian Church as "the body of Christ" (1 Cor. 12 : 27).

Mi'chal, the younger of King Saul's two daughters (1 Sam. 15 : 49). She became the wife of David in the stead of her elder sister Merab (1 Sam. 18 : 17, 19, 20, 27), but when the rupture between Saul and David had become open and incurable she was given by her father to another man (1 Sam. 25 : 44). She was subsequently reclaimed by David (2 Sam. 3 : 13–16), but seemingly she had lost her affection for him (2 Sam. 6 : 16). Taunting David for his extravagant demonstrations of joy at bringing the ark from its temporary resting-place to its home in the newly-acquired city of Jerusalem, the king retorted in words which caused all intercourse between her and him to cease from that date (2 Sam. 6 : 20–23).

Mich'mas, or **Mich'mash**, a town belonging to the tribe of Benjamin (Ezra 2 : 27; Neh. 7 : 31), nine miles from Jerusalem on the road to Ramah. Dr. Robinson identifies it with a place still bearing the name of *Mukhmas*, on the slope of a steep and precipitous valley, which was probably the "pass of Michmash" mentioned in 1 Sam. 13 : 23, and referred to in Isa. 10 : 28, 29, as the place where Sennacherib left his heavy camp-equipments when invading Judæa. Its neighborhood was signalized by the remarkable exploit of Jonathan and his armor-bearer in defeating the Philistines (1 Sam. 14). See GEBA. The country around is now rocky and desolate.

Mich'tam, the title of six Psalms (16, 56–60), denoting perhaps their musical character, but beyond this everything is obscure.

Mid'i-an, the country of the Midianites, lying at first on the east side of the Elanitic Gulf of the Red Sea, and afterward on both sides of the gulf. It embraced the region south and east of Edom and Moab and the peninsula of Sinai. When Moses had killed the Egyptian he fled to "the land of Midian" (Ex. 2 : 15), the vicinity of which to Horeb (Ex. 3 : 1) identifies it with the Sinaitic peninsula. A ruined city,

called by the Arabs *Madyan*, is said to exist on the east shore of the Elanitic Gulf, and the whole region, stretching eastward into the desert, is also said to be thickly studded with the ruins of ancient castles and cities. Captain Burton, who has quite lately returned from an exploration of this locality, reports the discovery of signs of an abundant former population—ruins of stone-built towns, roads, aqueducts, forts and artificial lakes; also mining-works, dams, furnaces, *scoriæ* and other traces of busy life in a land full of mineral wealth. The Egyptian records show that, in part, these were places of Egyptian penal punishment.

Mid'i-an-ites, the descendants of Midian, the fourth son of Abraham and Keturah (Gen. 25 : 2). They constituted a very powerful Arab tribe and wielded for many generations an immense influence. Fierce warriors and unscrupulous robbers, they were also shepherds and traders. They carried on with Egypt, in especial, a profitable trade in spices and perfumes. To one of their caravans, passing through Palestine from Gilead to Egypt, Joseph was sold by his brethren (Gen. 37 : 25–28). The historian calls these traders both *Ishmaelites* and *Midianites*, the two names being used synonymously. When the Israelites, marching to Canaan, appeared on the borders of Moab, the Midianites joined with the Moabites in resisting their progress. Their first endeavor was to lay upon the Israelites a curse, both as a means of intimidating the strangers and of stimulating and strengthening themselves. Balaam, their hired prophet, was willing to pronounce the curse, but, restrained by the Lord, he was compelled to utter a blessing instead. Foiled in this attempt, the Midianites and Moabites adopted another and most effectual mode of injuring the Israelites. They set their women to ensnare and induce the strangers to attend the licentious festivals of their idol-gods, supposing that thus the curse of Heaven would be ensured. They led the Israelites, indeed, into sin and suffering, but the Midianites, because probably the most guilty, met the terrible vengeance of Jehovah. Their cities and castles were burned, all the males that fell into the hands of the conquerors and all the married females were put to death, and the young women and children were reduced to slavery. A powerful remnant of the tribe, however, still remained, and in time grew into commanding strength. These, in conjunction with the Amalekites, overran all Palestine, penetrating to the plain of Philistia, and coming with their cattle and tents as if to establish themselves in permanent homes. Seven years they prevailed against Israel, and then Gideon was raised up as a deliverer. They were defeated and destroyed so entirely that their name disappears from Scripture history (Judg. chs. 6, 7, 8).

Mig'dol [*a tower*], a place between which and the Red Sea the Israelites were directed to encamp on their exit from Egypt (Ex. 14 : 2). It is referred to in Jer. 44 : 1 as an Egyptian possession, and, as its name suggests, was probably a fortified place on the frontier of Egypt. God seems to have placed the Israelites in this perilous position, with an enemy's fortress on one side and an apparently impassable sea on the other, that they might see the necessity for a divine interposition in their deliverance.

Mig'ron [*precipice*], supposed to have been situated south of Ai and north of Michmash (Isa. 10 : 28). In 1 Sam. 14 : 2 it is placed on the border of the district to which Gibeah gave its name. While its neighborhood is thus determined, no trace has been discovered of its precise site, and indeed no evidence exists to settle conclusively whether it was a tower or a rock.

Mil'com [*their king*], the principal

deity of the Ammonites (1 Kings 11 : 5), for whose worship Solomon erected altars on the Mount of Olives, hence called the Hill of Offence (2 Kings 23 : 13). In Jer. 49 : 1, 3 "their king" should have been rendered *Milcom*. In Zeph. 1 : 5 the name is written *Malcham*, a dialectical variation. Milcom is usually regarded as the same as *Molech* or *Moloch*, although the latter was worshipped in a different place and manner—namely, by the offering of children in the flames of the Valley of Hinnom.

Mile, a Roman measure of length, equal to sixteen hundred and eighteen English yards, or one hundred and forty-two yards less than the English statute mile. The word is from *mille*, a *thousand* [*passuum*, paces], as the Roman mile was a thousand paces. The word occurs but once in our Authorized Version (Matt. 5 : 41).

Mi-le'tus, a city and seaport of Ionia in Asia Minor, lying south of Ephesus. Paul in his voyage from Greece to Syria touched at this port, and delivered to the elders of Ephesus, who had met him there, an affecting address (Acts 20 : 15–38). It was the ancient capital of Ionia, celebrated as the birthplace of some distinguished men and for its famous temple of Apollo. It had an evil reputation for licentiousness and luxury. Although we have no account in Scripture of the introduction of Christianity into Miletus, yet in ecclesiastical history from the fifth to the eighth centuries mention is made of its bishops attending several councils. After its conquest by the Saracens it fell into decay, and its site is supposed to be occupied by the present insignificant Turkish town of *Melas*.

Milk, the rendering of two distinct Hebrew words.

1. The first of these words (*chalab*, *fat*, that is, rich) denotes new or sweet milk. This was very largely used among the Hebrews, and was regarded as substantial food, adapted alike to all ages and classes. Not only the milk of cows, but of sheep (Deut. 32 : 14), of camels (Gen. 32 : 15) and of goats (Prov. 27 : 27), was used; the latter appears to have been most highly prized.

2. The second of these words (*chemah*, from a verb meaning to *coagulate*) is always translated "butter" in our Authorized Version, but in every case (except, perhaps, Prov. 30 : 33) the term indicates curdled or sour milk. Curdled milk is still highly esteemed in the East as a refreshment, and this it was which Abraham set before the angels (Gen. 18 : 8), and which Jael gave to Sisera (Judg. 5 : 25).

Women at the Mill.

Mill. The mill common among the Hebrews differed little from that which is in use now throughout Western Asia and Northern Africa. It consisted of two circular stones about two feet in diameter and half a foot thick. The lower is called the "nether millstone" (Job 41 : 24), and was usually fixed to the floor or lay upon the ground; it had a slight elevation in the centre, or, in other words, was slightly convex on the upper surface. The upper stone had a concave surface answering to the convexity of the lower, a hole in the top through which the grain was introduced by handfuls at a time, and an upright stick fixed in it as a handle by which it was made to turn upon the lower stone. It was worked by women, sometimes singly and sometimes two together,

who were usually seated on the ground (Isa. 47 : 1, 2). With the movable upper stone of the hand-mill the woman of Thebez broke Abimelech's skull (Judg. 9 : 53).

Mil'let. This word occurs but once in our Authorized Version (Ezek. 4 : 9), and designates, beyond a question, the common millet, a small grain cultivated from the middle of Europe to the most southern part of India. The name *millet* is said to have been applied to this grain because of the quantity which one stalk will produce, as if a single stalk actually bore a *thousand* seeds.

Mil'lo [*rampart*], probably refers to the rampart of Jerusalem (2 Sam. 5 : 9; 2 Chron. 32 : 5). In Hebrew the definite article is always prefixed: "the Millo." Its repair was one of the great works of King Solomon (1 Kings 9 : 15, 24; 11 : 27). The references to "the house of Millo" in Judg. 9 : 6 and 2 Kings 12 : 20 are uncertain.

Ming'led Peo'ple (Jer. 25 : 20; Ezek. 30 : 5), an alien population, apparently, in the midst of another people. They may have been mercenary soldiers or trading adventurers.

Min'is-ter. This word is used in our Authorized Version to describe various officials of a religious and civil character. In the Old Testament it is applied—1. To an attendant upon a person of high rank (Ex. 24 : 13; Josh. 1 : 1); 2. To the *attachés* of a royal court (1 Kings 10 : 5; 2 Chron. 22 : 8); 3. To the priests and Levites (Ezra 8 : 17; Neh. 10 : 36; Isa. 61 : 6; Ezek. 44 : 11; Joel 1 : 9, 13). In the New Testament the word *minister* represents three terms, each having a distinctive meaning. The first term betokens a subordinate public administrator (Rom. 13 : 6; 15 : 16; Heb. 8 : 2); the second term contains the idea of actual and personal attendance upon a superior (Luke 1 : 2; 4 : 20; Acts 26 : 16); the third term relates to the ministry of the gospel, and is applied to the ministration of tables and to the higher ministration of the word (Acts 6 : 1, 4; 1 Cor. 3 : 5; Eph. 6 : 21; Col. 1 : 7; 1 Thess. 3 : 2).

Min'ni, a province or kingdom of Armenia, summoned by the prophet Jeremiah, with other provinces or kingdoms, to war against Babylon (Jer. 51 : 27). It is supposed to be the province near the centre of Armenia.

Min'nith [*allotment*], a town east of the Jordan, named as the point to which Jephthah's slaughter of the Ammonites extended (Judg. 11 : 33). It was celebrated for the excellence of the wheat it exported to Tyre (Ezek. 27 : 17). In the time of Eusebius it still existed as a town four miles from Heshbon, on the road to Philadelphia.

Min'strel, a player upon a stringed instrument like the harp (2 Kings 3 : 15). In Matt. 9 : 23 the "minstrels" were flute-players employed as professional mourners.

Mint. This word occurs only in Matt. 23 : 23 and Luke 11 : 42 as the designation of one of those herbs the tithe of which the Pharisees were scrupulously exact in paying. The horse-mint is very common in Syria.

Mir'a-cles. In the Old and New Testaments the Hebrew and Greek words, which literally mean "signs," and which in very many passages of our Authorized Version are thus rendered, are also rendered in very many other passages by the word "miracles." It would have been well if in our Authorized Version the word *signs* rather than the word *miracles* had been uniformly employed; for the word *miracles*, as expressive of the wonderful or marvelous, has tended to fix attention too much on the physical *strangeness* of the facts thus described. That which constitutes a miracle in the Scripture sense of the term is not its *wonder* or exception to common experience, but

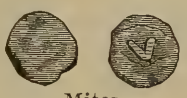
its purpose to *signify* a mission from God. The evangelist John calls the water changed into wine at Cana "the beginning of signs" (John 2 : 11), and the healing of the centurion's son "the second sign" (John 4 : 54), because they were the first and second indications of Christ's wielding those powers which belong to God as the Creator and Author of Nature, and which, therefore, pledged the God of Nature to the truth of any one's teaching who came armed with them (John 3 : 2). Accordingly, John tells us that the people assembled at Jerusalem for the passover believed Jesus "when they saw the signs which he did" (John 2 : 23). Now, a sign is more and means more than a miracle or *wonder*, for it does not stand alone, but is a token and indication of something else. Our Lord's *works* had a definite purpose. The Old Testament had always represented the Jews as holding a peculiar position toward the Godhead. They were a chosen people, endowed with high privileges and blessings, but so endowed because they were intended to subserve a determinate end. They were the depositaries of revelation, and in due time their revealed law was to go forth out of Zion (Isa. 2 : 3) to lighten the whole Gentile world (Isa. 42 : 6). This promise of a revelation extending to the whole world was further connected with the coming of a special descendant of Abraham (Gen. 22 : 18; Deut. 18 : 15), and prophecy had gradually so filled up the outline that a complete sketch had been given of the person, the office, the work and the preaching of the great Son of David, to whose line the promise had subsequently been confined (Isa. 11 : 1; Jer. 23 : 5; Hos. 3 : 5; Mic. 5 : 2). Hence, inasmuch as the whole of the Old Testament looked forward to the manifestation of a Divine Person, it was necessary that this Divine Person when he came should be attested by supernatural signs. Our Lord was so attested. Our Lord's works were simply the signs of his almighty power and of his absolute sovereignty. To his disciples our Lord gave so much of his own power as was needed to attest their mission, and when thus their mission was attested he withdrew the power. A miracle, therefore, is not a wonder contrary to Nature, but a sign above Nature. It is God's finger pointing to the Christ, whilst God's voice speaks "out of the cloud," saying, "This is my beloved Son; hear him" (Luke 9 : 35).

Mir'i-am [*their rebellion*], the sister of Aaron and Moses, and the eldest of the family. She first appears as a young girl watching her infant brother's cradle in the Nile (Ex. 2 : 4), and suggesting her mother as a nurse (Ex. 2 : 7). When the Israelites left Egypt, Miriam naturally became the leading woman among them. "The sister of Aaron" is her biblical distinction, and "Miriam the prophetess" her acknowledged title (Ex. 15 : 20). Her prophetic power revealed itself in poetry, accompanied with music and processions. After the passage of the Red Sea she took a cymbal in her hand, and went forth followed by the whole female population of Israel, also beating their cymbals. The arrival of Moses' Cushite wife in the camp seems to have created in her an unseemly dread of losing her influence and position, and prompted her to make disparaging complaints and reflections, in which Aaron joined. To her and to Aaron, in front of the sacred tent, a stern rebuke came forth from the Lord, but upon Miriam, as the chief offender, the divine punishment in the form of leprosy fell (Num. 12 : 1–10). This stroke and its removal through the prayer of Moses, which took place at Hazeroth (Num. 12 : 13–16) form the last public event of Miriam's life. She died at Kadesh toward the close of the wanderings, and was buried there (Num. 20 : 1).

Mir'ror. Two Hebrew words in Ex. 38 : 8 and Job 37 : 18 are rendered "looking-glass" in our Authorized Version, but from the context evidently denote a mirror of polished metal. The Hebrew women coming out of Egypt probably brought with them mirrors like those which were used by the Egyptians, and which were made of a mixed metal, chiefly copper, wrought with admirable skill and susceptible of a bright lustre. These mirrors needed to be kept bright. The inferiority of the image in the metal mirror to direct vision is alluded to in 1 Cor. 13 : 12.

Mi'sha-el [*who is like God*], one of Daniel's fellow-captives in Babylon, whose name was there changed to MESHACH (which see).

Mite, the smallest coin current in Palestine in the time of our Lord (Mark 12 : 41–44; Luke 21 : 1–4), estimated to be worth about one-fifth of a cent. See FARTHING.



Mites.

Mith'cah [*sweetness*], one of the encampments of the Israelites in the wilderness (Num. 33 : 28). Its site is unknown.

Mi'tre, the *turban* or head-dress of the high priest (Ex. 28 : 4; 36–39; 29 : 6; 39 : 28, 30, 31; Lev. 8 : 9; 16 : 4).

Mit-y-le'ne, the capital of the island of Lesbos, in the Ægean Sea, near the coast of Asia Minor. It was visited by Paul on his voyage from Corinth to Judæa (Acts 20 : 14). It was the birthplace of some distinguished persons, among whom are Sappho, Alcæus, Pittacus and Theophrastus. It still exists, but has little importance. From it the whole island is now called Mitelino.

Mixed Multitude. With the Israelites departing from Egypt at the Exodus there went a "mixed multitude" (Ex. 12 : 38; Num. 11 : 4). They were persons of low caste, outcasts from society perhaps, and perhaps the offspring of marriages between Hebrews and Egyptians. They were of no service, but a serious disadvantage to the Hebrews.

Mi'zar [*smallness*], "the hill Mizar," that is, "the little hill" (Ps. 42 : 6), the spot whence King David, exiled from the Holy City by some sad event, perhaps the rebellion of Absalom, sends his disquieted thought to God's sanctuary. Its position is not known, but from its connection in the text with "the land of the Hermonites" is supposed to have been near Mount Hermon, in the north part of trans-Jordanic Palestine.

Miz'pah and **Miz'peh** [*look-out, watch-tower*], a name borne by a number of places in ancient Palestine.

1. A town in Gilead, east of the Jordan, called Mizpeh of Gilead in Judg. 41 : 29. It was named by Laban from the heap of stones set up by him and Jacob to serve as a witness of their covenant and as a landmark of the boundary between them (Gen. 31 : 48–52). It was the home of Jephthah (Judg. 11 : 34), and a gathering-place of the eastern tribes of Israel (Judg. 20 : 1, 3; 21 : 1, 5, 8).

2. A town of Moab, whither David brought his parents to commit them to the protection of the king of the Moabites (1 Sam. 22 : 3). Its site is unknown, but is supposed to be the same as that of Kir-Moab, the modern *Kerak*.

3. A land somewhere in the north of Palestine, the residence of those Hivites who joined the northern confederacy against Israel (Josh. 11 : 3). This land is supposed to be identical with "the valley of Mizpeh" mentioned in the eighth verse of the eleventh chapter of Joshua, and with the great country of Cœle-Syria, between the ranges of Lebanon and Anti-Lebanon.

4. A city in the lowland of Judah (Josh. 15 : 38), of which nothing is known but its name.

5. A city of Benjamin (Josh. 18 : 26). It was a general gathering-place of the tribes of Israel (Judg. 20 : 1; 1 Sam. 7 : 5–7), and one of the cities in which Samuel judged Israel (1 Sam. 7 : 6). Here Saul was elected king (1 Sam. 10 : 17–21), and here Gedaliah was assassinated (2 Kings 25 : 23, 25; Jer. 41 : 2). It is commonly identified with the modern village of *Neby Samwil* (the prophet Samuel), four or five miles north by west from Jerusalem, standing on a peak which rises three thousand feet above the sea-level, and which is the most conspicuous object in the whole region.

Miz'ra-im [*the two Egypts*], sometimes LAND OF MIZRAIM, the name by which Egypt is generally designated in the Hebrew text of the Old Testament. It was the name of that son of Ham (Gen. 10 : 6) who is supposed to have been the progenitor of the Egyptians. Usually employed to designate the whole of Egypt, it is once employed (Isa. 11 : 11) to designate Lower Egypt as distinct from Pathros or Upper Egypt. See EGYPT.

Mna'son, honorably mentioned in Scripture, like Gaius, Lydia and others, as one of the hosts of the apostle Paul (Acts 21 : 16). He was a native of Cyprus, and perhaps a friend of Barnabas (Acts 4 : 36). The designation of him as "an old disciple" has led to the conjecture that he was one of our Lord's followers, and perhaps one of the seventy.

Mo'ab, the name of Lot's son by his eldest daughter (Gen. 19 : 37); of the country where Moab's descendants dwelt (Ruth 1 : 1), and of the well-known nation of which Moab was the progenitor (Num. 22 : 3, 4).

1. Moab, the progenitor of the Moabites, was the elder brother of Ben-Ammi, the progenitor of the Ammonites. His early life was passed at Zoar (Gen. 19 : 20), which was the cradle of the race of Lot.

2. The country of Moab lay on the east of the Dead Sea and the Jordan, as far north as the river Jabbok. This country, some fifty miles in length and ten in breadth, was originally the possession of the Emim, a race of giants, but became the possession of the Moabites after a protracted and exterminating struggle (Deut. 2 : 10, 11). It was subsequently coveted by the warlike Amorites, who, crossing the Jordan from the west, overran the richer portion of the territory on the north and forced back the Moabites behind the Arnon (Num. 21 : 26). The depth of the ravine in which the Arnon flows, the precipitous steeps which form its banks, the huge masses of disrupted and disjointed rocks which lie confusedly above its channel, and the impossibility of ascending from its bed except by artificial and easily-defended roadways, combined to make this impetuous stream

El Mojib—The Arnon.

the bulwark of Moab. The Moab which the Israelites approached on their way to Canaan was the comparatively small territory left to the Moabites after the Amorite conquests. It was well watered, with fertile valleys and wide plains among its hills, and especially with rich pasture-lands on its downs (2 Kings 3 : 4). Its capital was Ar or Rabbath-Moab, and one of its strongest fortresses was Kir or Kir-Hareseth. The name of Moab, however, was still used to designate the country north of the Arnon which once they had owned. Within this territory Moses made a covenant with Israel (Deut. 29 : 1), and here the great lawgiver died and was buried (Deut. 34 : 5, 6).

3. The nation of Moab or the Moabites early took a position of great prominence among the peoples east of the Dead Sea. They held their territorial possessions by the right of conquest, and, rapidly growing in number, successfully asserted their sovereignty over an extensive and productive territory. Their first check came from the Amorites, who, driving them south of the Arnon, seized some of the finest portions of their country. When Israel, on the march to Canaan, neared their land, the contest between themselves and the Amorites had so recently and so disastrously occurred that the prospect of a contest with the strangers on their borders was contemplated with much dread. The Israelites, however, instead of attacking them, waged a devastating war against their old enemies the Amorites, and, taking possession of the territory which once was theirs, assigned part of it to the tribe of Gad and part of it to the tribe of Reuben. This circumstance, so far from allaying, greatly augmented their fears (Num. 22 : 4). They naturally supposed that they would be the next to fall beneath the strong arm of the conquerors, and, to prevent such a catastrophe they resorted to a strange expedient. In conjunction with the Midianites they hired Balaam to utter prophetic curses against Israel, which, however, the Lord turned into blessings in his mouth (Num. 24 : 1–10). Failing in this, they undertook with the Midianites to debauch Israel, and succeeded too well in enticing the covenant-people into idolatry and immorality. After the settlement in Palestine, Moab, in conjunction with Ammon and Amalek, subjected the southern tribes of Israel, which, after a servitude of eighteen years, were delivered by Ehud (Judg. 3 : 12–30). Subsequently Moab and Israel for a long period seem to have been friendly, many Hebrews finding temporary homes among their Moabite neighbors (Ruth 1 : 1; 1 Sam. 22 : 3, 4). These peaceful relations were changed in the times of Saul, who waged a successful war against Moab (1 Sam. 14 : 47), and David made it tributary (2 Sam. 8 : 2, 12). On the death of Ahab, Moab refused to pay the customary tribute of lambs and rams (2 Kings 1 : 1; 3 : 4). War ensued, but Moab remained unconquered until the time of Jeroboam II. (2 Kings 3 : 6–27; 14 : 25, 26). After the carrying away into captivity of the trans-Jordanic tribes of Israel, the Moabites occupied the depopulated territory, and were then in possession, probably, of all that had formerly been wrested from them by the Amorites. They beheld with malicious satisfaction the destruction of Judah (Ezek. 25 : 8–11), and were bitterly denounced therefor by the prophets. The predicted desolation of their country (Zeph. 2 : 8–11) has long since been literally fulfilled. Although the sites, the ruins and the names of many of Moab's ancient cities can be traced, not one of them to-day is tenanted by man.

Mole. This word occurs but twice in the Scriptures, once in the singular (Lev. 11 : 30) and once in the plural (Isa. 2 : 20). In the first passage the Hebrew word is thought to point to some species of lizard, perhaps the chameleon; in the second pas-

sage the allusion is supposed to be to *burrowers* or *rats*.

Mo'lech, Mo'loch [*king*], the sun-god of the children of Ammon, and essentially identical with the Moabitish Chemosh. Sun-gods appear to have been common to all the Canaanite, Syrian and Arab tribes, who worshiped the destructive element under an outward symbol with very cruel rites, among which human sacrifices were prominent. The first direct historical allusion to Molech-worship is in the description of Solomon's idolatry in his old age (1 Kings 11 : 7). The tabernacle of Moloch (Acts 7 : 43) was probably a shrine or ark in which the figure of a god was carried in processions. See also 2 Kings 23 : 10, 13; 16 : 3; Jer. 7 : 31; 32 : 35.

Molech.

Money. Of the use of *coined* money there is no evidence in Scripture before the return from the Babylonian captivity, but silver in quantities determined by weight was used as early as the time of Abraham (Gen. 17 : 12, 13; 23 : 15, 16). The shekel-weight of silver was the unit of value through the whole age of Hebrew history down to the Captivity. See Weights and Measures. After the Captivity we have the earliest mention of *coined money* in allusion to the Persian coinage (Ezra 2 : 69; 8 : 27; Neh. 7 : 70–72). The oldest Jewish silver coins date from about 140 B. C. In our Lord's time coins of gold, silver and copper circulated in Palestine (Matt. 10 : 9). These coins, with their estimated value in our currency, are exhibited at one view in the following table:

Name of Coins.	Nation.	Metal.	Value. Cts.	Mills.
Lepton ("mite"),	Greek,	Copper,		1.9
Quadrans ("farthing"),	Roman,	"		3.8
Assarium ("farthing"),	"	"	1	5.4
Denarius ("penny"),	"	Silver,	15	4.7
Drachma ("piece of silver"),	Greek,	"	17	5.9
Didrachm ("tribute-money"),	"	"	35	1.9
Stater ("piece of money"),	"	"	70	3.7
Shekel ("shekel"),	Jewish,	"	60	
Daric ("dram"),	Persian,	Gold,	$5.00	

In addition to the above coins the Greek mina ("pound") and the Greek talent were used to specify weights of silver, the former having an estimated value of $17.59, the latter an estimated value of $1058.59.

Mon'ey-chang'ers. Men of this occupation are mentioned in Matt. 21 : 12; Mark 11 : 15; John 2 : 15. According to Ex. 30 : 13–15, every Israelite who had reached or passed the age of twenty must pay into the sacred treasury, whenever the nation was numbered, a half-shekel as an offering to Jehovah. The money-changers whom our Lord for their impiety, avarice and fraudulent dealing expelled from the temple were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world who assembled at Jerusalem during the great festivals, and who were required to pay their tribute or ransom money in the Hebrew coin. See Weights and Measures and the several coins.

Month. In the Hebrew language the terms for "month" and "moon" have the same close connection as in our own. From the time of the institution of the Mosaic Law downward the month was a lunar one. The commencement of the month was generally decided by observation of the new moon. The usual number of months in a year was twelve (1 Kings 4 : 7; 1 Chron. 27 : 1–15); but inasmuch as the Hebrew months coincided with the seasons, an additional

month must have been inserted about every third year. Of this intercalation no notice is taken in the Scriptures. In the modern Jewish calendar the intercalary month is introduced seven times in every nineteen years. The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar months. See YEAR.

Moon. The worship of the moon was extensively practiced by the nations of the East, and under a variety of aspects. In Egypt the moon was honored under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that one of the Ashtaroth surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished. The first notice we have in Scripture of the direct homage of the heavenly bodies—sun, moon and stars—is in Job 31 : 26, 27, and it is observable that the warning of Moses (Deut. 4 : 19) is directed against this nature-worship rather than against the form of moon-worship which the Israelites must have witnessed in Egypt. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Isa. 13 : 10; Joel 2 : 31; Matt. 24 : 29; Mark 13 : 24).

Moon, New. See NEW MOON.

Mo'ras-thite, The, that is, a native of a place named Moresheth. It occurs twice (Jer. 26 : 18; Mic. 1 : 1), each time as the description of the prophet Micah.

Mor'de-cai [*little man*], the deliverer under divine providence of the Jews from the destruction plotted against them by Haman, the chief minister of Ahasuerus or Xerxes (Esth. 3 : 13). In the book of Esther three things are predicated of Mordecai: 1. That he lived in Shushan; 2. That he was son of Jair, son of Shimei, son of Kish the Benjamite, and one of the captives transported to Babylon with Jehoiachin; 3. That he was the uncle of Esther, and brought her up. In memory of the deliverance of the Jews the feast of Purim was instituted, and is celebrated to this day. Mordecai was probably the author of the book of Esther.

Mo'reh [*plain*], the name of a plain near Shechem, the first recorded halting-place of Abram after his entrance into Canaan (Gen. 12 : 6). Moreh is again mentioned on the entrance of the Israelites into Canaan (Deut. 11 : 30). The "hill of Moreh," in the plain of Jezreel, was a hill at whose base the Midianites whom Gideon routed were encamped (Judg. 7 : 1–23).

Mo-ri'ah, one of the hills of Jerusalem, the supposed scene of Abraham's sacrifice of his son (Gen. 22 : 2), and the undoubted site of Solomon's temple (2 Chron. 3 : 1). Around it, in preparation for the building of the temple, a large area was formed by walling up and filling in. The mosque of Omar now occupies the site of the temple.

Mor'tar. The simplest and probably the most ancient method of preparing corn for food was by pounding it between two stones. In the desert the Israelites appear to have possessed mortars and handmills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in the mill or pounded it in the mortar with a pestle till it was fit for use (Num. 11 : 8). At the present day the Arabs use stone mortars to pound meat as well as other substances.

Mor'tar (for building), the representative in our Authorized Version of two Hebrew words—one meaning *cement* of lime and sand (Gen. 11 : 3; Ex. 1 : 14), the other *mud* or *clay* (Lev. 14 : 42, 45),

used as a cement in the walls of buildings.

Mo'se-ra and **Mo'se-roth** [*bond, bonds*], the name of a place near Mount Hor, one of the stations of the Israelites and the scene of Aaron's death (Num. 33 : 30; Deut. 10 : 6).

Mo'ses [*drawn out* or *saved from the water*], the leader and the legislator of the Israelites. He was the son of Amram and Jochebed of the tribe of Levi. He was born in Egypt, was secreted three months to avoid the general destruction by the government of the male children of Israel, was committed to the care of Providence in a small boat or basket of papyrus among the reeds of the Nile, and was found by Pharaoh's daughter, who, pitying the weeping boy and purposing to save him, entrusted him to the guardianship of his own mother, afterward adopted him, and surrounded him with the best educational advantages of the then most cultured nation of the world (Ex. 2 : 1–10; Acts 7 : 20–22). His life ran through the long period of one hundred and twenty years, of which the first forty were spent in Egypt, the second forty in Midian and the third forty in the desert, whither he led the Israelites, and where he trained them for the conquest of Canaan (Deut. 34 : 7; Ex. 2 : 11–22; Acts 7 : 23, 30, 36). When commissioned to deliver his people from Egyptian bondage he was associated with his elder brother Aaron (Ex. 4 : 14–16, 27–31). In the Exodus he took the decisive lead on the night of the departure (Ex. 12 : 31, 35; 13 : 19), and in the desert journey he was the acknowledged leader and the great prophet of Israel (Ex. 17 : 2; 20 : 19; Deut. 34 : 10).

According to Num. 12 : 3 the pre-eminent characteristic of the man was *meekness*, but the word "meek" is hardly an adequate rendering of the Hebrew term which has the sense of "much enduring," or "afflicted." All that is told of him indicates a sacrifice of self, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. In exact conformity with his life is the account of his death. The book of Deuteronomy is the long last farewell of the prophet to his people. After the farewell comes the mysterious close of his life. As if to carry out to the last the idea that the prophet was to live not for himself but for his people, he is told that he is to see the good land beyond the Jordan, but is not to possess it himself (Deut. 34 : 4). He ascends a mountain in the range which rises above the Jordan Valley, and, after surveying so much of the Promised Land as could be discerned from that height, sinks into the peaceful sleep of death, and is buried by Jehovah's own hand in a grave which "no man knoweth," in a valley or ravine "in the land of Moab, over against Beth-Peor" (Deut. 34 : 5, 6). His name is one of the most illustrious in human history. He is the prophet who in the fullest measure types the Christ. He is the lawgiver whose inspired institutes are the basis of the world's highest civilization. He is the representative of that justice which underlies the Law, and which, through the work of the Prophet greater than he, is at one with the mercy which glorifies the gospel.

Mote, chaff, and so any small dry particle (Matt. 7 : 3–5; Luke 6 : 41, 42). Persons who are censorious or hypercritical readily discover and absurdly exaggerate the smallest faults in those around them, whilst they themselves are insensible to the grosser blemishes which disfigure their own character. He who has the ugly "beam" in his own eye has no reason to look askance at him who has caught unconsciously some flying "mote."

Moth, the name of a well-known insect, which in its caterpillar state is very

destructive to clothing. The egg of the moth, being deposited on the fur or cloth, produces a very small, shining worm, which eats away the nap, weakens or destroys the thread, and finally ruins the fabric. Its destructiveness is frequently referred to (Job 13 : 28; Isa. 50 : 9; 51 : 8; Hos. 5 : 12; Matt. 6 : 19, 20; Luke 12 : 33; James 5 : 2). Being easily crushed, the moth is an emblem of man's frailty (Job 4 : 19; Ps. 39 : 11).

Moth'er. The superiority of the Hebrew over all contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental as well as ancient Oriental and classical usage. The mother's claim to respect and reverence was equal to that of the father's (Ex. 20 : 12; Lev. 19 : 3; Deut. 5 : 16; 21 : 18–21); the king's mother was treated with especial honor (1 Kings 2 : 19). The word "mother" was also employed by the Hebrews in a wider sense than is usual with us. It is used of a grandmother (1 Kings 15 : 10), and even of any female ancestor (Gen. 3 : 20); of a benefactress (Judg. 5 : 7), and as expressive of intimate relationship (Job 17 : 14). In Hebrew, as in English, a nation is considered as a mother and individuals as her children (Isa. 50 : 1; Jer. 50 : 12; Ezek. 19 : 2; Hos. 4 : 5). Large and important cities are also called mothers with reference to the dependent towns and villages (1 Sam. 20 : 19), or even to the inhabitants, who are called her children (Isa. 3 : 12; 49 : 23). In Job 1 : 21 the earth is indicated as the common mother, to whose bosom all mankind must return. The Church, as the bride, is spoken of as the mother of believers (Isa. 49 : 14–22; 66 : 8–13; Gal. 4 : 26), and the sympathy which unites the mother to her child is often alluded to in illustration of the love of God to his people (Isa. 49 : 15; 66 : 13; 1 Cor. 3 : 1, 2).

Mount, Moun'tain. The Hebrew word thus rendered, like the English word "mountain," is employed both for single eminences more or less isolated, such as Sinai, Gerizim, Ebal, Zion, Olivet, and for ranges, such as Lebanon, Gilead, Abarim. The mountainous regions of Palestine not only served the inhabitants as places of defence against hostile incursions and of refuge from oppressive masters, but the hills by careful cultivation and terracing nearly doubled the arable soil (Ps. 147 : 8; Prov. 27 : 25; Jer. 31 : 5; Ezek. 34 : 14; Joel 3 : 18).

Mourning Women.

Mourn'ing. A studied publicity and a careful observance of prescribed forms have in all ages marked Oriental mourning (Gen. 23 : 2; Job 1 : 20; 2 : 8; Isa. 15 : 3). The more prominent particular forms were these: 1. Rending the clothes (Gen. 37 : 29, 34); 2. Dressing in sackcloth (2 Sam. 3 : 31); 3. Sprinkling earth, dust or ashes on the person (2 Sam. 13 : 19; 15 : 32); 4. Shaving the head, plucking out the hair of the head or the beard (Ezra 9 : 3; Jer. 7 : 29); 5. Fasting (2 Sam. 1 : 12; Neh. 1 : 4); 6. Sitting or lying in silence (Judg. 20 : 26; 2 Sam. 12 : 16). The period of mourning varied. For Jacob it was seventy days (Gen. 50 : 3); for Aaron and Moses it was thirty days

(Num. 20 : 29; Deut. 34 : 8); for Saul and his sons it was seven days (1 Sam. 31 : 13). Nazarites and the high priests were forbidden to mourn even for a father or mother (Lev. 21 : 10, 11; Num. 6 : 7); inferior priests were allowed to mourn for near relatives (Lev. 21 : 1–5).

Field-Mice.

Mouse. The word occurs in Lev. 11 : 29; 1 Sam. 6 : 4, 5; Isa. 66 : 17, and is the rendering of a word in Hebrew which is probably generic and not intended to denote any particular species of mouse. The short-tailed field-mice are very abundant in Syria and cause great destruction to the corn-lands.

Mouth. This word occurs in a number of conventional phrases. To speak "mouth to mouth" is to speak without the intervention of an interpreter (Num. 12 : 8; Jer. 32 : 4). To be "in the mouth" is to be often or always talked of, used of the Law (Ex. 13 : 9). To lay "the hand upon the mouth" is to be silent (Job 21 : 5). To "smite the earth with the rod of his mouth" is to exercise a sovereign authority (Isa. 11 : 4).

Mow'ing. As the great heat of the climate in Palestine soon dries up the herbage, haymaking in our sense of the term is not in use. The term "hay," therefore, in Prov. 27 : 25 and Isa. 15 : 6, is incorrect and should be "grass." The "king's mowings" (Amos 7 : 1) refers perhaps to some royal right of early pasturage for the use of the cavalry.

Muff'ler. The word occurs in Isa. 3 : 19 among articles of female apparel or ornament, and is thought by Gesenius to denote a *veil.*

Mul'ber-ry Trees. The term occurs only in 2 Sam. 5 : 23, 24 and 1 Chron. 14 : 14. What kind of tree is denoted by the Hebrew word thus rendered has never been determined. It is thought by some to be the *poplar*, by others to be the *aspen*, and by others still to be the *pear* tree.

Mule. We do not read of mules till the time of David (2 Sam. 13 : 29; 18 : 9; 1 Kings 1 : 33); after his time they are frequently mentioned with horses. The word "mules" in Gen. 36 : 24 is an incorrect rendering of the Hebrew word, which should have been translated "warm springs."

Mu-ni'tion. This word occurs in Isa. 29 : 7 and Nah. 2 : 1; in its plural form in Isa. 33 : 16. It denotes a fortress on a rocky eminence, such as those to which David resorted for safety from Saul (1 Sam. 23 : 14).

Mur'der, the act of killing a human being with premeditated malice by a person of sound mind (Ps. 10 : 8; Mark 15 : 7). For this crime there was no pardon; the city of refuge and even the altar furnished no asylum, nor might money be taken in satisfaction (Ex. 21 : 14; Num. 35 : 30–32). Regarded as one of the most odious and abominable crimes (Deut. 19 : 11–13; Num. 35 : 33), murder was the subject of early and severe legislation. Moses carefully distinguished between voluntary homicide or murder and involuntary or unintentional homicide (Num. 35 : 16–25). In case of the inadvertent killing of another, provision was made for the protection of the offender by cities of refuge. When a

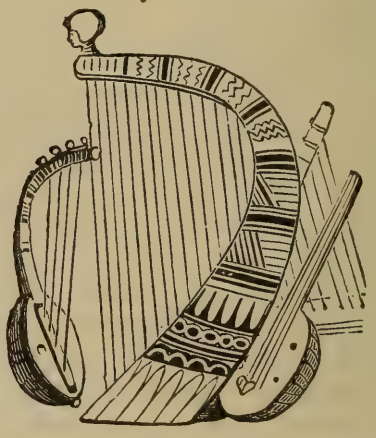
corpse was found on which were marks of a violent death and the murderer could not be discovered, a solemn and public inquest was held in the district where the crime was committed (Deut. 21 : 1–9). The impressive ceremonial prescribed for such an occasion (the sacrifice of a heifer, the priests washing their hands over the slain animal, the disclaimer of any connection with the deed of blood and the earnest prayer to God that he would be merciful to his people Israel) represented very strikingly the heinousness of murder, the horror with which the crime was to be viewed, and the dread of the people lest the land should be so polluted as to call down the avenging wrath of Jehovah.

Mur'rain [*destruction*, especially by a pestilence], that sudden and terrible mortality among the domestic animals of the Egyptians which constituted the fifth plague (Ex. 9 : 3).

Mu'sic. The inventor of musical instruments, like the first poet and the first forger of metals, was a Cainite (Gen. 4 : 21). The first mention of music in the times after the Deluge is in the record of Laban's interview with Jacob (Gen. 31 : 27). Some musical service was probably part of the worship of the tabernacle, for in the worship of the temple the choir which David had previously formed and trained held a prominent place (1 Chron. 23 : 5 ; Ps. 68 : 25). In the private as well as in the religious life of the Hebrews music was much employed. The kings had their court-musicians (Eccles. 2 : 8), who bewailed their death (2 Chron. 35 : 25), and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon couches of ivory, were wont at their banquets to accompany the song with the tinkling of the psaltery or guitar (Amos 6 : 4–6). But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. Bridal processions as they passed through the streets were accompanied with music and song (Jer. 7 : 34), and these ceased only when the land was desolate (Ezek. 26 : 13) ; the grape-gatherers sang as they gathered in the vintage, and the wine-presses were trodden with the shout of a song (Isa. 16 : 10 ; Jer. 48 : 33) ; the women sang as they toiled at the mill ; and on every occasion the land of the Hebrews during their national prosperity was a land of mirth and melody.

Mu'si-cal In'stru-ments. The musical instruments mentioned in our Authorized Version were of three kinds—*stringed*, *wind* and instruments of *percussion*.

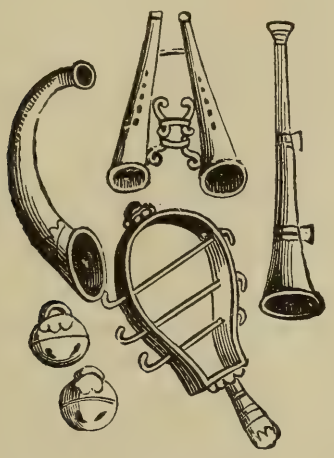
1. The principal stringed instruments were : that which is rendered in our Authorized Version "the harp" (Gen. 4 : 21 ; 31 : 27 ; 1 Chron. 16 : 5 ; 25 : 3 ; 2 Chron. 20 : 28), that which is rendered "the psaltery" (1 Sam. 10 : 5 ; Ps. 71 : 22), and that which is rendered "the sackbut" (Dan. 3 : 5, 7, 10, 15). The harp varied greatly in shape and size and in the number of strings, and was played upon with an ivory plectrum or with the hands. The psaltery resembled the guitar, and sometimes had as many as ten or twelve strings,



Stringed Instruments.

which were played upon with the hands. The sackbut was probably a triangle with four strings, shrill and high in key.

2. The wind instruments were: "the organ" (Gen. 4 : 21), "the trumpet" (Judg. 3 : 27), "the cornet" (Ps. 98 : 6), "the pipe" or flute (1 Sam. 10 : 5), and "the dulcimer" (Dan. 3 : 7, 10, 15). The organ is supposed to have been a collection



Musical Instruments.

of reeds or pipes of unequal length fastened together with wax, stopped at one end and blown into at the other; it was used on occasions of domestic festivity and joy (Job 21 : 12; 30 : 31). The trumpet was a curved or straight horn, and then a metallic or wooden tube of the same shape, and was used for signals and alarms in war (1 Sam. 13 : 3). The cornet was a straight horn, used mostly in religious services (1 Chron. 15 : 28). The pipe or flute was originally formed from the reed; it was sometimes single and sometimes double, the two pipes uniting at the top in a single mouthpiece; it was a favorite instrument on public occasions and for domestic use (Isa. 5 : 12; Jer. 48 : 36). The dulcimer was similar to the modern bagpipe, consisting of two shrill-toned fifes pressed through a leathern bag.

3. The instruments of percussion were: "the timbrel" or tambourine (Ex. 15 : 20), "the cymbals" (Ps. 150 : 5), and the *machôl*, translated "dance" in (Ps. 150 : 4). The timbrel and the machôl were chiefly used by women. The cymbals, clashed together, yielded a powerful and penetrating metallic sound, which easily controlled the time of a musical performance.

Mus'tard, a well-known pod-bearing, shrub-like plant that sometimes grows wild, and at other times is raised from the seed, which is used as a condiment (Matt. 13 : 31; 17 : 20; Mark 4 : 31; Luke 13 : 19; 17 : 6). The round kernels passed in Jewish phrase as an emblem for a small, insignificant object, being the smallest seed commonly gathered in Palestine, although not literally the most diminutive known. Irby and Mangles mention the large size which the mustard-plant attains in Palestine. In the Jordan Valley they crossed a small plain very thickly covered with the mustard-plant, which reached as high as their horses' heads. The growth of the plant, comparatively large from a seed so small, furnishes our Lord with an illustration of the development of Christian character in the believer and of the majestic expansion of God's kingdom in the earth.

Muth-Lab'ben, the title of Ps. 9. Whether the reading be correct, and what is its sense, are points of debate and conjecture. It is, most likely, the commencing word of some Hebrew song or melody.

Muz'zle. In the East grain is usually threshed by sheaves being spread out quite thick on a level spot, over which oxen, cows and younger cattle are driven till, by continued treading, they press out the grain. One of the benevolent ordinances of the Mosaic code forbade the muzzling or closing of the mouths of the cattle which thus trod out the corn (Deut. 25 : 4).

My'ra, a city of Lycia in Asia Minor, three miles from the sea, on a navigable river with a good harbor at its mouth. When Paul was on his voyage from Cæsarea to Rome he and his fellow-prisoners were landed here, and were transferred to another vessel (Acts 27 : 5, 6). It is now in ruins. Its tombs, enriched with orna-

ment and many of them having inscriptions in the ancient Lycian characters, show that it must have been wealthy in early times. Its enormous theatre attests its considerable population in what may be called its Greek age. In the deep gorge which leads into the mountains is a large Byzantine church, a relic of the Christianity which may have begun with Paul's visit.

Myrrh, the gum yielded by a thorny tree (*Balsamodendron myrrha*) found in Arabia which grows eight or nine feet high. The tree has a wood and bark which emit a strong odor; the gum which exudes from the bark is at first oily, but becomes hard by exposure to the air. At a very early period myrrh was an article of commerce (Gen. 43:11); it was an ingredient of the holy ointment (Ex. 30 : 23) and of the preparation used in embalming (John 19 : 39). It was accounted an agreeable perfume (Esth. 2 : 12; Ps. 45 : 8; Prov. 7 : 17), and a proper gift to nobles and kings in token of respect and reverence (Matt. 2 : 11). The "wine mingled with myrrh" which the Roman soldiers presented to our Lord on the cross (Mark 15 : 23) was given, according to some commentators, in order to render him less sensitive to pain; but as myrrh has no narcotic properties, the true explanation lies most probably in the fact that the drink in question was an ordinary beverage of the Romans, who were in the habit of seasoning their various wines with spices, drugs and perfumes, such as myrrh, cassia, pepper, myrtle and the like.

Myr'tle, a beautiful, fragrant and ornamental evergreen. It is mentioned in Neh. 8 : 15; Isa. 41 : 19; 55 : 13; Zech. 1 : 8, 10, 11. Its Hebrew name (*hadas*) is the origin of the name of the beautiful queen Hadassah or Esther (Esth. 2 : 7). It grows abundantly in some parts of Judæa and corresponding latitudes. The captives who returned from Babylon, when celebrating their first feast of tabernacles at Jerusalem, formed their booths and sheds of branches of the palm, olive, pine and myrtle cut from the Mount of Olives. The myrtle is not now found on the Mount of Olives, though Tristram met with it in many of the neighboring glens. The modern Jews of every land, in their observance of the feast of tabernacles, still make large use of the myrtle whenever they can obtain it.

My'si-a, a province in the north-west angle of Asia Minor, separated from Europe by the Propontis and Hellespont, and bounded on the east by Bithynia. It was once exceedingly fertile, and is even now a fine tract of country, although under poor cultivation. Paul, on his first voyage to Europe, passed through this province and embarked at Troas (Acts 16 : 7–12).

Mys'te-ry. The term properly indicates what is hidden or concealed, and not necessarily that which is incomprehensible. Christ tells his disciples that to them it was "given to know the mystery of the kingdom of God" (Mark 4:11). Thus a mystery or hidden thing might be made known. The calling of the Gentiles was a mystery to the Jews, but a thing known to the apostles (Eph. 3 : 1–6). The revealed gospel is called "the mystery of the faith" (1 Tim. 3 : 9). The great mystery of godliness is a condensed expression for the grand peculiarities of our Lord's person and work—the One who "was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3 : 16). But while a mystery often means that which without revelation could never have been known, it is none the less true that doctrines may be revealed which human reason cannot fully comprehend. Among these doctrines are the being of God, the tri-personality of the Godhead, the incarnation of Christ and the resurrection of the body.

N.

Na'a-mah [*pleasant*], the name of two women, and also of a city.

1. One of the four women whose names are preserved in the records of the world before the Flood—all except Eve being Cainites. She was the daughter of the Cainite Lamech and Zillah, and the sister of Tubal-Cain (Gen. 4 : 22).

2. Mother of King Rehoboam (1 Kings 14 : 21, 31; 2 Chron. 12 : 13). In our Authorized Version she is called an "Ammonitess," but the Hebrew text designates her as "the Ammonite." She was therefore one of the foreign women whom Solomon took into his establishment (1 Kings 11 : 1).

3. One of the cities in the plain of Judah (Josh. 15 : 41). Its site is supposed to be identical with *Naamah*, six miles north-east of Yebna.

Na'a-man [*pleasantness*], the name of two men.

1. One of the family of Benjamin who came down to Egypt with Jacob (Gen. 46 : 21). He was the son of Bela and head of the family of the Naamites (Num. 26 : 40; 1 Chron. 8 : 3, 4).

2. The commander of the armies of Benhadad II., king of Damascus, in the time of Joram, king of Israel. Through his valor and ability he had won place and power. He was, however, the subject of leprosy, which Elisha the prophet miraculously healed (2 Kings 5 : 1–14). His cure is instanced by our Lord as a showing of mercy to one who was not of Israel (Luke 4 : 27).

Na-am'a-thite, the gentilic name of one of Job's friends (Job 2 : 11; 11 : 1; 20 : 1; 42 : 9). In the Scriptures no other trace of this name is found, and the town whence it is derived is unknown.

Na'bal [*fool*], a descendant of Caleb, and a sheepmaster on the confines of Judah and the desert (1 Sam. 25 : 2, 3). He was a man of large wealth, but of an exceedingly churlish and illiberal temper. Although his flocks had been protected by David and his followers, he rudely and insultingly refused an application for material aid (1 Sam. 25 : 5–12). His wife Abigail undertook to avert the peril to which his conduct exposed him. Loading with provisions the asses of Nabal's large establishment, she herself mounted one of them, and, with her attendants running before her, rode down the hill toward David's encampment. David had already made the fatal vow of extermination (1 Sam. 25 : 21, 22). Then it was that Abigail appeared, threw herself on her face before him, and poured forth her petition in language which, in form and expression, has the impress of impassioned poetry (1 Sam. 25 : 24–31). David was powerfully moved, and at once recalled his vow. When Nabal was informed of the narrow escape he had made, "his heart died within him. and he became as a stone" (1 Sam. 25 : 37). Soon after, and as if a stroke of apoplexy or paralysis had fallen upon him, he died (1 Sam. 25 : 38).

Na'both [*fruit*], an Israelite of the town of Jezreel in the time of Ahab, king of Israel (1 Kings 21 : 1). He was the owner of a small vineyard adjoining the king's palace and coveted by the king for a pleasure-garden. Declining to sell his patrimony, he was accused of a capital crime at the instigation of Jezebel, Ahab's wicked wife, and with his sons was stoned to death (2 Kings 9 : 26). As he suffered for the alleged crime of blasphemy, his property, it is supposed, was forfeited to the crown; at any rate, it became Ahab's possession and Ahab's plague (1 Kings 21 : 19).

Na'chon's Threshing-Floor, the place at which the ark had arrived in the progress from Kirjath-jearim to Jerusalem, when Uzziah lost his life in his too hasty zeal for its safety (2 Sam. 6 : 6, 7).

Na'dab [*liberal*], the name of four men, of whom two only need be mentioned.

1. The eldest son of Aaron and Elisheba (Ex. 6 : 23; Num. 3 : 2). He and his brother Abihu, for the offence of offering to the Lord incense which was burned with "strange" or common fire, and not with that which, miraculously kindled, was kept perpetually burning on the altar of burnt-offerings, were suddenly consumed by a fire from the presence of God (Lev. 10 : 1, 2; Num. 3 : 4; 26 : 61).

2. The son and successor of Jeroboam, king of Israel (1 Kings 15 : 25). His reign of two years was exceedingly corrupt. At the siege of Gibbethon he was assassinated by Baasha, who usurped the throne (1 Kings 15 : 27, 28).

Nag'ge, one of our Lord's ancestors in the maternal line (Luke 3 : 25). In 1 Chron. 3 : 7 the name is written NOGAH.

Na'hal-al, Na-hal'lal and **Na'-hal-ol** [*pastures*], a town in Zebulun assigned to the Merari Levites (Josh. 19 : 15; 21 : 35; Judg. 1 : 30).

Na-ha'li-el [*valleys of God*], a station of the Israelites, north of the Arnon and not far from Pisgah (Num. 21 : 19).

Na'hash [*serpent*], the name of two persons.

1. A king of the Ammonites, near the beginning of Saul's reign, who dictated to the inhabitants of Jabesh-Gilead that cruel condition of their acceptance of his supremacy which consisted in allowing him to pluck out all their right eyes as a reproach to Israel, and which so roused the vehement wrath of King Saul that he suddenly led a great army against the Ammonite forces and utterly overwhelmed them (1 Kings 11 : 1–11).

2. A person mentioned once only (2 Sam. 17 : 25) in stating the parentage of Amasa, the commander-in-chief of Absalom's army. Amasa is said to have been the son of Ithra by Abigail, "daughter of Nahash and sister to Zeruiah." By the genealogy of 1 Chron. 2 : 16 it appears that Zeruiah and Abigail were sisters of David and the other children of Jesse. This has been explained on the supposition that Nahash was the name of Jesse's wife and the mother of David and of his brothers and sisters, but the more probable explanation is that David's mother before she became the wife of Jesse had been the wife of some one named Nahash, to whom she had borne Abigail and Zeruiah, half-sisters to David.

Na'hor [*snorting*], the name of two men.

1. Son of Serug, father of Terah and grandfather of Abraham (Gen. 11 : 22–26).

2. Son of Terah and brother of Abraham and Haran (Gen. 11 : 27). He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth, on the eastern side of the Euphrates.

Nah'shon [*wizard*], son of Amminadab and prince of the children of Judah at the time of the first numbering in the wilderness (Ex. 6 : 23; Num. 1 : 7; 1 Chron. 2 : 10). His sister Elisheba was wife to Aaron, and his son Salmon was husband to Rahab after the taking of Jericho. He died in the wilderness, according to Num. 26 : 64, 65.

Na'hum [*consoled*], the seventh in order of the minor prophets. He is called "the Elkoshite" (Nah. 1 : 1), but the site of Elkosh, his native place, is disputed, and of his personal history nothing is known. The date of his prophecy is quite as much disputed as the site of his birthplace. Certain it is, however, that the

prophecy was written before the downfall of Nineveh and its capture by the Medes and Chaldæans about B. C. 625. The allusions to the Assyrian power (1 : 12; 2 : 13, 14; 3 : 15–17) imply that it was still unbroken. Nahum flourished, most probably, in the second half of the reign of Hezekiah, and wrote his prophecy either in Jerusalem or its neighborhood. The subject of the prophecy is "the burden of Nineveh," the destruction of which Nahum predicts in language that combines a singular clearness of description with an extraordinary fervor of imagination.

Nail, the rendering in our Authorized Version of two Hebrew words. The first word usually denotes a wooden peg or pin, sometimes a pin of any material as driven into a wall (Ezek. 15 : 3; Isa. 22 : 25), more especially as driven into the earth, like a tent-pin driven down by a mallet to fasten the tent (Ex. 27 : 19; 35 : 18; 38 : 31; Isa. 33 : 20; 54 : 2). One of these tent-pins Jael used in fastening to the ground the temples of Sisera (Judg. 4 : 21, 22). The second word is applied to ordinary and ornamental nails (1 Chron. 22 : 3; Isa. 41 : 7; Jer. 10 : 4). The golden nails of the temple are denoted by this word. These nails are referred to in Eccles. 12 : 11, where, with significant proverbial application, "the words of the wise are" likened to "nails fastened," in the sense that they sink deeply and remain firmly in the heart of man.

Na'in [*pleasantness*], a small town of Galilee, mentioned only in Luke 7 : 17, but memorable as the place where our Lord performed one of his greatest miracles, that of restoring to life the widow's son. It still bears the name of *Nein*. It is situated on the north-western edge of the "Little Hermon," where the ground falls into the plain of Esdraelon, and may be seen to the south from Mt. Tabor. The site is very beautiful, but the village, consisting of some twenty poor huts, is small and mean.

Nai'oth [*habitations*], a place in or near Ramah, where, under Samuel, there was a school of the prophets, and whither, to Samuel, David fled for protection from Saul (1 Sam. 19 : 18–24; 20 : 1).

Na'ked. This word in Scripture often means not without clothing, but without the upper garment (1 Sam. 19 : 24; Isa. 20 : 2; John 21 : 7). The term is also used of one poorly clothed (Isa. 58 : 7; 2 Cor. 11 : 27; James 2 : 15). Figuratively, the word sometimes means *poor* and *defenceless* (Gen. 42 : 9), and sometimes *open, manifest, uncovered* (Job 26 : 6; Heb. 4 : 13). It is also used by the prophets to represent the degradation and exposure which apostasy and idolatry bring about (Ezek. 16 : 36; Rev. 16 : 15).

Name. The Hebrew word which in our Authorized Version of the Old Testament is rendered "name" denotes a *sign* or *token*. Hence, in Hebrew usage a name is that which betokens or distinguishes a person, place or thing. The Greek word rendered "name" in our Authorized Version of the New Testament has a sense substantially similar, since it denotes that which *makes something known*. Among the Hebrews names were given to children, first immediately after birth, and then at the time of their offering to God in the rite of circumcision (Gen. 29 : 32–35; Ex. 2 : 22; Luke 1 : 59). The name was often determined by circumstances attending the birth (Gen. 25 : 25; 35 : 18; 1 Sam. 4 : 21). Names of expressive import were held in favor (Gen. 3 : 20; 4 : 1; 5 : 29; 16 : 11; 1 Sam. 1 : 20). Symbolical names were given to their children by prophets (Isa. 8 : 3; Hos. 1 : 4). To girls sometimes were given names denoting beauty (Job 42 : 13, 14; Acts 9 : 36). Family names were preserved (Isa. 56 : 5; Luke 1 : 61); sons, for the sake of more complete distinction,

added to their own name that of their father (2 Sam. 23 : 1; 1 Kings 12 : 2), sometimes that of the grandfather (Judg. 20 : 28; Jer. 39 : 14), and sometimes that of the mother if she had become distinguished (2 Sam. 2 : 13; 1 Chron. 3 : 1–3). In the East a person often bears more names than one, either because originally several were given to him, or because subsequently, under peculiar circumstances, he acquired them. In the time of our Lord, Jews, in their intercourse with Greeks and Romans, were accustomed to take names different from those they had previously borne (Acts 1 : 23; 4 : 36). Sometimes, however, the heathen name was a translation of the Hebrew one. Thomas bears also the name of Didymus, the latter being Greek for the former, and both signifying "twin" (John 11 : 16). The name is often used to denote the person himself (1 Sam. 18 : 30; Matt. 6 : 9). "To come in the name of" another is to come in the authority of another (Matt. 24 : 5; John 5 : 43). "To call on the name" is to invoke (Acts 2 : 21; 9 : 14; Rom. 10 : 13).

Name of God. This phrase designates—1. God himself (Ps. 20 : 1); his titles peculiar to himself (Ex. 3 : 13, 14); his word (Ps. 5 : 11; Acts 9 : 15); his works (Ps. 8 : 1); his worship (Ex. 20 : 24); his perfections and excellences (Ex. 34 : 5–7; John 17 : 26).

Na-o'mi [*my delight*], a woman of Bethlehem in the days of the early judges (Ruth 1 : 24), wife of Elimelech, mother of Mahlon and Chilion and mother-in-law of Ruth.

Naph'ta-li [*my wrestling*], the name of one of Jacob's sons, of one of the Hebrew tribes and of the territory which the tribe possessed.

1. Naphtali was Jacob's son by Bilhah (Gen. 30 : 8; Num. 1 : 42). Of his personal history no incidents are recorded. He is described by Jacob as "a hind let loose" and as one who "giveth goodly words" (Gen. 49 : 21). This description outlines not more the characteristics of the tribe than those of the man. It pictures Naphtali the man as timid and diffident; as disposed to flee from danger, yet fierce and formidable when brought to bay; as possessing a soul of quick sensibility and lively imagination, and as delighting especially in beautiful thoughts and graceful forms of speech.

2. The tribe of Naphtali at the first census after leaving Egypt numbered fifty-three thousand four hundred (Num. 1 : 43), but at the second census, in the plains of Moab, it had diminished to forty-five thousand four hundred (Num. 26 : 48–50). During the march through the wilderness it occupied a position on the north of the tabernacle, with Dan and with Asher. The three formed the "camp of Dan" (Num. 2 : 25).

3. The tribal territory is described in Josh. 19 : 32–39. It was at the northern angle of Palestine, the Jordan and the Sea of Galilee being on the east, the tribe of Zebulun on the south and the tribe of Asher on the west. Within this territory there was a greater variety of soil, season and scenery than within the territory of any other tribe. The southern section, embracing the plain along the shore of the Sea of Galilee, was the garden-spot of the whole country. According to Josephus, it was an earthly paradise, where grew luxuriantly the choicest fruits and where reigned an eternal spring-time. The position of Naphtali exposed it to the shock of foreign war, and accordingly it was the first tribe captured by the Assyrians under Tiglath-pileser (2 Kings 15 : 29; Isa. 9 : 1). The tribe, borne away to the cities of the Medes, never returned, but its territory was too attractive to remain long uninhabited. After the captivity in Babylon many Jews settled in Naphtali, and in

time its southern section was the most densely populated district in Palestine. Here, too, was the principal scene of our Lord's ministry (Matt. 4 : 13–16). Here our Lord spoke the greater number of his parables and performed the greater number of his miracles, for here were the cities of Capernaum, Chorazin, Bethsaida, Magdala and Tiberias.

Naph'tu-him. See NATIONS, under MIZRAIM.

Nar-cis'sus, a dweller at Rome, some members of whose household, known as Christians to Paul, are by the apostle saluted (Rom. 16 : 11).

Na'than [*He*, that is, God, *has given*], the name of five men in Scripture, of whom two only need be mentioned.

1. An eminent Hebrew prophet in the reigns of David and Solomon. He first appears in the consultation with David about the building of the temple (2 Sam. 7 : 2, 3, 17). He next comes forward as the reprover of David for the sin with Bathsheba; and his famous apologue on the rich man and the ewe lamb, the only direct example we have of his prophetic power, shows that power to have been of a very high order (2 Sam. 12 : 1–12). On the birth of Solomon he was either specially charged with giving him his name, JEDIDIAH, or else with his education (2 Sam. 12 : 25). In the last years of David, Nathan took the side of Solomon and turned the scale in his favor. He advised Bathsheba, he himself ventured to enter the royal presence with a remonstrance against the king's apathy, and at David's request he assisted in the inauguration of Solomon (1 Kings 1 : 8–45).

2. A son of David, one of the four who were born to him by Bathsheba (1 Chron. 3 : 5). He appears to have taken no part in the events of his father's or his brother's reign. From him the evangelist Luke has reckoned the genealogy of Mary the mother of Jesus (Luke 3 : 31).

Na-than'a-el [*God has given*], one of the earliest disciples of our Lord, concerning whom we learn from Scripture little more than his birthplace, Cana of Galilee (John 21 : 2), and his simple, truthful character. It is commonly believed, however, that Nathanael and Bartholomew are the same person. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. Matthew (10 : 3), Mark (3 : 18) and Luke (6 : 14), all speak of Bartholomew, but never of Nathanael. Bartholomew (son of Tolmai) was probably the surname and Nathanael the proper name of the same disciple.

Na'tions. The tenth chapter of Genesis is an invaluable statement of "the families of the sons of Noah, after their generations, in their nations" (Gen. 10 : 32). The enumeration comprises only the nations existing in the age of Moses, and of them those only which were the most conspicuous and the most intimately connected with the history of the Israelites. The proper names which the register contains are to be understood originally of individuals, but derivatively of tribes, peoples, nations, and in some instances of lands and countries. The facts it embodies are interwoven into the traditions of all the Eastern nations. The people of Arabia, Persia, India, China believe in an early tripartite occupation of the world, and substantially the same as that which is here recorded. The following table, whilst making no claim to absolute certainty, presents in one view and with approximate accuracy, the leading particulars embraced in the scriptural account of the origin and dispersion of nations:

JAPHETHITES.

I. GO'MER: Cimmerians, north of the Black Sea. By a common transposition of letters the name may be detected in the modern Crimea. The Cimbri of an-

cient Jutland and the Celtic nations, who denominate themselves Cymri, have the same common ancestor. Related to them are—1. *Ashkenaz*, between Armenia and the Black Sea; 2. *Riphath*, the inhabitants of the Riphæan mountains; 3. *Togarmah*, Armenia (Ezek. 38 : 6).

II. MA'GOG: Caucasus and vicinity. Scythians, or the Mongolian tribes. In the word Gog (Ezek. 38 : 2), pronounced gutturally, we have the first syllable of Caucasus.

III. MA'DAI: the Medes.

IV. JA'VAN or ION: Ionians or Greeks. The similarity of Javan to the elder form in which the Greek name Ionian appears (Ἰάων) amply justifies the conjecture that Javan is the representative of the Greek race. Allied to the Ionians are—1. *Elishah*, *Elis* or *Hellas*, possibly the Œolians, one of the principal Grecian tribes, inhabiting the "islands" or maritime districts of ancient Greece (Ezek. 37 : 7); 2. *Tarshish*, commonly identified with Tartessus in the south and east of Spain, the region where the Phœnicians early planted colonies and whence the "ships of Tarshish" derived their name. This identification, however, is not certain. Moses, in enumerating the Japhethites, groups Tarshish among the Greeks, and accordingly Josephus and the Jewish rabbins identified the Tarshish which Moses mentions with Tarsus in Cilicia, or rather with the Greek element in the population of that country. This view is also held by Canon Rawlinson; 3. *Kittim*, the inhabitants of Cyprus and other Greek islands; 4. *Dodanim* or *Rhodanim*, the Rhodians or the Greek inhabitants of the island of Rhodes.

V. TU'BAL: the Tibareni in Pontus.

VI. ME'SHECH: the Moschi in the Moschian mountains, between Iberia, Armenia and Colchis.

VII. TI'RAS: the Thracians; or perhaps the dwellers on the river Tiras, the Dniester.

HAMITES.

I. CUSH: the southern Arabians in Asia and the Ethiopians in Africa. The descendants of Cush are—1. *Nimrod*, the first king of Shinar, or Southern Babylonia. The account of him in Scripture seems to imply that when a part of his race went south-westward into Arabia and Africa he went south-eastward to found a kingdom for himself, and at Babel established a central monarchy. Conjecturally, his date is about B. C. 2234, not many hundred years before Abraham's time; 2. *Seba*, Meroe, joined with Cush and Egypt in Isa. 43 : 3; 3. *Havilah*, the inhabitants of the Arabian tract known as *Khawlân*, in the north-western portion of the Yemen; 4. *Sabtah*, Sabola in Southern Arabia; 5. *Raamah*, Rhegma, in the south-east of Arabia, with his two sons, *Sheba*, a tribe in South Arabia, and *Dedan*, on the shores of the Persian Gulf; 6. *Sabtecah*, a people whose settlements were probably near the Persian Gulf.

II. MIZ'RA-IM: the Egyptians. Allied to them by blood and descent are—1. *Ludim*, an East-African people dependent on the Egyptians and dwelling near them; associated with CUSH and PHUT in Jer. 46 : 9, and in our Authorized Version improperly rendered "Lydians;" 2. *Anamim*, an East-African tribe contiguous to Egypt, but exact position unknown; 3. *Lehabim* or *Lubim*, the Libyans; 4. *Naphtuhim*, the inhabitants of the province of Nephtys; 5. *Pathrusim*, the inhabitants of the Egyptian nome of Pathuras; 6. *Casluhim*, position unknown, probably Upper Egypt; with his offspring *Philistim*, the Philistines, and *Caphtorim*, the Phœnician colonies on the Egyptian Delta and the islands and coasts of the Mediterranean.

III. PHUT: a people called by the Egyptians PET, whose emblem was the unstrung bow, and who dwelt between Egypt and Ethiopia proper, in the region now called Nubia.

IV. Ca'na-an: the country between the Mediterranean Sea and the Jordan. The offspring or colonies of Canaan are—1. The *Sidonians*, on the northern borders of Palestine; 2. The *Hittites*, in the country about Hebron south of Jerusalem; 3. The *Jebusites*, in and around Jerusalem; 4. The *Amorites*, on the east and west sides of the Dead Sea; 5. The *Girgasites*, in the middle of the country; 6. The *Hivites*, on the river Hermon and in the valleys of Lebanon; 7. The *Arkites*, at the foot of Lebanon; 8. The *Sinites*, in the district of Lebanon; 9. The *Arvadites*, on the Phœnician island of Aradus and the opposite coast; 10. The *Zamarites*, the inhabitants of the Phœnician town of Simyra; 11. The *Hamathites*, the inhabitants of the town replaced at a later date by the Syrian town of Epiphania on the Orontes, the eastern limit of Northern Palestine.

SHEMITES.

I. E'lam: the inhabitants of the province of Elymais, on the left or east bank of the Tigris, opposite Babylonia and between Babylonia and Persia proper.

II. As'shur: the Assyrians.

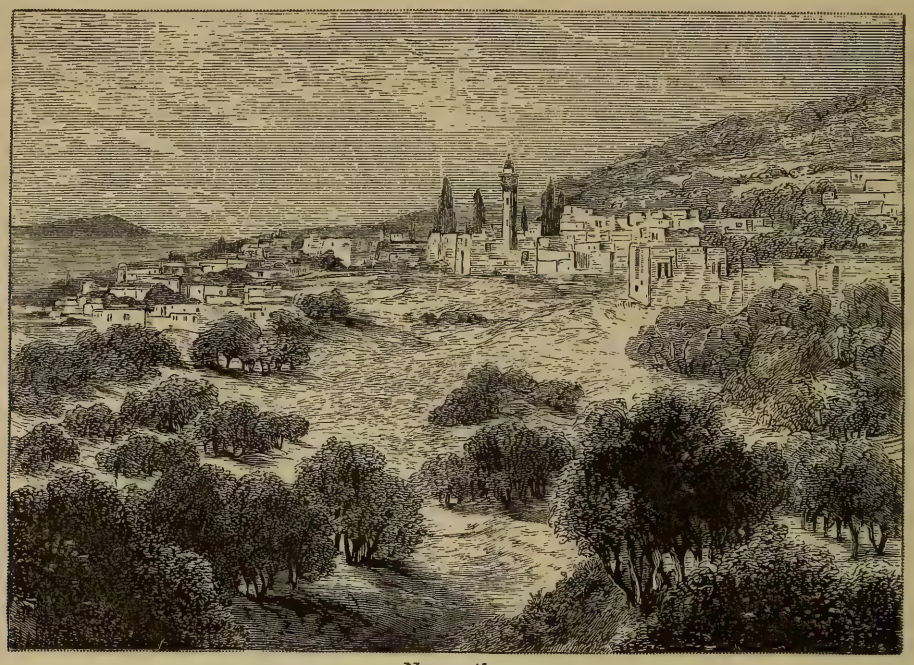
III. Ar-phax'ad: the inhabitants of some district of Assyria, perhaps on the northern frontier, but precise locality not known. One of his descendants was *Salah*, from whom sprung *Eber*, progenitor of the Hebrews, and from him *Peleg* and *Joktan*. The latter was the ancestor of thirteen Arab tribes mentioned in Gen. 10 : 26–29.

IV. Lud: a people dwelling north of Palestine in the near vicinity of Mesopotamia, and, according to the Egyptian inscriptions, frequently engaged in war with the great Pharaohs of the thirteenth, fourteenth and fifteenth centuries B. C., under one of whom Moses, it is probable, wrote the book of Genesis.

V. A'ram: Syria and Mesopotamia. Claiming affinity of blood and descent are—1. *Uz*, the inhabitants of a district nearly in the middle of North Arabia, not very far from the famous district of *Nejd;* 2. *Hul*, the inhabitants, most likely, of the tract about the waters of Merom, now the lake of *el-Huleh* at the head of the Jordan; 3. *Gether*, unknown, but probably contiguous to the people of Hul, the inhabitants, perhaps, of Cœle-Syria; 4. *Mash* or *Meshech*, the inhabitants of a part of the Gordiæan mountains, the *Mons Masius* of classical writers, a range forming the northern boundary of Mesopotamia between the Tigris and Euphrates.

Naz'ar-ene, an inhabitant of Nazareth and an epithet of our Lord (Matt. 2 : 23; Mark 11 : 24; Luke 4 : 34). Its application to our Lord, in consequence of the providential arrangements by which his parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a *Nezer*, that is, a *shoot-sprout* of Jesse, a humble and despised descendant of the decayed royal family (Isa. 11 : 1; Jer. 23 : 5; Zech. 3 : 8). Whenever men spoke of Jesus as the Nazarene they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of his royal descent and his humble condition. Once (Acts 24 : 5) the term Nazarene is applied to the followers of our Lord by way of contempt. The name still exists in Arabic as the ordinary designation of Christians.

Naz'a-reth [*separated*], a small town in Galilee, the residence of Joseph and Mary, and, after the return from Egypt, the home of our blessed Lord until he entered upon his ministry (Luke 1 : 26, 27; 2 : 4, 39). Its reputation may have been bad (John 1 : 46), but its smallness and seclusion made it, probably, a desirable place for the youth and early manhood of the world's Redeemer. It is not mentioned in the Old Testament, nor by



Nazareth.

any writer before our Lord's birth. It still exists under the modern Arabic name *en-Nâsirah*. It stands in an upland vale amid the hills of Galilee, two miles from the plain of Esdraelon and six west of Mount Tabor. A girdle of rounded hills, fourteen in number, encircles it, giving that air of quiet, peaceful seclusion which constitutes its chief charm. The houses are substantially built of white limestone, are plain and neat, and stand close together in narrow streets which climb the hillside. The population is about six thousand souls, of whom one-third only are Moslems.

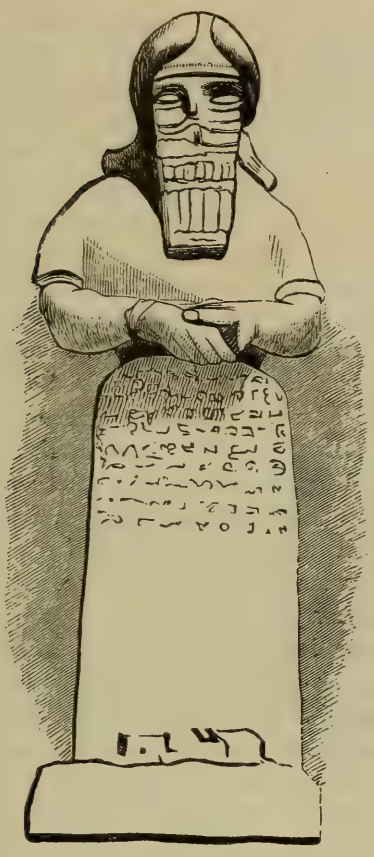
Naz′a-rite [*one separated by a vow*], the name given to those Israelites, whether male or female, who consecrated themselves to Jehovah by the peculiar vow prescribed in Num. 6. The consecration might be for life, but was usually for a specific time. During the term of consecration the Nazarite was bound to abstain from wine and grapes, from every product of the vine, and indeed from every kind of intoxicating drink; to let the hair grow without any cutting whatever; and to avoid contact with a dead body—even that of the nearest relation. The ceremonies in connection with the fulfillment of the vow and the release therefrom are described in Num. 6 : 13–21. The meaning of such a vow is indicated nowhere in Scripture, but, most probably, the vow was a typical representation of *life separated from the world and consecrated to the Lord.*

Ne-ap′o-lis [*new city*], the seaport-town of Macedonia where Paul first landed in Europe (Acts 16 : 11). Its site is now occupied by the Turkish village *Kavalla*, situated on a rocky promontory and containing about five thousand inhabitants. The ruined remains of Neapolis are extensive. Besides an aqueduct nearly ten miles long, there are Ionic columns and hewn stones, fragments of sculpture and marble sarcophagi.

Ne-bai′oth [*heights* or *height*], the "first-born of Ishmael" (Gen. 25 : 13; 1 Chron. 1 : 29) and father of a pastoral tribe named after him (Isa. 60 : 7). The tribe is

believed to have been identical with the Nabathæans, whose capital was Petra.

Ne'bat, the father of Jeroboam, the first king of revolting Israel (1 Kings 11 : 26; 12 : 2, 15). He is described as an Ephrathite, or Ephraimite, of Zereda.



Nebo.

Ne'bo, the name of a god, of a mount and of a town.

1. NEBO was one of the Babylonian and Assyrian gods (Isa. 46 : 1; Jer. 48 : 1). He was the Oriental Mercury, or the interpreter of the gods. Whether Nebo was worshiped in the first Chaldæan empire is doubtful, but his worship was certainly of early date in the Assyrian empire. In the later Babylonian empire, however, his shrine enjoyed a peculiar pre-eminence. His principal temple was at Borsippa, now the famous *Birs-Nimrûd*. It was rebuilt and adorned by Nebuchadnezzar, who, as being under Nebo's special protection, often names him with many high-sounding epithets. In the Sabæan and Mendæan mythology Nebo was the planet Mercury, allied to the Greek Hermes.

2. NEBO, MOUNT, a peak of the range called ABARIM (which see). Its name may come from a root signifying *to be high*, or from the god Nebo, the planet Mercury. This was the mount in Moab "over against Jericho," up into which the Lord commanded Moses to go "and behold the land of Canaan" (Deut. 32 : 49). Its precise position is disputed, but the most probable conjecture identifies it with *Jebel-Nebâ*, south of *Wady-Hesban*. See PISGAH.

3. NEBO, a town in the territory of the tribe of Gad, east of the Jordan, grouped with Heshbon, Elealeh and Baal-Meon (Num. 32 : 3, 38; 33 : 47). In later times it was captured by the Moabites, and Isaiah joins it with Dibon and Medeba in the curse pronounced upon Moab (Isa. 15 : 2). Nebo was also the name of a town in the territory of the tribe of Benjamin where dwelt some who returned from Babylon (Ezra 2 : 29; Neh. 7 : 33). Seven of them had foreign wives whom they were compelled to discard (Ezra 10 : 43, 44).

Neb-u-chad-nez'zar or **Neb-u-chad-rez'zar**, the greatest and most powerful of the Babylonian kings (2 Kings 25 : 22; Ezek. 26 : 7; Dan. 1 : 1). His name is explained to mean "Nebo protect the crown." He was the son and successor of Nabopolassar, the founder of the Babylonian empire. In the lifetime of his father Nebuchadnezzar led an army against Pharaoh-Necho, king of Egypt, defeated him at Carchemish in a great battle (Jer. 46 : 2–12), recovered Cœle-Syria, Phœnicia and Palestine, took Jerusalem (Dan. 1 : 1, 2), pressed forward to Egypt, and was engaged in that country or upon its borders when the death

of his father recalled him to Babylon. Because of repeated rebellions against him by the kings of Judah, Jehoiakim, Jehoiachin and Zedekiah, Nebuchadnezzar besieged and stormed Jerusalem several times; the last time he utterly destroyed city and temple, and carried the population into a captivity of seventy years. Renowned as a conqueror, he was not less renowned as a builder. He greatly strengthened and beautified Babylon, building walls and fortifications and palaces and temples, and constructing the celebrated "hanging gardens." Nor did he confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teradon and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals and aqueducts on a scale of grandeur and magnificence surpassing everything of the kind recorded in history. The wealth, greatness and general prosperity of Nebuchadnezzar are strikingly placed before us in the book of Daniel. Toward the close of his reign his glory suffered a temporary eclipse. As a punishment for his pride and vanity he was seized by that strange form of madness which is termed lycanthropy, and in which the sufferer imagines himself to be a beast, and, quitting the abodes of men, insists on leading the life of a beast (Dan. 4 : 33). After an interval of some years his reason was restored. He died at an advanced age (eighty-three or eighty-four), having reigned forty-three years.

Neb'u-shas'ban [*Nebo rescue me*], one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem. He was Rabsaris—that is, chief of the eunuchs (Jer. 39 : 13).

Neb'u-zar-a'dan, a high officer in the court of Nebuchadnezzar. He was literally "the chief of the slaughterers" (in our Authorized Version "the captain of the guard"). On the capture of Jerusalem he was left by Nebuchadnezzar in charge of the city (Jer. 39 : 11). Four years later he was again in Judah and carried off more captives (Jer. 52 : 30).

Ne'cho. See PHARAOH-NECHO.

Nec'ro-man-cer [*one who inquires of the dead*]. In most ancient nations jugglers claimed the ability to call up by incantations the dead from the under-world, chiefly to consult them on the mysteries of the present or future. The Eastern Magi were especially famed for necromantic skill. Among the Israelites necromancers were patronized, especially when idolaters were on the throne (2 Kings 21 : 6; 2 Chron. 33 : 6; Isa. 8 : 19; 29 : 4). In the Law the consultation of necromancers was forbidden (Lev. 19 : 31), and they who disobeyed were threatened with death (Lev. 20 : 6; Deut. 18 : 11). Saul in his distress applied to an enchantress to summon Samuel from Sheol (1 Sam. 28 : 7–20). Modern Spiritualism is a revival of one phase of necromancy, and the source of much fanaticism and infidelity.

Nees'ing, an obsolete word for *sneezing*. It is found only in Job 41 : 18.

Neg'i-nah (singular), **Neg'i-noth** (plural), a word occurring in the titles of a number of Psalms, and the general term by which all stringed instruments are described.

Ne-he-mi'ah [*Jehovah comforts*], son of Hachaliah (Neh. 1 : 1) and brother of Hanani (Neh. 7 : 2). He was apparently of the tribe of Judah (Neh. 2 : 3). We first find him at Shushan, the winter residence of the kings of Persia, in high office as the cupbearer of King Artaxerxes Longimanus. By consent of the king he went to Jerusalem to better the condition of his countrymen who had returned thither after the captivity. His great work was the rebuilding of the city walls, the restoring of Jerusalem to its former state and dignity as a fortified town. In this

work he encountered formidable difficulties, but at length succeeded. During his government he firmly repressed the exactions of the nobles and the usury of the rich, and rescued the poor Jews from spoliation and slavery. He refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the twelve years he was in office, but kept at his own charge a table for one hundred and fifty Jews, at which any who returned from captivity were welcome. Beyond the thirty-second year of Artaxerxes, to which Nehemiah's own narrative extends, we have no account of him whatever. The book which bears his name contains a full and very important history of his labors, reforms and difficulties.

Ne-hi'loth [*flutes* or *pipes*], the general term for perforated wind instruments of all kinds, as Neginoth denotes all manner of stringed instruments. It occurs in the title of the fifth Psalm.

Ne-hush'tan [*a piece of brass*, i. e. *of copper*], the contemptuous name given by King Hezekiah to the copper ("brazen") serpent which Moses had made during the plague in the wilderness (Num. 21 : 4–9), and which the Israelites had converted into an object of idolatrous worship (2 Kings 18 : 4).

Neph-to'ah [*opened*], a spring and its streamlet in the border between Judah and Benjamin (Josh. 15 : 9; 18 : 15). Its site is the modern *Lifteh*, where there is yet quite a spring.

Ne're-us, a Christian at Rome to whom, with his sister, the apostle Paul sent his salutation (Rom. 15 : 15).

Ner'gal [*lion-god*], one of the chief Assyrian and Babylonian deities (2 Kings 17 : 30), who seems to have corresponded closely to the classical Mars.

Ner'gal-Shar-e'zer, a name found only in Jer. 39 : 3, 13, and apparently the designation of two "princes of the king of Babylon" who accompanied Nebuchadnezzar on his last expedition against Jerusalem. One of these is not marked by any additional title, but the other has the honorable distinction of Rab-Mag, and is supposed to be the same personage as the subsequent monarch Neriglissar, who murdered Evil-Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne.

Neth'in-im [*given*, that is, devoted to the service of God], the name of a subject and servile caste. They were first a portion of the conquered Gibeonites (Josh. 9 : 3–27) and to them were added subsequently the remnants of the undestroyed Amorites, Hittites, Perizzites, Hivites and Jebusites (1 Kings 9 : 20–22). Their condition appears to have been easy. They were not called *Nethinim* till after the Captivity (Neh. 3 : 26; 7 : 46, 60, 73; 10 : 28; 11 : 3, 21).

Ne-to'phah [*a dropping, distillation*], a place apparently in Judah and near Bethlehem, mentioned among the towns occupied after the Captivity (Ezra 2 : 22; Neh. 7 : 26), but existing much earlier (2 Sam. 23 : 28, 29; 2 Kings 25 : 23; 1 Chron. 2 : 54). Site unknown.

Net'tle. The Hebrew word so translated in Job 30 : 7; and Prov. 24 : 31 is derived from a root meaning to *burn* or *sting*, and is not an unapt designation of the nettle, although this sense is disputed. A different Hebrew word is found in Isa. 34 : 13; Hos. 9 : 6, but that it designates some species of nettle is undisputed.

New Moon. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice, there were offered two young bullocks, a ram and seven lambs of the first year as a burnt-offering, with the proper meat-offerings and drink-offerings, and a kid as a sin-offering (Num. 28 : 11–15). As on the Sabbath, trade and handicraft work were stopped (Amos 8 : 5), and the temple was opened for public worship (Ezek. 46 : 3;

Isa. 66 : 23). The trumpets were blown at the offering of the special sacrifices for the day as on the solemn festivals (Num. 10 : 10; Ps. 81 : 3). It was an occasion for state banquets (1 Sam. 20 : 5–24). In later if not in earlier times fasting was intermitted at the new moons, which are generally mentioned so as to show that they were a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths (Ezek. 45 : 17 ; Neh. 10 : 33).

New Tes'ta-ment. See SCRIPTURES.

New Year. See TRUMPETS, FEAST OF.

Nib'haz [*barker*, probably] a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 Kings 17 : 31). There is no certain information of the character of the deity or the form of the idol, but from the signification of the name Nibhaz is commonly identified with the Egyptian *Anubis*, the dog-headed man.

Ni-ca'nor [*conqueror*], one of the first seven deacons appointed at Jerusalem (Acts 6 : 1–6).

Nic-o-de'mus [*conqueror of the people*], a ruler of the Jews and a Pharisee (John 3 : 1), whose secret visit to our Lord occasioned the discourse recorded only by the evangelist John. In his character a constitutional timidity is discernible. The few words which he interposed against the rash injustice of his colleagues (John 7 : 50, 51) are cautiously rested on a general principle. Even when the power of Christ's love, manifested on the cross, had made the most timid disciple bold, Nicodemus did not come forward with his splendid gifts of affection until the example had been set by one of his own rank and wealth and station in society (John 19 : 39). Yet in him, notwithstanding his hesitation and fear of man, a noble candor and a simple love of truth shine out. His performance of the last offices to the body of the crucified Jesus was a triumph of moral courage over natural timidity.

Nic-o-la'i-tans, the disciples of one Nicolas, an early heretical sect which in Rev. 2 : 6, 15 our Lord denounces. They held (Rev. 2 : 14) that it was lawful "to eat things sacrificed unto idols and to commit fornication."

Nic'o-las [*conquering the nation*], a native of Antioch and a proselyte to the Jewish faith. He was chosen to be one of the first seven deacons (Acts 6 : 5). Except the similarity of name there is no reason for identifying him with the sect of Nicolaitans.

Ni-cop'o-lis [*city of victory*], the name of several ancient cities. To one of them Paul refers in Tit. 3 : 12, but which one he does not designate. One Nicopolis was in Thrace, near the border of Macedonia; another was in the north-eastern corner of Cilicia ; a third was the celebrated Nicopolis in Epirus. Each of these has its advocates as the city referred to by Paul, but the one last named seems to be the one indicated. This city was built by Augustus to commemorate the battle of Actium. Ruins of great extent still remain to attest its ancient size and splendor.

Ni'ger [*black*], the additional or distinctive name given to the Simeon who was one of the teachers and prophets in the church at Antioch (Acts 13 : 1).

Night, the period of darkness from sunset to sunrise. It is opposed to "day," the period of light (Gen. 1 : 5). The word has a frequent metaphoric sense denoting now *ignorance* (Mic. 3 : 6), now *affliction* (Rom. 13 : 12), and now *death* (John 9 : 4).

Night-Hawk. The Hebrew word so translated (Lev. 11 : 16; Deut. 14 : 15) denotes probably some kind of owl.

Nile, the great river of Egypt. This name is not found in the Scriptures, but the river is spoken of under the name of SIHOR. See SIHOR and EGYPT.

Nim'rim [*limpid waters*]. Isaiah (15 : 6) and Jeremiah (48 : 34), in denouncing Moab, speak of the waters of Nimrim as

Excavations at Nineveh.

desolate. Near the ruins of *Beth-Nimrah*, east of the Jordan in Moab, are copious springs which answer to these waters, and which send their streams into the Jordan about ten miles north of the Dead Sea.

Nim'rod [*lord*], a son of Cush and grandson of Ham. The events of his life are recorded in Gen. 10 : 8–12, from which we learn—1, That he was a Cushite; 2, that he established an empire in Shinar; 3, that he extended this empire northward along the course of the Tigris over Assyria. These events represent the salient historical facts connected with the earliest stages of the great Babylonian empire.

Nim'shi [*drawn out*]. The grandfather of Jehu, who is generally called "the *son* of Nimshi" (1 Kings 19 : 16; 2 Kings 9 : 2, 14, 20; 2 Chron. 22 : 7).

Nin'e-veh [*dwelling of Nin*, not the Ninus of history, but the god Nin], one of the ancient capitals and the most splendid city of the kingdom and empire of Assyria. It stood upon the eastern bank of the Tigris opposite the place where, on the western bank, *Mosul* now stands. It was founded by Nimrod (Gen. 10 : 11, margin), and hence was one of the oldest cities in the world. Its name is found on the Egyptian monuments of Thothmes III., about B. C. 1400. Its size is represented by the old historians to have been very great. According to Ctesias (not indeed the most reliable authority) it had a circumference of four hundred and eighty stadia (twenty-four leagues), an area ten times that of London. If this statement have even an approximate basis of truth, the whole of this vast space was certainly not built upon and thickly inhabited. Within the city walls there may have been fortified royal residences, each combining palaces, temples, propylæa, gardens and parks, yet all forming parts of one great city built and added to at different periods. Thus, Nineveh would be a general name for several distinct quarters, scattered over an extended surface and frequently distant the one from the other. Careful examinations of the site, however, have failed to discover the signs of any continuous town over such a large area, and Rawlinson places the circuit of the walls at something less than eight miles. After the brief allusion to it in Genesis, Nineveh is not again mentioned in Scripture until the time of Jonah, about B. C. 800, when the prophet was commanded by God to go to that "great city and cry against it" (Jon. 1 : 2). Then it was the capital of a powerful monarchy, a city of vast extent and prodigious population (Jon. 3 : 3). The preaching of Jonah had a marked and marvelous effect in humbling its inhabitants and in bringing them to repentance, but the reformation was temporary and the return to enormous wickedness universal. Then the prophet Nahum was commissioned to utter against it those fearful predictions which the later prophets amplified, and which, long since, were exactly fulfilled. So complete was its destruction that for ages it was wellnigh forgotten and its site unknown. There is no mention of it in the Persian cuneiform inscriptions of the Achæmenid dynasty. Herodotus speaks of the Tigris as "the river upon which the town of Nineveh formerly stood." Had he observed any ruins of importance existing there he would certainly have mentioned them. Not two centuries had then elapsed since the fall of the city. Nineveh was literally buried, but recently it has been dug from its grave, and has given the amplest and most remarkable confirmation of our Scripture records. See ASSYRIA.

Ni'san, a Hebrew month, the first of the sacred and seventh of the civil-year reckoning.

Nis'roch, an idol of Nineveh, in whose temple Sennacherib was worshiping when assassinated by his sons Adrammelech and Sharezer (2 Kings 19 : 37; Isa. 37 : 38). It

is identified with the eagle-headed human figure which is one of the most prominent on the earliest Assyrian monuments, and is

Nisroch.

always represented as contending with and conquering the lion or the bull.

Ni'tre. The word occurs in Prov. 25: 20 and in Jer. 2 : 22. The substance denoted is not that which we now understand by the term *nitre*, that is, nitrate of potassa or saltpetre, but the *nitrum* of the Latins, and the *natron* or native carbonate of soda of modern chemistry. As between vinegar and *natron* there is a decided contrariety, so the singing of songs to a heavy heart.

No and **No-Amon** [*the portion*, or *place, of Amon* (*the god*), that is, *the chief seat of his worship*], a large and celebrated city in Egypt. It is, beyond a question, identical with Thebes, the Diospolis Magna of the Greeks, the ancient and splendid metropolis of Upper Egypt. It lay on both sides of the Nile, and was celebrated for its "hundred gates" and for the multitude and splendor of its temples, obelisks and statues. Its ruins are the admiration of travelers, and take rank with the most magnificent remains of early art and civilization. In the days of its pride and power it was denounced by Jeremiah and Ezekiel, and its predicted doom came upon it to the letter (Jer. 46 : 25; Ezek. 30 : 14–16). It was overthrown B. C. 86 by Ptolemy Lathyrus, and what of it remained dwindled till the time of the Saracens, after which its name does not appear in history. Two or three contemptible villages now stand amid its magnificent ruins on both sides of the Nile.

No'ah [*rest*], son of Lamech and grandson of Methuselah, in the line of Seth (Gen. 5 : 25–29). Of Noah himself we hear nothing till he is five hundred years old, when it is said he begat three sons, Shem, Ham and Japheth. Because of the grievous and hopeless wickedness of the world at this time, God resolved to destroy it by a flood, and communicated his purpose to Noah, who was bidden to construct an ark for the saving of himself and his family. Since he was "a just man" (Gen. 6 : 9), we cannot doubt that from the day he began the ark to the day he entered it he was engaged in active but, as it proved, unavailing efforts to win his contemporaries from their wickedness and unbelief. Hence Peter calls him "a preacher of righteousness" (2 Pet. 2 : 5). When six hundred years old, with his wife, with his sons and their wives, eight souls, and with a sufficient number of the animal creation to preserve the several tribes he went into the ark and "the Lord shut him in" (Gen. 7 : 16). Then came the awful flood; then "were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights" (Gen. 7 : 11, 12). For one hundred and fifty days, or five months, of overwhelming desolation the flood prevailed, "and every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only

remained alive, and they that were with him in the ark" (Gen. 7 : 23). A year passed before Noah and his family emerged from the ark, which had grounded on the high lands of Armenia. His first act after leaving the ark was to build an altar and to offer sacrifices—the first altar and the first sacrifice we read of in Scripture (Gen. 8 : 20). Becoming a husbandman, "Noah lived after the flood three hundred and fifty years; and all the days of Noah were nine hundred and fifty years; and he died" (Gen. 9 : 28, 29).

The truth of the biblical narrative of the Deluge is confirmed by the numerous traditions of other nations which have preserved the memory of a great and destructive flood. These traditions point back to a common centre, whence they were carried by the different families of man as they wandered east and west. There is a medal of Apamea in Phrygia, struck as late as the reign of Septimius Severus, in which the Phrygian deluge is commemorated. This medal represents a square vessel floating in the water. Through an opening in it are seen two persons, a man and a woman. Upon the top of this vessel is perched a bird, whilst another flies toward it carrying a branch between its feet.

Nob [*high place*], a priests' city in Benjamin, in sight of Jerusalem (1 Sam. 22 : 19; Isa. 10 : 32; Neh. 11 : 31, 32). Here, in the time of Saul, were the tabernacle and the ark of the covenant. Here came David when fleeing from Saul "to Ahimelech, the priest," who gave him bread and a sword (1 Sam. 21 : 1, 4). Doeg the Edomite informed Saul against Ahimelech, and the enraged king slew all the priests who dwelt in Nob, with their families and domestic animals (1 Sam. 22 : 9–19).

No'bah, an Israelite warrior (Num. 32 : 42), who during the conquest of the territory on the east of Jordan possessed himself of the town of Kenath and the villages or hamlets dependent upon it, and gave them his own name. For a certain period after the establishment of the Israelite rule the new name remained (Judg. 8 : 11). But it is not again heard of, and the original appellation, as is usual in such cases, appears to have recovered its hold, which it has since retained; for in the slightly modified form of *Kanawât* or *Kunawât* it is the name of the place to the present day. See KENATH.

Nod [*wandering*] has not been identified with a country, and is usually regarded as not designating any particular spot. Accordingly, the "land of Nod" in which Cain dwelt is believed to be the wide region of his wanderings (Gen. 4 : 16).

Noe, the patriarch Noah (Matt. 24 : 37, 38; Luke 3 : 36; 17 : 26, 27).

Noph, mentioned in Isa. 19 : 13; Jer. 2 : 16; Ezek. 30 : 13, 16, is satisfactorily identified with the ancient Memphis in Egypt, mentioned in Hos. 9 : 6. See MEMPHIS.

North, one of the four quarters, whether of the earth, the air or the heavens. From the local relation, however, in which the covenant people stood to certain nations in a northerly direction from them, the term is frequently employed by the prophets to designate those nations themselves. Thus in Jer. 1 : 13 the seething-pot which symbolized the trouble and disaster which was preparing to burst on Jerusalem was turned toward the north, because the Babylonians, whose march would be from that direction, were to be the instruments of inflicting it (compare Jer. 3 : 12; 4 : 6; 6 : 1). In like manner, in Ezekiel's vision of the abominations which were practiced at Jerusalem, it was toward the north that the image of jealousy appeared, and also toward the north that the women who wept for Tammuz were sitting (Ezek. 8 : 3, 14), because it was from the countries of Sidon and Byblus, to the north, that

those corruptions had made their way amongst the covenant people. The threatenings of judgment also which in later prophecy were denounced against those countries themselves sometimes took the form of utterances against the north (Jer. 46 : 10; Zeph. 2 : 13).

Nose-Jew'el, a ring of metal, sometimes of gold or silver, passed usually through the right nostril and worn by way of ornament by women in the East (Isa. 3 : 21). In Gen. 24 : 22 and Ex. 35 : 22 it is improperly rendered an "ear-ring;" in Ezek. 16 : 12 it is designated "a jewel on the forehead." Upon it are strung beads, coral or jewels. In Egypt it is now almost confined to the lower classes. See JEWEL.

Num'ber. The Hebrews, like most Oriental nations, used the letters of the alphabet for numbers. The variation of copyists in writing the letters used for numbers explains many of the inconsistencies in numerical statement found in the historical portions of Scripture. But besides their numerical value, numbers in Scripture have a symbolical or typical value. *Three* is regarded as a specially *complete* number (Num. 6 : 24–26; Isa. 6 : 3; Acts 10 : 16). *Four*, from the four cardinal points, symbolizes *universality* (Dan. 7 : 2; Rev. 7 : 1). *Seven* (3+4) is associated in a very special sense with *entireness* (Lev. 26 : 24; Matt. 12 : 45; Rev. 4 : 5). *Twelve* (3×4) is connected quite remarkably with the history of human *redemption* (Gen. 35 : 22; 49 : 28; Matt. 10 : 2; Rev. 21 : 14, 21; 22 : 2). Other numbers than these have in Scripture a significant, symbolical value, but what that value really is may not be always clear. Upon such a subject there is great danger of overstraining truth and of degenerating into subtle trifling.

Num'bers, Book of, the fourth in order of the books of the Old Testament. It takes its name in the Septuagint and Vulgate (whence our "Numbers") from the double numbering or census of the Israelites, the first of which is given in chapters 1–4, and the second in chapter 26. The book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fifteenth year of their journeyings. It consists of the following principal divisions: 1. The preparations for the departure from Sinai (ch. 1 to ch. 10 : 10). 2. The journey from Sinai to the borders of Canaan (ch. 10 : 11 to ch. 14 : 45). 3. A brief notice of laws given and events which transpired during the thirty-seven years' wandering in the wilderness (ch. 15 to ch. 19 : 22). 4. The history of the last year, from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (ch. 20 to ch. 36 : 13).

Nun, the father of Joshua (Ex. 33 : 11). His descent from Ephraim is recorded in 1 Chron. 7. Nothing is known of his life, which, doubtless, was spent in Egypt.

Nurse. In ancient times the position of the nurse was one of much honor and importance (Gen. 24 : 59; 35 : 8; 2 Sam. 4 : 4; 2 Kings 11 : 2). The same term is applied to a foster-father or mother (Num. 11 : 12; Ruth 4 : 16; Isa. 49 : 23).

Nuts. The Hebrew word translated thus in Gen. 43 : 11 denotes the fruit of the pistachio tree, for which Syria and Palestine have been long famous. In the Song (6 : 11) a different Hebrew word is rendered "nuts," and is supposed to designate *walnuts*. According to Josephus the walnut tree was formerly common, and grew most luxuriantly around the Lake of Gennesaret.

Nym'phas, a wealthy and zealous Christian in Laodicea (Col. 4 : 15). His house was used as a place of assembly for the church.

O.

Oak. Six Hebrew words, which appear to be various forms of the same root, occur in the Old Testament as the names of several varieties of the oak. There is much difficulty in determining the exact meanings of these words. Some of them are thought to indicate the *terebinth* or *turpentine* tree, which abounds in Syria and Palestine; others of them unquestionably indicate the *oak* proper, but without such descriptive particulars as would enable one to state the specific differences. As the terebinth and the oak are large, widespreading, majestic trees, they were noticeable landmarks and served to fix the locality of important events (Gen. 35 : 8; Josh. 24 : 26; Judg. 6 : 11; 2 Sam. 18 : 9; 1 Kings 13 : 14; 1 Chron. 10 : 12).

Oath, a solemn affirmation, with an appeal to God for the truth of what is affirmed (Heb. 6 : 16). The forms of adjuration mentioned in Scripture are these: 1. Lifting up the hand (Gen. 14 : 22; Deut. 32 : 40); 2. Putting the hand under the thigh of the person to whom the promise was made (Gen. 24 : 2, 3; 47 : 29); 3. Standing before the altar or in a position looking toward the temple (1 Kings 8 : 31; 2 Chron. 6 : 22); 4. Dividing a victim and passing between or distributing the pieces (Gen. 15 : 10, 17; Jer. 34 : 18). The sanctity of the oath was carefully inculcated by the Law, and the crime of perjury was visited with the same punishment which was due to the crime respecting which the false witness testified (Lev. 19 : 12; Deut. 19 : 16–19; Ezek. 16 : 59; Zech. 8 : 17). Frivolous oaths, which in our Lord's time had become common, were by him strongly condemned (Matt. 5 : 33–37; 23 : 16–22). The stringent nature of the Roman military oath and the penalties attached to the infraction of it are alluded to in the New Testament (Acts 12 : 19; 16 : 27; 27 : 42). The Christian practice in the matter of oaths was founded on the Jewish, the oath on the Gospels being an imitation of the Jewish custom of placing the hands on the book of the Law.

O-ba-di'ah [*servant of Jehovah*], the name of twelve persons mentioned in Scripture, of whom two only need be singled out.

1. A godly man and principal officer in the household of Ahab, king of Israel, by whose interposition one hundred prophets of the Lord were secreted from Jezebel and supplied with food (1 Kings 18 : 3, 4).

2. The fourth of the twelve minor prophets (Ob. 1). As to the time he exercised the prophetic function we know nothing with certainty, but the brief prophecy which bears his name furnishes some evidence that he was a contemporary of Jeremiah, and wrote after the first but before the final capture of Jerusalem by Nebuchadnezzar. The book of his prophecy is a sustained denunciation of the Edomites, melting into a vision of the future glories of Zion.

O'bed [*servant*, i. e. of Jehovah], son of Boaz and Ruth the Moabitess (Ruth 4 : 17). Wherever in Scripture he is mentioned he is uniformly described as *the father of Jesse.*

O'bed-E'dom [*servant of Edom*], a Levite, said to be a *Gittite* (2 Sam. 6 : 10, 11), that is, a native of the Levitical city of Gath-Rimmon in Manasseh, which was assigned to the Kohathites (Josh. 21 : 25). After the death of Uzzah, the ark, which was being carried from the house of Abinadab in Gibeah to the city of David, was left in the house of Obed-Edom, where it remained three months. The blessing

which came on the house of Obed-Edom for the ark's sake encouraged David to remove it to Jerusalem (2 Sam. 6 : 12). Obed-Edom and his sons were appointed keepers of the doors of the tabernacle (1 Chron. 16 : 38) and of the sacred vessels (2 Chron. 25 : 24).

O-bei′sance, an act of respect and courtesy (Ex. 18 : 7 ; 1 Kings 1 : 16). See Bowing.

Ob-la′tion. See Offering.

O′ded [*lifting up*], the name of two men.

1. The father of Azariah, the prophet in the reign of Asa, king of Judah (2 Chron. 15 : 1).

2. A prophet of Jehovah in Samaria at the time of Pekah's invasion of Judah. On the return of the victorious army with the two hundred thousand captives of Judah and Jerusalem, Oded met them and prevailed upon them to let the captives go free (2 Chron. 28 : 9–15).

Of-fence′, a trap-stick, a cause of stumbling. This term in the Scriptures often means that which causes or is likely to cause one to sin. Our Lord is called a "rock of offence" (Rom. 9 : 33), and the gospel is styled "the offence of the cross" (Gal. 5 : 11), in the sense that the Jews made them an occasion of offence because they did not accord with their notions. We are bidden in Matt. 5 : 29, 30 not to allow the right hand or the right eye to "offend" us; that is, to cause us to sin. In like manner, the expression "to offend one of our Lord's little ones" (Matt. 18 : 6) has the sense of putting a stumbling-block in one's way, and of thus causing one to fall or to commit an offence. The word *offence* is also used in the strict sense of a *sin* or a transgression of God's law (Rom. 5 : 15, 17, 20).

Of′fer-ing, anything given to God in worship (Gen. 4 : 3, 4). The offerings referred to in Scripture, and especially those required by the Levitical Law, are commonly divided into two classes, *bloody* and *bloodless*. Bloody offerings were from the animal kingdom and, as sacrifices, involved the destruction of animal life or blood-shedding; bloodless offerings were from the vegetable and mineral kingdoms, and as gifts expressed either the supplication or the thanksgiving of the offerer. The bloody offerings were of oxen, sheep, goats, turtle-doves and young pigeons; the bloodless offerings were of corn, meal, bread, honey, incense, salt, silver, gold and the like.

Of bloody offerings there were four kinds—*Burnt, Sin, Trespass* and *Peace*. *Burnt-offerings* were slain animals, the blood of which was sprinkled or dashed upon the altar in atonement for sin, and the pieces of which were wholly consumed by fire (Lev. 1 : 2–17). *Sin-offerings* were animal sacrifices in atonement for sin, offered by the high priest for himself (Ex. 29 : 10–14), for the nation (Ex. 30 : 10; Lev. 4 : 3; 16 : 9–16), for a ruler (Lev. 4 : 22–26), or for a private person (Lev. 4 : 27–35). *Trespass-offerings* were sacrifices presented by an individual who had committed any trespass or had contracted any ceremonial defilement (Lev. 5 : 1–19). *Peace-offerings* were sacrifices in the nature of thank-offerings for mercies received, consisting of slain animals with various appendages (Lev. 3 : 1–17; 7 : 11–21).

Of bloodless offerings, the kinds regulated by law were two—*Meat-offerings* and *Drink-offerings*. Meat-offerings accompanied most of the animal sacrifices (Ex. 29 : 40, 41), and were gifts of fine flour, cakes of unleavened bread, with oil or first-fruits or green ears of corn dried (Lev. 2 : 1–16). Drink-offerings were also appendages to animal sacrifices; they are minutely described in Ex. 29 : 40, 41; Num. 28 : 7–31; 29 : 6–39.

Besides the offerings, bloody and bloodless, thus adverted to, there were *Heave-*

offerings, *Wave-offerings* and *Freewill-offerings*. The heave-offering was either part of the animal sacrificed, as the shoulder of the victim heaved up toward heaven as a token of devotement to God (Ex. 29 : 27), or bread (Lev. 7 : 12–14), or the first produce of new corn (Num. 15 : 19–21), or the tithes (Num. 18 : 19–29), or the captives in war, beasts and men (Num. 31 : 28–41). The wave-offering was also a part of the sacrifice, and was so called because it was waved before the Lord by the priest in acknowledgment of the divine gifts and blessings, especially the first-fruits of harvest (Ex. 29 : 22–27; Lev. 23 : 10–20). The freewill-offering was a voluntary gift of something valuable in token of dependence and service (Lev. 22 : 18, 19, 29; Num. 15 : 3–12; Deut. 16 : 10–15; Ezra 8 : 25–28).

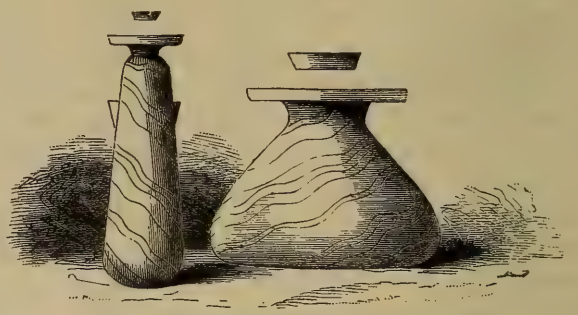
All these offerings were typical of the better Christian dispensation, and were preparatory thereto. They were fitted to impress the worshipers with a sense of God's holiness and their own sinfulness, of the necessity of atonement for sin and of salvation from sin. They were fitted also to keep alive in all worshipers the feeling of entire dependence on God, and to furnish an expression of the hearty gratitude due to God for the countless benefits of his providence and grace.

Og [*giant*], an Amoritish king of Bashan whose rule extended over sixty cities (Josh. 13 : 30). He was one of the last representatives of the giant race of Rephaim, and was, with his children and his people, defeated and exterminated by the Israelites at Edrei immediately after the conquest of Sihon (Deut 3 : 1–13; Num. 32 : 33). His iron bedstead was preserved as a memorial of his huge stature (Deut. 3 : 11).

Oil. Of the numerous substances, animal and vegetable, which were known to the ancients as yielding oil, the olive-berry is the one of which most frequent mention is made in Scripture (Ex. 27 : 20; Deut. 8 : 8; 28 : 40). Oil, especially the olive, was prized as an article of food in Canaan (Lev. 7 : 10; Deut. 12 : 17; 2 Chron. 2 : 10). It was also used for lamps (Ex. 25 : 6; 27 : 20), and on festive and joyous occasions for ointment (Ps. 23 : 5; 92 : 10; 104 : 15).

Oil Tree. The Hebrew word thus rendered occurs in Neh. 8 : 15 (where our Authorized Version has "pine branches"), in 1 Kings 6 : 23 (where it is rendered "olive tree"), and in Isa. 41 : 19 (where it is translated "oil tree"). With the exception of the passage in Nehemiah it indicates the olive tree, and where, as in said passage, it is mentioned as distinct from the olive tree, it may perhaps be identified with the *zackum* tree of the Arabs, the *Balanites Ægyptiaca*, a well-known and abundant shrub or small tree in the plain of Jordan. The zackum oil is held in high repute by the Arabs for its medicinal properties.

Oint'ment. The principal uses of ointments and perfumed oils were these:



Alabaster Vessels for Ointments.

1. *Cosmetic* (Ruth 3 : 3; Esth. 2 : 12; Prov. 27 : 9, 16; Eccles. 7 : 1; 9 : 8); 2. *Funereal* (Matt. 26 : 12; Mark 14 : 3, 8; Luke 23 : 56; John 12 : 3, 7; 19 : 40); 3. *Medicinal* (Isa. 1 : 6; Jer. 8 : 22; John 9 : 6; Rev. 3 : 18); 4. *Ritual* (Ex. 30 : 23, 33; 37 : 29; 40 : 9, 15). The person whose business it was to compound ointments was

commonly called an "apothecary" (Ex. 30 : 25; Eccles. 10 : 1).

Old Tes-ta'ment. See SCRIPTURES.

Ol'ive. The olive tree is one of the chief vegetable products of Palestine. It

The Olive-Branch, with Fruit.

is of a moderate height, with knotty, gnarled trunk and a smooth ash-colored bark on the younger trees and the branches. The leaves are in pairs, lanceolate in shape, of a dull green on the upper and hoary on the under surface. The flowers, white, appear in little tufts in the axils of the leaves. The fruit is an elliptical drupe, at first of a green color, but gradually becoming purple, and even black, with a hard, stony kernel. It blossoms in June, and ripens from August to September. It grows slowly, but lives to an immense age. Its look is singularly indicative of tenacious vigor. Those who see the olive for the first time are apt to be disappointed by the dusty color of its foliage, but those who become familiar with it find an inexpressible charm in the rippling changes of its slender gray-green leaves. It is more closely associated with the history and civilization of man than any other tree. Many of its scriptural associations are singularly poetical. When the waters of the Flood began to retire its foliage is the earliest that is mentioned by name (Gen. 8 : 11). In the earliest allegory (Judg. 9 : 8, 9) it is the most prominent tree. With David (Ps. 52 : 8; 128 : 3) it is the emblem of prosperity and the divine blessing. With the later prophets (Jer. 11 : 16; Hos. 14 : 6) it is the symbol of beauty, luxuriance and strength. Among all civilized nations the olive-branch has always been the accepted sign of peace. The olive is uniformly enumerated among the valued trees of Palestine (Deut. 6 : 11; 8 : 8; 28 : 40). The olive oil of Palestine was highly prized, and, besides the immense quantities required at home for food, for burning in lamps and for the ritual service, was largely exported to Egypt and Phœnicia (Hos. 12 : 1; Ezek. 27 : 17). The kings of Israel raised a part of their revenue in oil (2 Chron. 32 : 28). The wood of the tree was used by Solomon for making the cherubim and for doors and posts "for the entering of the oracle" (1 Kings 6 : 23, 31, 32).

Ol'ives, Mount of, and **Ol'i-vet,** the ridge east of Jerusalem, separated from the city by the narrow ravine of the Kidron, the Valley of Jehoshaphat (Zech. 14 : 4). It derives its name from the olive trees which once abounded on it

(Neh. 8 : 15). It is about a mile long from north to south, and presents several summits or slight elevations above the general level. Up its slopes David went weeping when he fled from Jerusalem at the outbreak of Absalom's rebellion (2 Sam. 15 : 30). Upon one of its summits Solomon built "a high place for Chemosh the abomination of Moab" (1 Kings 11 : 7), and this summit, the most southern one, was in after-times, on account of the idolatrous rites there practiced, commonly designated "the Mount of Corruption" (2 Kings 23 : 13). The chief interest of Olivet, however, is derived from New Testament associations. It was a favorite resort of our Lord (John 8 : 1; Luke 21 : 37). Down its side our Lord rode when making his triumphal entry into Jerusalem (Matt. 21 : 1; Mark 11 : 1; Luke 19 : 29, 37). Here our Lord sat when teaching his disciples, and here he foretold the ruin of the Holy City (Matt. 24 : 3; Mark 13 : 1–3). Hither, after his last passover on the fearful night of his agony, our Lord came (Matt. 26 : 30; Mark 14 : 26; Luke 22 : 39; John 18 : 1), and hence, forty days after his resurrection, in the full view of his disciples, our Lord ascended into heaven (Acts 1 : 9–12).

O-lym′pas, a Christian at Rome to whom the apostle Paul sent salutations (Rom. 16 : 15).

O′mar [*eloquent*], son of Eliphaz, the first-born of Esau and "duke" or phylarch of Edom (Gen. 36 : 11, 15; 1 Chron. 1 : 36).

O′me-ga [Ω], the last letter of the Greek alphabet, as Alpha [A] is the first. It is used metaphorically to denote the end (Rev. 1 : 8, 11).

O′mer, a Hebrew dry measure, supposed to be equal to about six pints.

Om′ri, the name of four men, of whom one only need be mentioned. This one was commander-in-chief of the armies of Elah, king of Israel (1 Kings 16 : 16). When Elah was murdered by Zimri at Tirzah, then capital of the northern kingdom, Omri was engaged in the siege of Gibbethon. As soon as the army heard of Elah's death they proclaimed Omri king. Thereupon he broke up the siege of Gibbethon and attacked Tirzah, where Zimri, as king of Israel, was holding his court. The city was taken, and Zimri, after a reign of seven days, perished in the flames of the palace. Omri, however, was not allowed to establish his dynasty without a struggle against Tibni, whom "half the people" (1 Kings 16 : 21) desired to raise to the throne. The civil war lasted four years. After the defeat and death of Tibni, Omri reigned six years at Tirzah, and then removed his capital to Samaria, the city which he founded, where he reigned six years more. He was a vigorous and unscrupulous ruler, and manifested an especial anxiety to strengthen his dynasty by intercourse and alliances with foreign states.

On [*light, the sun*], one of the oldest cities in the world. It was situated in Lower Egypt, some ten miles north-east from the present Cairo. It is first mentioned in Gen. 41 : 45, where it is said that Pharaoh gave to Joseph for his wife the daughter of Poti-pherah, priest of On. The Septuagint translates On by Heliopolis, which means in Greek "the city of the sun," and in referring to the same city Jeremiah (43 : 13) designates it Beth-Shemesh, which means in Hebrew the "house or temple of the sun." According to Herodotus, it was one of the four great Egyptian cities in which were held religious festivals attended by imposing processions and solemn ceremonies. In it the observance was in honor of the sun. For generations On was the chief seat of Egyptian science and the school to which many illustrious Greeks resorted. Its site is now marked by low mounds, the only remnant of its ancient magnificence being a solitary

obelisk of red granite, sixty-eight feet high and covered with hieroglyphics.

O'nan, the second son of Judah by the Canaanitess, "the daughter of Shua" (Gen. 38 : 4; 1 Chron. 2 : 3). He and his brother Er, because of their wickedness "in the sight of the Lord," were smitten by the Lord with sudden death (Gen. 38 : 7, 10), before the family of Jacob went down into Egypt (Gen. 46 : 12; Num. 26 : 19).

O-nes'i-mus [*profitable*], the name of the slave in whose behalf Paul wrote the Epistle to Philemon. He was a native, or at least an inhabitant, of Colosse (Col. 4 : 9). Fleeing from his master and taking refuge in Rome, where in the midst of its vast population he could best be concealed, he was brought into contact with the apostle, and was savingly converted to Christ. He returned to his master with Paul's beautiful and touching letter; and, although we have no direct information of the fact, we cannot but think that he was at once advanced to the dignity of a freedman and to the honor of "a brother beloved" (Philem. 16, 17).

O-ne-siph'o-rus [*profit-bringing*], a believer of Ephesus who came to Rome during the second imprisonment of Paul in that city (2 Tim. 1 : 16–18; 4 : 19), and who in behalf of the apostle displayed a noble courage and a rare generosity.

On'ion. The word in its plural form occurs only in Num. 11 : 5. From time immemorial onions have been a favorite article of food among the Egyptians. The onions of Egypt are much milder in flavor and less pungent than those in this country.

O'no [*strong*], a town of Benjamin (1 Chron. 8 : 12). After the Captivity it was reoccupied and grouped with Lod (Ezra 2 : 33; Neh. 7 : 37). A plain near it bore its name (Neh. 6 : 2). It was probably near Lod or Lydda.

On'y-cha. The word occurs only in Ex. 30 : 34 as one of the ingredients of the sacred perfume. It is thought to be the operculum of a shell-fish (*Strombus lentiginosus*).

On'yx, the translation in our Authorized Version of the Hebrew word *shôham*, but in the passages where the word occurs (Gen. 2 : 12; Ex. 28 : 9, 20; 1 Chron. 29 : 2; Ezek. 28 : 13 and other places) there is nothing to aid in determining its signification. The balance of authority is in favor of some variety of the onyx.

O'phel [*the hill, swelling mound*], a part of ancient Jerusalem surrounded and fortified by a separate wall (2 Chron. 27 : 3; 33 : 14; Neh. 3 : 26). It is a low ridge, extending southward from the temple-area to the Pool of Siloam, between the deep Valley of Jehoshaphat on the east and the shallower Tyropœon or Valley of the Cheesemakers on the west. It is about fifteen hundred and fifty feet long by two hundred and ninety broad, and its flat top is partly tilled and partly planted with olive and other fruit trees.

O'phir, celebrated as a place of trade, and referred to in about one dozen places in the Old Testament as particularly distinguished for the purity and plenty of its gold (Job 28 : 16). Thither Solomon despatched his ships, which returned with gold, precious stones, sandal-wood, silver, ivory, apes and peacocks (1 Kings 9 : 28; 10 : 11; 2 Chron. 8 : 18; 9 : 10, 21). Its geographical site is much disputed. Whilst more than a score of countries have been vigorously advocated, the best critics now hesitate only between Africa, Arabia and India.

Oph'rah [*female fawn*], the name of two towns.

1. A town in Benjamin (Josh. 18 : 23; 1 Sam. 13 : 17). Eusebius places it five miles east of Bethel, and in keeping with this Dr. Robinson found a town called *el-Taiyibeh*, situated on a conical hill in the midst of ancient ruins and commanding a fine view of the valley of the Jordan.

2. A town in Manasseh, west of the Jor-

dan, the native place of Gideon and the scene of his exploits against Baal after the angel of the Lord had apprised him of his selection as the deliverer of Israel (Judg. 6 : 11–24). Here also, after his accession to power, Gideon resided, and here he was buried (Judg. 8 : 27, 32). The site of it is not known.

Or'a-cle, the holy place in the temple whence God made his special communications (1 Kings 8 : 6). The word was also employed to express what God spoke, that is, his word or revelation (2 Sam. 16 : 23; Acts 7 : 38; Rom. 3 : 2; Heb. 5 : 12).

Or-dain', Or-dain'ed. These words are used in the New Testament to denote the act of setting one apart to an order or office of the Christian ministry (Mark 3 : 14; Acts 1 : 22; 14 : 23; 1 Tim. 2 : 2; Tit. 1 : 5). The sum of New Testament teaching in respect to ordination may be conveniently stated thus: 1. Our Lord ordained, in the sense of appointing his disciples to ministerial service by his own authority, and without employing any exterior ceremony. 2. In the election of Matthias to the place in the apostolic office from which Judas fell it was deemed sufficient to ascertain by prayer and the lot whom the Lord had chosen; and in like manner, without any exterior ceremony, "he was numbered with the eleven apostles." 3. The laying on of hands as a ceremony of ministerial ordination was first practiced by the apostles in the case of the seven deacons, in immediate sequence of the miracle of the Pentecost. 4. It was subsequently practiced in the ordination of Paul and Barnabas and the elders of the New Testament Church. 5. No account is given of any one having been ordained to the office of bishop in distinction from that of elder; still less is there any intimation that bishops were or were to become the only officers in the Church competent to ordain ministerial candidates, whereas elders were frequently if not always associated even with apostles in the act of ordination.

Such, as to form and ceremony, was ministerial ordination as practiced in the apostolic Church. As to effect, it claimed only to set apart, publicly and solemnly, to some specific service and office in the church, men approved and called of God. No intimation is given that ordination conferred priestly functions or prerogatives in any form or degree, while on the other hand various cautions are given, both in the example and precepts of the apostles, against such an idea.

O'reb [*a raven*], the name of a sheik of the Midianites, who with Zeeb ("the wolf") invaded Israel, and with terrible slaughter was overthrown by Gideon (Judg. 7 : 25; Ps. 83 : 11; Isa. 10 : 26).

O'reb, the Rock [*the raven's crag*], the place where the men of Ephraim put to death Oreb, a prince of Midian (Judg. 7 : 25; Isa. 10 : 26). Its locality is unknown.

Or'gan. The Hebrew word thus rendered in our Authorized Version probably denotes a pipe or perforated wind instrument. In Gen. 4 : 21 it appears to be a general term for all wind instruments. In Job 21 : 12 it indicates wind instruments as distinguished from stringed instruments (harp) and instruments of percussion (timbrel), the three possible kinds of musical instruments.

O-ri'on. The Greek name of a brilliant constellation seen in the southern hemisphere about the middle of November, called by the Arabs "the Giant," and well known to the Hebrews under the name *Kesîl* (Job 9 : 9; Amos 5 : 8). The "giant" of Oriental astronomy was Nimrod the mighty hunter, who for his impiety was fabled to have been bound in the sky—a notion echoed by the Hebrew name of the constellation and by the expression "bands of Orion" in Job 38 : 31.

Or'nan, the form in which the name

of the Jebusite king, who in the older record of the book of Samuel is called Araunah, is given 1 Chron. 21 : 15–18, 20–25, 28; 2 Chron. 3 : 1. See ARAUNAH.

Or'pah [*a hind*], a Moabitish woman, wife of Chilion, son of Naomi, and thereby sister-in-law to Ruth (Ruth 1 : 4, 14).

O'see (Rom. 9 : 25), a form of the name of the prophet Hosea.

O-she'a (Num. 13 : 8), a form of the name of Joshua.

Os'pray. The Hebrew word thus rendered occurs in Lev. 11 : 13 and Deut. 14 : 12 as the name of some unclean bird. It is well rendered ospray for European readers as an approximate title. Tristram would make it the short-toed eagle, a fine bird, of majestic flight, by preference a reptile-feeder; but he judges that the term *'asniyeh* includes also other species of eagles.

Os'si-frage, the name of some unclean bird associated with the ospray in Lev. 11 : 13 and Deut. 14 : 12. The Hebrew name of the bird literally means the "breaker," and so is well represented by the ossifrage or "bone-breaker," the *Lammergeyer* or bearded vulture, one of the largest of the birds of prey.

Os'trich, the bird of the desert—the *camel-bird*, as the Greeks term it. Three Hebrew words are used to designate it. 1. The first word, a feminine noun, has the sense "daughter of greediness," and refers to the *voracity* of the ostrich, a well-known characteristic. This word occurs in Lev. 11 : 16; Deut. 14 : 15; Job 30 : 29; Isa. 34 : 13; 43 : 20; Mic. 1 : 8, where in our Authorized Version it is erroneously rendered "owl." 2. The second word, the masculine form of the preceding feminine noun, occurs in Lam. 4 : 3, where the context shows that the ostrich is intended. 3. The third word, derived from a verb which means to *wail*, in allusion to the bird's cry at night, occurs in Job 39 : 13, where it is clear from the whole passage (13–18) that ostriches, and not "peacocks," as in our Authorized Version, are intended. Ostriches are gregarious, from families consisting of a male with one

Ostrich.

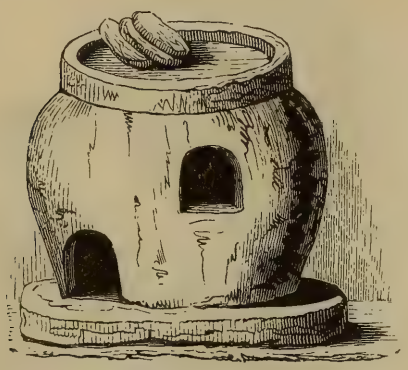
or several female birds, and perhaps a brood or two of young, up to troops of near a hundred. They are the largest of all known birds, and perhaps the swiftest of all running animals. They have also enormous strength. The feathers which are so much prized are the long plumes of their wings. The best of these feathers come from Barbary and West Africa.

Oth'ni-el [*my strength is God*], the first judge in Israel after the death of Joshua. He was the son of Kenaz, the brother of Caleb, of the tribe of Judah, and for his valor in seizing the city of Debir or Kirjath-Sepher was rewarded by the gift of Achsah, Caleb's daughter, in marriage (Josh. 15 : 16–19; Judg. 1 : 11–15; 3 : 8–11).

Ouch'es [*settings*], the sockets for fastening the precious stones in the shoulder-

pieces of the high priest's ephod (Ex. 28 : 11, 14, 25; 39 : 6, 13, 16).

Ov'en. The Eastern oven is of two kinds, fixed and portable. The former is found only in towns where regular bakers are employed (Hos. 7 : 4); the latter is adapted to the nomad state. It consists of a large jar made of clay, about three feet high and widening toward the



Portable Oven.

bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. 8 : 3), and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. 26 : 26). It was heated with dry twigs, sometimes with grass (Matt. 6 : 30), and the loaves were placed both inside and outside of it.

Owl. Several words in Hebrew are rendered "owl" in our Authorized Version, some erroneously, some correctly. For the passages where "owl" should be "ostrich." see OSTRICH. In Lev. 11 : 17; Deut. 14 : 16; Ps. 102 : 6; Isa. 34 : 11, 14, 15, several species of the owl are most probably referred to, but the specific differences cannot be determined.

In Isa. 34 : 14 our Authorized Version has "screech-owl" in the text and "night-monster" in the margin. According to the rabbins the word thus rendered (*lîlîth*) denoted a nocturnal spectre in the form of a beautiful woman, that carried off children at night and destroyed them. If, however, by the Hebrew term some animal be designated, the screech-owl (*strix flammea*) may

Owl.

well be supposed to represent it, for this bird is found in Bible lands, and is, as is well known, a frequent inhabiter of ruined places. The nocturnal cry of this bird is so startling that it would naturally impress itself on the minds of men as a fit image of solitude, desolation and terror.

Ox. In the rural economy of the Israelites, as in that of the ancient Orientals generally, no animals were held in higher esteem than those of the ox-tribe (*Bovidæ*). Oxen were used for ploughing (Deut. 22 : 10; 1 Sam. 14 : 14), for treading out corn (Deut. 25 : 4; Hos. 10 : 11), for draught purposes, when they were generally yoked in pairs (Num. 7 : 3; 1 Sam. 6 : 7), as beasts of burden (1 Chron. 12 : 40); their flesh was eaten (Deut. 14 : 4; 1 Kings 1 : 9); they were used in the sacrifices (Ex. 29 : 3; Lev. 1 : 3); and their females (kine, cows) supplied milk, butter, etc. (Deut. 32 : 14; 2 Sam. 17 : 29; Isa. 7 : 22). Thus it appears that the animals of the ox-tribe were those upon which the Hebrews most relied, and to which they were required by the Law to extend a special care and protection (Ex. 23 : 12; Deut. 5 : 14; 25 : 4). See BULL, BULLOCK; also CATTLE.

P.

Pa′dan-A′ram (*the field* or *plain of Aram* or *Syria*), same as MESOPOTAMIA (which see).

Paint. The use of cosmetic dyes has prevailed in all ages in Eastern countries. Among the Hebrews, however, the notices of it are few, and in each instance it seems in use to have been a meretricious art, unworthy of a woman of high character. Thus, Jezebel "painted her face" (2 Kings 9 : 30); thus, too, Jeremiah (4 : 30) and Ezekiel (23 : 40) represent painting as the characteristic of a harlot. The dye commonly used was a mixture of burned or pulverized antimony and zinc, which was softened with oil and applied to the eyes by a pencil or short smooth style of ivory, silver or wood, which was drawn between the closed eyelids. By this process a black ring was formed around the eyelids. The effect was an apparent enlargement of the eye.

Pal′ace, the dwelling of a king (2 Chron. 9 : 11). The word is often used in this sense in the Old Testament. In the New Testament it is specially used of the residence of the Roman governor (which was either the palace built by Herod or the fortress of Antonia, and which is called in Mark 15 : 16 "the prætorium") and of the dwelling of the high priest (John 18 : 15). The word "palace" in Phil. 1 : 13 means the prætorium at Rome, the barracks of the imperial life-guards, where state prisoners like Paul were kept pending trial. See JUDGMENT-HALL.

Pal′es-ti-na and **Pal′estine.** The first of these forms occurs in our Authorized Version three times (Ex. 15 : 14; Isa. 14 : 29, 31); the second but once (Joel 3 : 4). In each case the Hebrew word is *Pelesheth*, which in Ps. 60 : 8; 83 : 7; 87 : 4; 108 : 9 is rendered either "Philistia" or "Philistines." Hence Palestine means Philistia or the land of the Philistines; that is, according to the sense of "Philistines," the *land of strangers* or *emigrants*. It became afterward the designation of the whole land of the Israelites, and is now a well-known name of the Holy Land. Celebrated as this country is, and pre-eminent above all lands in its sacred associations, it is of inconsiderable extent, being in length not more than one hundred and thirty miles, and in breadth on the south seventy miles, on the north about forty miles, with a superficial area of seven thousand one hundred and fifty square miles. Although in its most flourishing periods it was a land flowing with milk and honey, rich in agricultural products and with a teeming and active population, it is now for the most part solitary and barren, exhibiting in its ruined cities, its untilled fields and its oppressed and miserable inhabitants a striking contrast to its former condition. War, revolution, earthquake and oppression have combined with the ignorance and sins of its inhabitants to render it what it is. Peace, good government and godliness may restore it to something of its former fruitfulness. It has in Scripture several names, of which Palestinė and the Holy Land are the two in most common use at the present day. See CANAAN.

Palm′er-worm. The Hebrew word thus rendered occurs only in Joel 1 : 4; 2 : 25; Amos 4 : 9, and denotes not a *locust*, as some have maintained, but a *caterpillar*.

Palm Tree. The Hebrew name of this tree (*tamâr*) embodies the leading characteristics of it—namely, the erectness, tallness, straightness of its stem. It

grows to a great height, from sixty to one hundred feet; its cylindrical stem, unbroken by branches, is canopied at the top with a cluster of enormous leaves, some fan-shaped, some feathery, in the shadow of which are suspended great clusters of fruit; it is always green, majestic, beautiful; it bears fruit, the "date," from six to ten years after planting, and in accordance with the allusion in Ps. 92 : 14 continues to be productive for one hundred years. The Arabs enumerate three hundred and sixty uses to which the different parts of the palm tree may be applied. A tree with such peculiarities could not fail to attract the attention of the writers of any country where it is indigenous, and hence it is alluded to in Scripture very often : Ex. 15 : 27; Lev. 23 : 40; Deut. 34 : 3; Judg. 1 : 16; 3 : 13; 4 : 5; 1 Kings 6 : 29; Ps. 92 : 12; Jer. 10 : 5; John 12 : 13; Rev. 7 : 9.

Palm Tree.

Pal'sy, or **Pa-ral'y-sis**, a disorder which deprives the limbs of sensation or motion, or both, and which, since its immediate cause is a compression on the brain, is not infrequently attended with imbecility of mind. The cure by our Lord of a number of paralytics is recorded in the Gospels: Matt. 4 : 24; 8 : 6, 13; 9 : 2, 6; Mark 2 : 3, 4; Luke 5 : 18; John 5 : 5.

Pam-phyl'i-a [*of every race*], a province in the southern part of Asia Minor, bounded by the Mediterranean on the south, Cilicia on the east, Pisidia on the north and Lycia on the west. The sea between it and the island of Cyprus is called the Sea of Pamphylia in Acts 27 : 5. As visitors from Pamphylia were present in Jerusalem on the day of Pentecost (Acts 2 : 1–10), they probably carried back with them the knowledge of the gospel. The first place in Asia Minor which Paul visited in his first missionary journey was Perga in Pamphylia (Acts 13 : 13). Thence the apostle went north, but before leaving Asia Minor returned to Pamphylia (Acts 14 : 24, 25).

Pan'nag, an untranslated Hebrew word occurring in Ezek. 27 : 17, where it is enumerated among the articles exported from Palestine to Tyre. It may be translated as a "sweet confection." It is represented in Palestine now by the Arabic *halaway*, a putty-like confection, ordinarily composed of pounded nut-kernels, spices, oil and grape-syrup (*dibs*).

Pa'per. See WRITING and BOOKS.

Pa'per-reed. See REED and BULRUSH.

Pa'phos, a city on the western extremity of the island of Cyprus, which Paul visited, and whose governor, through his instrumentality, was converted to the faith of the gospel (Acts 13 : 6–12). The city was noted for the worship of Venus, who is fabled to have risen here from the sea, and who from this circumstance is often called the Paphian goddess. It contained a magnificent temple dedicated to Venus, and other elegant public buildings. It is now a poor and insignificant place.

Par'a-ble. This word is derived from a Greek verb which signifies *to set side by side*, and so is employed to indicate that form or figure of speech which sets two things in juxtaposition for the purpose of *comparison*. It corresponds to the Hebrew word (*mashâl*) which in our Authorized Version is usually rendered *proverb*, and which, equivalent to *similitude*, is applied sometimes to the shortest proverbs (1 Sam. 10 : 12; 24 : 13; 2 Chron. 7 : 20),

sometimes to dark, prophetic utterances (Num. 23 : 7, 18; 24 : 3; Ezek. 20 : 49), sometimes to enigmatic maxims (Ps. 78 : 2; Prov. 1 : 6), sometimes to metaphors expanded into a narrative (Ezek. 12 : 22). In the New Testament the word "parable" is commonly restricted to the sense of a fictitious narrative under which is veiled some important truth. Our Lord's parables, models of clearness and elegance in expression and of pertinency and force in instruction, may be ranged into groups which indicate a plan or order.

1. The group embodying the laws of the divine kingdom, and drawn from the material realm. To this group belong the Sower (Matt. 13; Mark 4; Luke 8), the Wheat and the Tares (Matt. 13), the Mustard-seed (Matt. 13; Mark 4), the Seed cast into the Ground (Mark 4), the Leaven (Matt. 13), the Pearl of Great Price (Matt. 13), the Net cast into the Sea (Matt. 13).

2. The group illustrative of human nature, and drawn from the moral realm. To this group belong the Two Debtors (Luke 7), the Merciless Servant (Matt. 18), the Good Samaritan (Luke 10), the Friend at Midnight (Luke 11), the Rich Fool (Luke 12), the Wedding-Feast (Luke 12), the Fig Tree (Luke 13), the Great Supper (Luke 14), the Lost Sheep (Matt. 18; Luke 15), the Lost Piece of Money (Luke 15), the Prodigal Son (Luke 15), the Unjust Steward (Luke 16), the Rich Man and Lazarus (Luke 16), the Unjust Judge (Luke 18), the Pharisee and the Publican (Luke 18), the Laborers in the Vineyard (Matt. 20).

3. The group descriptive of the consummation of the divine kingdom, and drawn from the ultimate distinction in human character, as good or evil. To this group belong the Pounds (Luke 19), the Two Sons (Matt. 21), the Vineyard let out to Husbandmen (Matt. 21; Mark 12; Luke 20), the Marriage-Feast (Matt. 22), the Wise and Foolish Virgins (Matt. 25), the Talents (Matt. 25), the Sheep and the Goats (Matt. 25).

It is characteristic of the several Gospels that the greater portion of the parables of the first and third groups belongs to Matthew, the evangelist emphatically of the kingdom, whilst those of the second group are found for the most part in Luke.

Par'a-dise. The word is of Persian origin, and has the sense of a *park* or *garden*. It does not occur in our Authorized Version of the Old Testament, but in the Septuagint Version it is used to translate the Hebrew word for *garden*, and is the equivalent for Eden. In the New Testament it is applied figuratively to the celestial dwelling of the righteous, in allusion, doubtless, to the garden of Eden (2 Cor. 12 : 4; Rev. 2 : 7). It is quite significant that the word "paradise" nowhere occurs in the public discourses of our Lord or in the records of his more private intercourse with the disciples. It had been so connected in popular conception with the thoughts of a sensuous happiness that it was not the fittest or the best word for those whom he was training to rise out of sense-hued conceptions to the higher notions of the spiritual life. For the disciples, accordingly, the words most dwelt on are "the kingdom of heaven" and "the kingdom of God." With the thief dying on the cross (Luke 23 : 43) the case was different. We cannot suppose that the robber-outlaw had in mind any other than the most rudimentary forms of popular belief. The answer to his prayer gave him what he most needed, the assurance of immediate rest and peace. The word "paradise" spoke to him, as to other Jews, of repose, shelter, joy—of the greatest possible contrast to the thirst and agony and shame of the cross. Quite significant, also, is the absence of the word from the general teaching of the Epistles and from the glowing

symbolism of the Revelation. Paul uses it but once (2 Cor. 12 : 4), to designate the realm of the glorified, and John uses it but once (Rev. 2 : 7), as a symbol of eternal blessedness. The word, therefore, furnishes no ground for those ingenious speculations respecting the intermediate state which many Christian writers have framed.

Pa-ran [*place of caves*], a wilderness or desert extending from the borders of Judah to the neighborhood of Sinai. It was in and near this great desert that the Israelites performed their tedious and circuitous journey of nearly forty years (Num. 10 : 12; Deut. 1 : 19). On its north-eastern part, perhaps, was the Mount Paran to which Moses and the prophet Habakkuk allude (Deut. 33 : 2; Hab. 3 : 3).

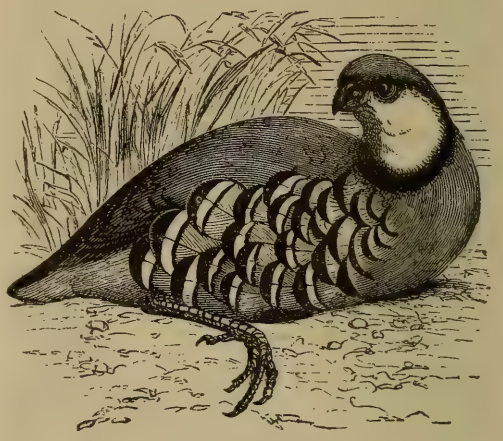
Parch'ment. See WRITING.

Par'don, the act of forgiving an offender, or of so removing the guilt of sin that the punishment due to it may be remitted. The Scriptures represent the pardon of human sin as the act of God alone (Isa. 43 : 25; 55 : 7; Mark 2 : 7; Luke 5 : 21), and as based on our Lord's work of atonement (Acts 5 : 31; 13 : 38; 2 Cor. 5 : 19; Eph. 1 : 7). The Scriptures represent, also, the *nature* of pardon under a variety of suggestive and substantially similar phrases, such as a covering of sin (Ps. 32 : 1; 85 : 2), a non-imputation of sin (Ps. 32 : 2), a blotting out of sin (Ps. 51 : 1), a non-remembrance of sin (Heb. 8 : 12).

Par'me-nas, one of the seven deacons of the church at Jerusalem (Acts 6 : 5). Nothing more is known of him.

Par'thi-ans. The word occurs only in Acts 2 : 9, where it designates Jews settled in Parthia, originally a small mountainous district lying to the north-east of Media, but subsequently that great Parthian kingdom into which the province expanded. The record in the Acts indicates how widely spread were members of the Hebrew family in the first century of our era.

Par-ti'tion, Mid'dle Wall of, a supposed reference to the wall in the temple-area which separated the Court of Israel from the Court of the Gentiles (Eph. 2 : 14). It is figuratively employed by the apostle Paul to denote whatever in the ceremonial Law separated the Jews from the Gentiles. This ceremonial Law, which made the Jews a separate people, was broken down by our Lord's sacrificial death, and thenceforward Jew and Gentile were to be one with each other and with God.



Greek Partridge.

Par'tridge. This word occurs only in 1 Sam. 26 : 20 (where David compares himself, when pursued by Saul, to a partridge hunted upon the mountains), and in Jer. 17 : 11. The Greek partridge (*Caccabis saxatilis*) is abundant in Syria, and at the present day is run down by men armed with sticks.

Par-va'im [*eastern regions*]. In 2 Chron. 3 : 6, Solomon is said to have used the "gold of Parvaim" in embellishing the temple. The word *Parvaim* is supposed by some to indicate a place where the purest gold was found, and by others to designate indefinitely those Eastern regions whence gold of fine quality was brought.

Pash'ur, the name of two noted men.

1. A priest, the son of Immer and a contemporary of Jeremiah, who acted so as to incur a severe threatening from that prophet (Jer. 20 : 1).

2. Another priest in the time of Jeremiah, the son of Malchiah (Jer. 38 : 1), who twice came in contact with the prophet, and who once with others brought about the prophet's imprisonment. His family were among those who returned from the Captivity (Neh. 7 : 41; 11 : 12).

Pas'sion [*suffering*], once used to designate our Lord's painful death (Acts 1 : 3). In Acts 14 : 15 and James 5 : 17 the plural form of the word is found in the expression "men of like passions," where the writers evidently mean ordinary human beings.

Pass'over, the first and most important of the three great annual festivals on which the male population of the Israelites appeared before the Lord in Jerusalem. It commemorated the exemption or *passing over* of the families of the Israelites when the destroying angel smote the first-born of Egypt the night of the Exodus (Ex. 12 : 1–51; 13 : 3–10). After the Exodus the Levitical Law prescribed with minute accuracy the various ceremonies which were to characterize the observance of the festival (Lev. 23; 4–14; Num. 9 : 1–14; 28 : 16–25; Deut. 16 : 1–6). The passover was a striking type of that signal deliverance from the thraldom of sin and sense and Satan which the sacrificed Lamb of God (1 Cor. 5 : 7) has achieved for his people.

Pas'tor. The word has the literal sense of *shepherd*, but in the Scriptures is figuratively applied to one who leads the flock of God's people (Jer. 2 : 8; 3 : 15; Eph. 4 : 11). Summarily stated, the chief duties of a pastor are : 1. To feed the flock of God (1 Pet. 5 : 2); 2. To guide its members in the pathway of duty and holiness (1 Thess. 2 : 10–12); 3. To guard them, so far as may be possible, from moral and spiritual evil of every kind (Acts 20 : 28, 29).

Pat'a-ra, a port of Lycia in Asia Minor, and a very ancient city, at which Paul changed his ship for one bound to Phœnicia (Acts 21 : 1, 2). It was situated on the sea, near the mouth of the river Xanthus, and had a celebrated temple and oracle of Apollo. Ruins of great extent and beauty remain, including a theatre, some baths, a triple arch, which was one of the gates of the city, an old castle, altars and columns. Traces of its walls are found, but drifting sand has already choked its harbor and is rapidly burying every evidence of its former glory.

Path'ros, a name given to Egypt (Isa. 11 : 11), and perhaps to that district of Egypt which the Greeks afterward called *Thebais*, and which we now know as *Sais* or *Upper Egypt* (Jer. 44 : 1, 15; Ezek. 29 : 14).

Path-ru'sim, the plural of Pathros, given in Gen. 10 : 13, 14; 1 Chron. 1 : 11, 12 as the fifth in order of the sons (that is, descended tribes) of Mizraim, who colonized Egypt.

Pa'tience. The word is descriptive of an attribute of God and an excellence of man. As an attribute of God it denotes his marvelous long-suffering amidst numerous and heinous provocations (Rom. 15 : 5). As an excellence of man it designates that calm, resolute, unfaltering endurance with which one of our Lord's followers bears the evils of life as he pursues the heavenward way (Rom. 12 : 12; Heb. 12 : 1).

Pat'mos, a bare and rocky island in the Ægean Sea, about twenty-eight miles in circumference. Its barrenness and desolation commended it to the Roman government as a suitable place for the banishment and confinement of the worst criminals. To this dreary spot the apostle John was banished by the emperor Domitian "for the testimony of Jesus Christ" (Rev. 1 : 9), and

Patmos.

here among the vilest characters he was forced to live. Here too he was favored with those visions from heaven which have invested Patmos with such real interest to every Christian. In the Middle Ages the island bore the name of *Palmosa;* now it is called *Patino.* The chief inhabited site of the island is the town attached to the single port and situated on a high rocky mountain. It contains about four hundred houses, whilst the landing-place or port below has about fifty houses. Upon the island there are also some scattered hamlets. About halfway up the mountain from the port to the town is shown a grotto in the rock where the apostle John is supposed to have witnessed his visions and to have written the Revelation.

Pa′tri-arch [*head of a family* or *tribe*]. The name is applied in the New Testament to Abraham (Heb. 7 : 4), to the sons of Jacob (Acts 7 : 8, 9) and to David (Acts 2 : 29). It is apparently intended to be equivalent to the phrase the "head" or "prince of a tribe," so often found in the Old Testament. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses.

Pat′ri-mo-ny [*an inherited estate*]. The word occurs but once in Scripture (Deut. 18 : 8), but the thought pervading it is frequently referred to. Every Israelite had his patrimony, which could not be permanently alienated. This wise provision was a barrier against the evils of overgrown estates, against the oppression of the unfortunate, against the emigration of the Hebrews and against the influx of foreigners. See Inheritance.

Paul, the specially appointed "apostle to the Gentiles," and in many respects the most distinguished among the apostles. He was of pure Hebrew descent, but of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil. 3 : 5) and a Pharisee (Acts 23 : 6); that by some means he had acquired the Roman franchise (Acts 22 : 28); and that he was settled in Tarsus (Acts 21 : 39). The Jewish name which Paul received

from his parents, and which he bore up to the time of his conversion and call to the apostleship, was "Saul" (Acts 9 : 1). At Tarsus he learned to use the Greek language with freedom and force in speaking and writing. At Tarsus also he learned that trade of "tentmaker" (Acts 18 : 3) at which he afterward occasionally wrought. When a boy he was removed, for the sake of education, to the Holy City of his fathers, and was enrolled among the pupils of "Gamaliel," one of the most eminent of all the doctors of the Law (Acts 22 : 3).

Whilst yet "a young man" (Acts 7 : 58) he arrayed himself against the forming Church of Christ, and proved himself a determined persecutor. Having undertaken to follow up the believers "unto strange cities," he naturally turned his thoughts to Damascus. What befell him as he journeyed thither is related in detail three times in the Acts—first by the historian Luke (Acts 9 : 3–19), then in the two addresses by himself, the one at Jerusalem (Acts 22 : 1–21), the other before Agrippa (Acts 26 : 2–26). In the narrative the manifestation of Jesus as the Son of God is the main point; and in the life-work upon which he now enters the demonstration that Jesus, the Christ, the Son of God, is the Saviour of Jews and Gentiles is the leading topic of his ministry (Acts 13 : 47). Of his many and perilous journeys, of his privations and persecutions, of his indefatigable labors in founding and training churches, our limited space forbids us to speak in detail. The history in the Acts is supplemented by numerous particulars in the Epistles which he wrote to churches and individuals. Everywhere and always he appears as the devout and devoted missionary of the cross. We have no account in Scripture of his death, but when he wrote his Second Epistle to Timothy he evidently anticipated a speedy martyrdom (2 Tim. 4 : 6–8); and according to the concurrent testimony of ecclesiastical antiquity he was beheaded at Rome in the reign of the emperor Nero.

All the statements and traditions respecting the apostle's personal appearance which have come down to us agree in ascribing to him a short stature, a long face, a high forehead, an aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, gray eyes, a clear complexion and a winning expression. A strong body he must have had to endure such journeys and hardships (2 Cor. 11 : 23–28), and he unquestionably had an extraordinary will-power. His speeches and letters convey to us as we read them the truest impressions of those qualities which helped to make him the great apostle. We perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness and truth of his sense of honor, the courtesy and personal dignity of his bearing, his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtlety, tenacity and versatility in his intellect; we perceive also a practical wisdom which is usually associated with a cooler temperament and a tolerance which is seldom united with such impetuous convictions. When he first comes before us in the history we see a man of intense energy, firm decision, iron resolution and uncompromising zeal; and these qualities, tempered by purer religious feeling, guided by higher knowledge and modified by experience, continue to characterize him so long as he appears upon the stage of life. His natural mental endowments were of the highest order. He had great breadth of view, great clearness of apprehension, a capacity of firmly grasping principles, the power of arranging his thoughts in their proper logical form, and the ability to utter them in forcible and fitting words. In his moral development everything is great and noble. To honesty

of purpose and sincerity of speech he added humility and self-distrust, generous regard for the welfare of others, a tender sympathy with those he loved and a philanthropy that embraced the race; while the absence of everything mean, mercenary or selfish, and a noble devotedness at whatever cost to the interests of a great cause, combine to shed around a character in other respects so beautiful traits of a wellnigh unapproachable sublimity and grandeur. We feel that here is a man to be at once admired and loved; a teacher at whose feet one might sit with unhesitating docility; a friend on whose bosom one might lean with confidence and affection. The vigorous intellect and the large heart which belonged to him by nature would have brought him distinction under any circumstances; but his highest claim to honor is derived from his having, under the constraining power of the love of Christ, consecrated himself, body, soul and spirit, to the service of God in promoting the best interests of men. In this respect he stands foremost among the heroes of the Church and the benefactors of the human race.

For the sake of convenient reference the three missionary journeys of Paul and the points touched at in his voyage to Rome are subjoined:

THE THREE MISSIONARY JOURNEYS OF PAUL THE APOSTLE.

I. With Barnabas and John Mark (Acts 13, 14).

Antioch (in *Syria*), the centre of Gentile evangelization. Leaving Antioch when specially called by the Holy Ghost to mission-work, the three go to

Seleucia (*port of Antioch*), whence they sail to the island of

Cyprus (the native place of Barnabas), landing at the eastern extremity, and preaching in the synagogues of

Salamis (a populous mercantile port). Thence they traversed the island (one hundred miles) to

Paphos, its western extremity, the capital city. Here Elymas was struck blind, and the Roman pro-consul, Sergius Paulus, converted. Here this name "Paul" first appears, and thenceforward replaces that of "Saul." They crossed to the southern shore of Asia Minor, landing at

Perga, the ancient port of Pamphylia, whence goods from the interior were exported. Here John Mark returned home. The next point reached was

Antioch (in *Pisidia*), where the great road from Ephesus into Asia intersected the southern road. It was a Roman colony. They preached in the synagogue one Sabbath to Jews and the next to Greeks. Ejected by the rulers, they followed the great road to

Iconium (*capital of Lycaonia*). They remained here "a long time," making many converts, till, a factious mob attempting to stone them, they fled to

Lystra, a small rural town inhabited by heathens, who, upon the cure of a cripple by Paul, treated the two evangelists at first as gods, but subsequently, upon the representations of Jews from Iconium, stoned them as impostors. Thence they fled to

Derbe, a small town, where they rested awhile, and then returned through Lystra, Iconium, Antioch, Perga, sailing from the latter place to

Antioch, whence they had gone forth. Here they remained six or seven years.

II. With Silas (Acts 15 : 36–18 : 22).

Antioch (in *Syria*), the starting-point, whence they went by land through

Syria and Cilicia, confirming the churches and delivering the decrees of the apostles and elders in respect to Gentile Christians. Thence across the mountains to

Derbe and Lystra, where Paul cir-

cumcised Timothy, whom he took with him through

PHRYGIA and GALATIA. Forbidden in the latter province by the Spirit to go into the province of Asia, Paul went into

MYSIA, but, forbidden again to make his proposed journey to Bithynia, he was divinely guided to

TROAS, where he met with Luke the evangelist. Here he had a vision of a Macedonian inviting him to Greece. He embarked, touched at

SAMOTHRACIA, and landed at

NEAPOLIS, the seaport, whence he went up by land, across the Pharsalian plain, to

PHILIPPI (in *Macedonia*), a Roman "colony," or possessed of the same laws and rights as those of Rome, the imperial city. Here Lydia was converted, the sorceress exorcised and Paul and Silas scourged and imprisoned. Upon the miraculous release of Paul and Silas from prison, and after the conversion and baptism of the jailer and his household, the two intrepid preachers of the gospel left Luke and Timothy at Philippi, and passed through

AMPHIPOLIS and APOLLONIA to

THESSALONICA (metropolis of Macedonia), where they spent three Sabbaths. Assailed by a Jewish mob, they escaped to

BEREA (a city of Macedonia), where they were well received till persecutors followed them. Paul, leaving Silas behind, and also Timothy, who had joined them, came by sea to

ATHENS (capital of Attica), where he waited for his companions, and where, on Mars' Hill, he preached a memorable sermon. He went thence to

CORINTH (capital of Achaia), a great commercial centre, which for eighteen months he made the head-quarters of his evangelistic work. Here he was joined by Silas and Timothy, and here he wrote the two Epistles to the Thessalonians. He sailed from

CENCHREA, the eastern port of Corinth, to

EPHESUS (a splendid city of Ionia, Asia Minor), where he left Aquila and Priscilla, and went on to

CÆSAREA, whence he journeyed by land, as is supposed, to Jerusalem to keep the feast of Pentecost. He returned to

ANTIOCH, his place of departure, and remained there "some time"—probably less than a year.

III. WITH TIMOTHY (Acts 18 : 23–21 : 33).

ANTIOCH (in *Syria*), starting-point; thence through

GALATIA and PHRYGIA, of which no incidents are recorded, to

EPHESUS, where Paul spent three eventful years. Persecution becoming bitter, he was sent by his friends to

MACEDONIA, where he visited and encouraged his converts in the various places visited in the second journey. Thence he passed into

GREECE, where he stayed three months, visiting, probably, the churches at Corinth and in the province of Achaia. Hindered and waylaid by the Jews, he sent Timothy and several other friends who had joined him to Troas, and by some secret and unrecorded route made his way to

PHILIPPI, where he was joined by Luke. The two sailed thence together, and in five days reached

TROAS, where Paul with his companions remained seven days. His companions sailed for Assos, whilst he walked thither round the coast. At

ASSOS Paul embarked, and they touched successively at

MITYLENE, TROGYLLIUM, MILETUS (near to Ephesus), PATARA, where they changed vessels, embarking on one sailing direct to Syria. They landed at Tyre, and remained there seven days;

thence to Ptolemais (*Acre*), and thence to Cæsarea. After many days, Paul, accompanied by a number of friends, went up by land to Jerusalem, where, after a time, he was seized by a mob, from whom the Roman chief captain extricated him, put him in prison, and sent him to Cæsarea, to Felix the governor.

The Voyage of Paul the Prisoner to Rome, with certain other prisoners, under charge of Julius, a centurion of the Augustan cohort:

Cæsarea. Paul sailed thence on a vessel bound for Adramyttium, touching at

Sidon, where he visited his friends. Thence to leeward of

Cyprus (that is, on the north side), under the shores of Cilicia and Pamphylia, to

Myra (a city of Lycia), where he was transferred to an Alexandrian corn-vessel bound for Italy, which coasted along the southern shore of Asia Minor to

Cnidus, the extreme south-west promontory. There the wind and current from the archipelago caught and drove the ship southward to

Crete, where, rounding Cape Salmone and getting under the shelter of the southern coast, they sailed along it to

Fair Havens, where Paul advised that they should winter. The harbor, however, being incommodious, they tried to reach

Phenice, which had a harbor sheltered toward the north-west and south-west. They were caught by the wind Euroclydon or Euraquilon, from the north-west, but under the shelter of

Clauda (an island south-west of Crete) they prepared for a tempest by striking sail, undergirding the ship, turning her head to the wind, and lying to, so as to avoid being driven on the "Syrtes" to the north of Libya. They drifted slowly west by north thirteen and a half days, when they ran the ship aground in a creek of

Melita (*Malta*), where by swimming or on portions of the wreck they reached land. After three months they sailed in an Alexandrian corn-ship by

Syracuse (*Sicily*), where they stayed three days; thence to

Rhegium (*Italy*), where they stayed one day; thence to

Puteoli, in the Bay of Naples, where they rested seven days; thence by the Appian Way to Appii Forum, where brethren from Rome met Paul and accompanied him to

Rome, where the apostle, in the custody of a soldier to whom he was chained, remained two full years in his own hired house.

Pave'ment. See Gabbatha.

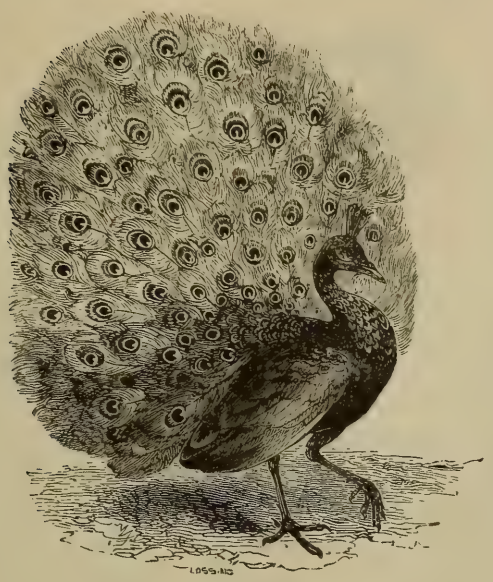
Pa-vil'ion, a tent or temporary tabernacle erected for shelter against the heat of the sun (1 Kings 20 : 12). It is also used poetically for the dwelling of God (Ps. 18 : 11), and to image the absolute security of those whom God there shelters (Ps. 27 : 5; 31 : 20).

Peace. The original words in the Hebrew and Greek Scriptures thus rendered properly mean *health, prosperity, welfare.* Accordingly, "peace" is a word which is used in our Authorized Version in different senses. Generally it denotes quiet and tranquillity, public or private, but often prosperity and happiness of life. *Spiritual peace* is deliverance from the bondage and penalty of sin, by which we are at enmity with God (Rom. 5 : 1); the result is peace in the conscience (Heb. 10 : 22). This peace is the gift of God through Jesus Christ (2 Thess. 3 : 16). It is a blessing of great value (Ps. 119 : 165). It is denominated *perfect* (Isa. 26 : 3), *inexpressible* (Phil. 4 : 7), *permanent* (John 14 : 27; 16 : 22), *eternal* (Heb. 4 : 9).

Peace-Offering. See Offering.

Peacock. Peacocks are mentioned among the articles which Solomon's fleet brought from Tarshish (1 Kings 10 : 22;

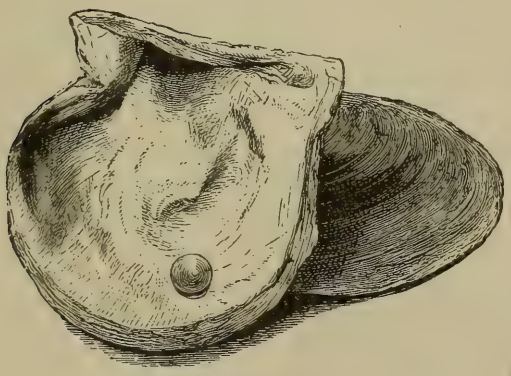
2 Chron. 9 : 21). As the Hebrew word by which they are designated is identical with the Tamil word by which they are



Peacock.

now designated in the island of Ceylon, it is most probable that Southern India was one of the foreign countries reached by Solomon's fleet.

Pearls, rounded concretions of shelly matter deposited within the valves of the pearl-oyster. They are mentioned but



Pearl Oyster and Pearls.

once in our Authorized Version of the Old Testament (Job 28 : 18), where the Hebrew word thus rendered probably means "crystal." They are frequently mentioned, however, in the New Testament (Matt. 13 : 45; 1 Tim. 2 : 9; Rev. 17 : 4; 21 : 21). The "pearl of great price" (Matt. 13 : 46) is doubtless a fine specimen yielded by the pearl-oyster (*Avicula margaritifera*), still found in abundance in the Persian Gulf. Pearls are also found on the Syrian coast.

Peep. The Hebrew word thus rendered in our Authorized Version (Isa. 8 : 19; 10 : 14) means to *chirp* or to *chatter*, as young birds. In Isa. 29 : 4 it is rendered *whisper;* in Isa. 38 : 14 it is rendered *chatter.* In the passages where it is rendered *peep* it refers to the low sounds which necromancers, as ventriloquists, caused to come from the ground, and which they claimed to be the voices of departed spirits.

Pe'kah [*an opening*, as of the eyes], son of Remaliah, originally a captain of Pekahiah, king of Israel, the murderer of his master and the usurper of the throne (2 Kings 15 : 25). After a reign of twenty years he was assassinated by Hoshea, who seized the throne (2 Kings 15 : 30).

Pe-ka-hi'ah [*Jehovah opens the eyes*], son and successor of Menahem, king of Israel (2 Kings 15 : 23). After a brief reign of scarcely two years, a conspiracy against him was organized by Pekah, who murdered him and seized the throne.

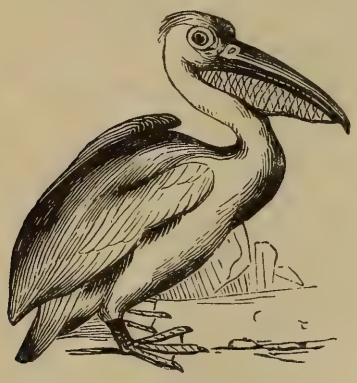
Pe'kod, an appellative applied to the Chaldæans (Jer. 50 : 21; Ezek. 23 : 23), but its meaning is disputed.

Pe'leg [*division*], son of Eber and brother of Joktan (Gen. 10 : 25; 11 : 16). His name was given him because "in his days was the earth divided." This refers to a division of Eber's family, the younger branch of whom (the Joktanites) migrated into Southern Arabia, while the elder remained in Mesopotamia.

Pel'ethites. See CHERETHITES.

Pel'i-can, an unclean bird mentioned

in Lev. 11 : 18; Deut. 14 : 17. It resembles the goose, though nearly twice as large. Its bill is fifteen inches long, is broad and flat, and is terminated by a strong, crooked and crimson-colored nail. The female has an enormous pouch or bag, capable of holding ten quarts of water and food. It is classed with the birds that delight in solitary and desolate places, and its cry is harsh and melancholy (Ps. 102 : 6; Isa. 34 : 11; Zeph. 2 : 14). In the pas-



Pelican.

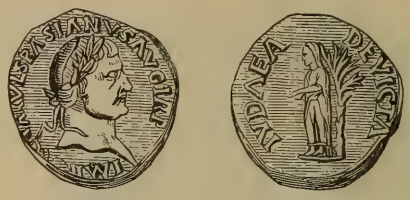
sages cited from Isaiah and Zephaniah our Authorized Version has "cormorant," but the rendering should be "pelican." See CORMORANT.

Pen. See WRITING.

Pe-ni'el and **Pen'u-el** [*face of God*], the place on the bank of the brook *Jabbok* where Jacob wrestled in his mysterious conflict with the angel of the covenant (Gen. 32 : 24–32). It derives its name from the gracious issue of this conflict. Its site was probably marked at first by a simple memorial stone, but five hundred years afterward Gideon, in pursuing the Midianites, found here a city and tower, which he destroyed (Judg. 8 : 17). It was subsequently rebuilt by Jeroboam (1 Kings 12 : 25). Its precise locality is unknown.

Pen'knife. The Hebrew word thus rendered in our Authorized Version (Jer. 36 : 23) literally means "the scrivener's knife." It was used to sharpen the point of the writing-reed.

Pen'ny, Pen'ny-worth. These words, wherever in our Authorized Ver-



Denarius of Vespasian.

sion they occur, are the rendering of the Roman *denarius* (Matt. 20 : 2; 22 : 19; Mark 6 : 37; 12 : 15; Luke 20 : 24; John 6 : 7; Rev. 6 : 6), a silver coin of about fifteen cents in value.

Pen'te-cost [*the fiftieth*], the second of the three great annual festivals on which all the male Israelites were required to appear before the Lord in the national sanctuary, and which was celebrated seven complete weeks, or fifty days, after the Passover (Lev. 23 : 15, 16). It was the Jewish harvest-home, and the people were especially exhorted to rejoice before Jehovah as they brought their free-will offerings (Deut. 16 : 10, 11). It is the only one of the three great feasts which is not mentioned as the memorial of events in the history of the Jews. But such a significance exists in the fact that the Law was given from Sinai on the fiftieth day after the deliverance from Egypt (Ex. chs. 12, 19). The typical significance of the Pentecost is made clear from the events of the day recorded in the second chapter of the Acts. The preceding passover had been marked by the sacrifice upon the cross of the true Paschal Lamb. The day of Pentecost found his disciples assembled at Jerusalem, like the Israelites before Sinai, waiting for "the promise of the Father." Again did God descend from heaven in fire, to pour forth that Holy Spirit which gives the spiritual discernment of his law, and the converts to Peter's preaching were

the first-fruits of the spiritual harvest of which our Lord had long before assured the disciples. Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian Church.

Pen'u-el. See PENIEL.

Pe'or [*the cleft, opening*], a mountain in Moab, to the top of which Balak the king brought Balaam the prophet, that the latter might see at a glance and blast with a curse the whole host of Israel (Num. 23 : 28). As the Israelites were then encamped on the east bank of the Jordan, near the north-east end of the Dead Sea, Peor must have been east or south-east of them. Professor Paine of the Palestine Exploration Society has plausibly identified the precise peak denominated Peor with the second of the three summits of Pisgah (*Jebel Siâghah*). From the reference in Num. 25 : 18 and 31 : 16 to "the matter of Peor," and the reference in Josh. 22 : 17 to "the iniquity of Peor," it would seem that wherever was the locality of Mount Peor, upon its summit stood the temple of the Midianitish idol Baal-Peor, and upon its slope, near its base, stood the Moabitish town Beth-Peor, "over against" which Moses was buried (Deut. 34 : 6). See PISGAH.

Per'a-zim, Mount, a name which occurs only in Isa. 28 : 21, and which is supposed to be the same as BAAL-PERAZIM (which see).

Per-di'tion. In our Authorized Version this word is not found in the Old Testament, and rarely in the New, but the idea which it conveys runs through the whole of Scripture. The general sense of the Greek word thus rendered in the New Testament is that of *loss;* as the loss of property, spoken of as waste (Matt. 26 : 8; Mark 14 : 4); the loss of bodily life, spoken of as death (Acts 25 : 16); and the loss of eternal blessedness, spoken of sometimes as destruction, sometimes as perdition, and sometimes as damnation (Matt. 7 : 13; Acts 8 : 20; Rom. 9 : 22; Phil. 1 : 28; 3 : 19; 1 Tim. 6 : 9; Heb. 10 : 39; 2 Pet. 2 : 1, 3; 3 : 7, 16; Rev. 17 : 8, 11). In all the passages where the word *perdition* actually occurs the loss of eternal life is clearly meant. The Scriptures teach that there are persons who die in their sins (John 8 : 24), who have no forgiveness (Matt. 12 : 31), who have God's wrath abiding on them (John 3 : 36), who rise to the resurrection of damnation (John 5 : 29), who depart from Christ (Matt. 7 : 23) into outer darkness (Matt. 8 : 12) and into a furnace of fire (Matt. 13 : 50). There these unhappy persons reap the fruit of their actions done here, being accursed and utterly degraded. In John 17 : 12 and 2 Thess 2 : 3, Judas and Antichrist are denominated each "the son of perdition," by which we are to understand that perdition marks both the character and destiny of the persons spoken of. Perdition, therefore, is *not* annihilation. To represent perdition as equivalent to annihilation is to wrest the Scriptures and to teach ruinous error.

Pe'res [*divided*], in its plural *Upharsin*, one of the mysterious words in the doom pronounced on Belshazzar (Dan. 5 : 28). See UPHARSIN.

Pe'rez-Uz'zah [*the breach of Uzzah*], the name given to the place between Kirjath-jearim and Jerusalem where Uzzah was struck dead for rashly and irreverently taking hold of the ark (2 Sam. 6 : 8). The site is unknown.

Per-fec'tion, completeness, wholeness, freedom from defect. It is ascribed to God absolutely (Matt. 5 : 48), to man comparatively (1 Cor. 2 : 6; Phil. 3 : 15). Noah and Job (Gen. 6 : 9; Job 1 : 1), because of the simplicity of their faith and the godly completeness of their lives are described as "perfect."

Per'fumes. The free use of perfumes was peculiarly grateful to the Orientals

(Prov. 27 : 9). The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, and to a certain extent from aromatic plants growing in their own country. Perfumes entered largely into the temple-service in the two forms of incense and ointment (Ex. 30 : 22–38). Nor were they less used in private life; they were applied not only to the person, but also to garments (Ps. 45 : 8) and to beds (Prov. 7 : 17).

Per'ga, a town of Pamphylia in Asia Minor, situated on the river Cestrus, some distance from its mouth. It was originally the capital of the whole province, but when Pamphylia was divided it became the capital of the part in which it lay. Near it, on an eminence, stood a celebrated temple of Diana. Its site has been identified, and is marked by extensive remains of vaulted and ruined buildings. It was twice visited by Paul (Acts 13 : 13; 14 : 25).

Per'ga-mos, a city of Mysia in Asia Minor, about sixty-four miles north of Smyrna, on the north bank of the river Caicus, at the base and on the declivity of two steep mountains, which define one of the loveliest and most productive valleys in the world. Two hundred years before the Christian era it became the residence of the princes of the family of Attalus, under whose patronage it became a seat of literature and the arts, and was noted for its library, consisting of two hundred thousand volumes. This library was removed to Egypt by Antony, who presented it to Cleopatra, and, being added to the celebrated library of Alexandria, was eventually burned. In Pergamos were many splendid temples dedicated to Jupiter, to Minerva, to Apollo and to Esculapius. In it also was one of the "seven churches of Asia" (Rev. 1 : 11) which is commended, although the magnificent city around it is characterized as "Satan's seat" (Rev. 2 : 12–17). Its modern name is *Bergama*, with a population of about twenty thousand, most of them Turks, but a few of them Greek and Armenian Christians. The remains of the ancient city are still to be seen in the Corinthian and Ionic columns which are lying mutilated in unsightly heaps.

Per'iz-zites, one of the nations inhabiting the Land of Promise before and at the time of its conquest by Israel (Gen. 15 : 20; Ex. 3 : 8, 17; Deut. 7 : 1; Josh. 3 : 10).

Per'sia, the great empire founded by Cyrus, which at the period of its greatest prosperity comprehended all the Asiatic countries from the Mediterranean to the Indus, and from the Black and Caspian seas to Arabia and the Indian Ocean. It was divided into several provinces. The Medes and Persians are generally mentioned in Scripture in conjunction, and most probably were kindred branches of that great Aryan family, which under different names ruled the vast region between Mesopotamia and what is now known as Burmah. In the time of Cyrus (B. C. 558) the Persian empire held sway over both Media and Persia. The most interesting circumstance to the biblical student connected with this empire and its royal master was the permission granted by Cyrus to the captive Jews to return to their own land (2 Chron. 36 : 22, 23; Ezra 6 : 3–5; Isa. 44 : 28). He was the special instrument also in the hand of the Almighty in fulfilling the threatenings against Babylon (Isa. 45 : 1–4; 46 : 1, 2; 47 : 1–15; Jer. chs. 50, and 51). The Persian monarch who permitted the Jews to rebuild their temple was Darius Hystaspes (Ezra 6 : 1–15). Upon his death (B. C. 485) Xerxes, the Ahasuerus of Esther and Mordecai and the defeated invader of Greece, ascended the throne. After a reign of twenty years Xerxes was assassinated by Artabanus, who, reigning but seven months, was succeeded by Artaxerxes Longimanus, the king who stood in

such friendly relations toward Ezra and Nehemiah (Ezra 7 : 11–28; Neh. 2 : 1–9). This is the last of the Persian kings who had any special connection with the Jews. The empire was finally overthrown by Alexander the Great. In later ages the name and power of Persia revived, and at the present time the ancient country of Cyrus has a Mohammedan sovereign and most of its inhabitants are bigoted adherents of Islamism.

Per'sis, a Christian woman at Rome whom Paul salutes (Rom. 16 : 12).

Pes'ti-lence. See PLAGUE.

Pes'tle, the instrument used for triturating in a mortar (Prov. 27 : 22). See MORTAR.

Pet'er [*rock*]. His original name was Simon, that is, "hearer." He was the son of a man named Jonas (Matt. 16 : 17; John 1 : 43; 16 : 16), was born at Bethsaida in Galilee (John 1 : 44), and was brought up in his father's occupation, a fisherman on the Sea of Tiberias (Matt. 4 : 18). It is probable that when first called by our Lord he and his brother Andrew were disciples of John the Baptist. The particulars of this call are related with graphic minuteness by the evangelist John. It was then that our Lord gave him the name CEPHAS, an Aramaic word answering to the Greek PETER, and signifying a stone (John 1 : 35–42). This first call led to no immediate change in Peter's external circumstances. With his brother Andrew and with James and John, probably all partners with him in his business, he returned to Capernaum and pursued his usual occupation. The second call is recorded by Matthew, Mark and Luke, the narrative of the latter being apparently supplementary to those of the two former. It took place on the Sea of Galilee near Capernaum. Peter and Andrew were first called. Our Lord then entered into Simon Peter's boat and addressed the multitude on the shore. Immediately after that call our Lord went to the house of Peter, where he wrought the miracle of healing on Peter's wife's mother. The special designation of Peter and his eleven fellow-disciples as apostles took place some time afterward (Matt. 10 : 2–4; Mark 3 : 13–19; Luke 6 : 7–13). The distinction which our Lord accorded him and perhaps his consciousness of ability, energy, zeal and absolute devotion to his Master's person, seem to have developed a natural tendency to rashness and forwardness bordering upon presumption. The exhibition of such feelings on a noted subsequent occasion (Matt. 16 : 21–23; Mark 8 : 31–33) brought upon him the sternest reproof ever addressed by our Lord to a disciple. His impulsive disposition came out repeatedly in his intercourse with the Master, and notably at the Last Supper, where his protestations of unalterable fidelity were soon to be falsified by his miserable fall.

On the morning of the resurrection it became evident that Peter, although humbled, was not utterly crushed. He and John were the first to visit the sepulchre, and he was the first to enter it. To him first among the apostles our Lord appeared, and toward him our Lord manifested an extraordinary tenderness in restoring him to the place he had forfeited and in commissioning him anew to feed the flock of God (John 21 : 15–17). Henceforth, he with his colleagues were to establish and govern the Church without the support of the Master's presence. The first part of the Acts of the Apostles is occupied by the record of transactions in nearly all of which Peter stands forth as the recognized leader; he is the most prominent person in the greatest event after the resurrection, when on the day of Pentecost the Church was invested with the plenitude of gifts and powers. He became the foremost worker of miracles and the selected agent to convey to the Gentiles the blessings of the gospel.

The baptism of Cornelius was the crown and consummation of Peter's ministry (Acts ch. 10). From that time we have no continuous history of him. He left Jerusalem, but it is not said where he went. He was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. If he visited Rome at all, it must have been near the close of his life. Tradition makes him a martyr at Rome by crucifixion at or about the time when Paul suffered.

The only written documents which he left are the two Epistles which bear his name, but there is good reason to believe that the Gospel of Mark embodies the substance of his oral instructions. See MARK.

Pe'thor, the name of a place in Mesopotamia, the residence of the prophet Balaam (Num. 22 : 5 ; Deut. 23 : 4). Its site is unknown.

Pha'raoh [commonly thought to mean *the sun,* but recently read on the monuments as meaning *great house*], the common title of the native kings of Egypt mentioned in the Old Testament. Of these kings we know with certainty little more than an enumeration of them furnishes : 1. *The Pharaoh of Abraham,* probably one of the shepherd-kings ruling in Lower Egypt. 2. *The Pharaoh of Joseph,* a shepherd-king, perhaps Apepi II. (Apappos), ruling all Egypt. 3. *The Pharaoh of the Oppression,* a native Egyptian, probably of the line which the shepherd-kings had displaced. He is thought to have been Rameses II. 4. *The Pharaoh of the Exodus,* a lineal descendant, it is supposed, of the Pharaoh of the Oppression, and by Egyptologists believed to have been Menephthah, son of Rameses II. of the nineteenth dynasty. 5. *Pharaoh, father-in-law of Solomon,* the leader of an expedition into Palestine (1 Kings 9 : 16). 6. *Pharaoh, the opponent of Sennacherib,* supposed to be the Sethos whom Herodotus mentions, and referred to in Isa. 36 : 6. 7. *Pharaoh-Necho.* At the commencement of his reign he made war against the king of Assyria, and, being

Head of Rameses II.

encountered on his way by Josiah, king of Judah, defeated and slew him at Megiddo (2 Kings 23 : 29 ; 2 Chron. 35 : 20–24). Subsequently his army was signally defeated by Nebuchadnezzar at Carchemish, in which battle all the Asiatic dominions of Egypt were lost (2 Kings 24 : 7). 8. *Pharaoh-Hophra,* the second successor to the throne after Necho, to whom Zedekiah, king of Judah, applied for help against Nebuchadnezzar (Jer. 44 : 30; Ezek. 17 : 11–18).

Pha'rez [*breach,* as of a wall], twin son with Zorah of Judah by his daughter-in-law Tamar (Ex. 38 : 29, 30). After the death of Er and Onan, Pharez became as the first-born. His descendants were numerous and illustrious (Ruth 4 : 12; 1 Chron. 27 : 3; Matt. 1 : 3).

Phar'i-sees, a religious party or school amongst the Jews at the time of our Lord, so called from *perîshîn,* the Aramaic form of the Hebrew word *perûshîm,* "separated." The name does not occur in the Old Testament. The Pharisees formed a kind of society. Each member undertook in the pres-

ence of three other members, that he would remain true to the laws of the association. The most characteristic laws of the Pharisees related to what was clean and unclean. As according to the Levitical Law, every unclean person was cut off from all religious privileges (Num. 19 : 20), so on principles precisely similar the Pharisees held that one could incur these awful religious penalties either by *eating* or by *touching* what was unclean. Animals whose flesh was to be used for food could not, therefore, be slaughtered by a Gentile, and for Jewish slaughterers directions the most minute were laid down. As respects *touching*, prohibitions and distinctions no less minute were insisted on. To any one familiar with these regulations the apostle's words (Col. 2 : 21), "Touch not, taste not, handle not," seem a correct, but scarcely a complete, summary of their drift and purpose. Hence there was a stern antagonism between the teaching of the Pharisees and the teaching of our Lord, who proclaimed boldly that a man was defiled not by anything he ate, but by the bad thoughts of the heart alone (Matt. 15 : 11), and who, even when he was the guest of a Pharisee, pointedly abstained from washing his hands before a meal, in order to rebuke the superstition which attached a moral value to such a ceremonial act (Luke 11 : 37–40). This antagonism so exasperated the Pharisees that they naturally became prominent in devising plans and measures for compassing his death. As to the doctrines of the Pharisees, a fundamental one was *a belief in a future state* (Acts 23 : 6). This doctrine, coupled with their general strictness of life, gained them many proselytes and made them a powerful community.

Phar'par [*swift*], one of the two rivers of Damascus alluded to by Naaman (2 Kings 5 : 12). The two chief streams in the district of Damascus are now known as the *Bar'ada* and the *Awaj*. The *Barada*, beyond a question, is the Abana; hence the *Awaj* is the Pharpar. The *Awaj* has two principal sources—the one high up on the eastern side of Hermon, just beneath the central peak; the other in a wild glen a few miles southward. The streams unite near *Sasa*, and the river, flowing eastward in a deep, rocky channel, falls into a lake or marsh about four miles south of the marshy lake into which the *Barada* falls. Although eight miles distant from the city, yet the *Awaj* flows across the whole plain of Damascus, and ancient canals drawn from it irrigate the fields and gardens almost up to the walls. Its total length is about forty miles, its volume about one-fourth that of the Barada.

Phe'be [*shining*], a distinguished female member of the church at Cenchrea, near Corinth (Rom. 16 : 1). The strong commendations of the apostle indicate that she was prominent in works of faith and labors of love.

Phe'nice, more properly PHŒNIX, a town and harbor on the south-west coast of Crete. In attempting to reach it, the ship in which Paul sailed was driven by tempest upon the breakers near the island of Melita and wrecked (Acts 27 : 12–44).

Phe-nic'i-a and **Phœ-nic'i-a**, the Greek name of the country in Syria which lay along the Mediterranean between the sea and the mountains, with an average breadth of twenty miles, and which extended north and south about one hundred and twenty miles from the river Eleutherus (now the *Nahr-el-Kebir*) on the north, near Tripolis, to the promontory of Carmel. The name does not occur in the Old Testament, and in the New Testament is found in three passages only (Acts 11 : 19; 15 : 3; 21 : 2). In the first two of these passages it is rendered *Phenice*. Among its principal towns were Ptolemais, Sarepta, Sidon, Tyre, Tripolis and Berytus. Some of these towns, and notably Sidon and Tyre, were of great antiquity (Gen. 10 : 15–18). Their inhabit-

ants were the inventors of letters and the first builders and navigators of ships. They established commercial relations with the countries on the Persian Gulf and the Red Sea, with the coasts of Arabia, Africa and India, with the islands and shores of Europe. Nor was their overland trade less than their maritime. They sent caravans to Damascus and Babylon, to the interior cities of Arabia and Egypt. Thus by sea and land they were the world's merchants (Ezek. 27 : 1–25). Their most flourishing period was between the time of David and that of Cyrus, about five hundred years. Carthage in Africa, the rival and the victim of Rome, was one of their principal colonies, but before Greek triumphs and Roman conquests Phœnician pride and power passed away. Into the country which once formed the territory of Phœnicia the gospel was introduced with some success (Acts 21 : 2–5).

Phi'col [*mouth of all*], chief captain of the army of Abimelech, king of the Philistines of Gerar in the days of both Abraham (Gen. 21 : 22, 32) and Isaac (Gen. 26 : 26).

The Modern Philadelphia.

Phil-a-del'phia [*brotherly love*], a city of Lydia in Asia Minor, about twenty-five miles south-east from Sardis and about seventy miles east of Smyrna. It derived its name from its builder, King Attalus Philadelphus. It was the seat of one of the seven churches (Rev. 3 : 7–13). In the apocalyptic Epistles its church is so highly commended that we are scarcely surprised to learn that the city still remains and that in it the Christian faith is still professed. It withstood the conquests of the Turks longer than any of the Asiatic cities, but was finally taken by Bajazet I. in the year 1392. It was not destroyed, however, and through the centuries since has been a place of considerable importance. Mr. Gibbon finely says: "Among the Greek colonies and churches of Asia Philadelphia is still erect—a column in a scene of ruins, a pleasing example that the paths of honor and safety may sometimes be the same." Its modern name is *Alla-shehr*, "city of God" or high town. It is built on the slopes of four hills, or rather on one hill with four flat summits. The country around is exceedingly beautiful. The town, although spacious, is poorly built; the dwellings are mean and the streets filthy. There are few remains of its ancient art, yet among the few is a single column of great antiquity and beauty. Tradition has it that one of the buildings now occupied as a Turkish mosque was the identical church in which assembled the primitive Christians addressed in the Revelation.

Phi-le'mon [*affectionate*], the name of the Christian to whom Paul addressed his Epistle in behalf of Onesimus. He was a resident in Colosse when the apostle wrote to him, and perhaps a native of that city. He was converted to Christ, most likely, under Paul's preaching (Phile. v. 19).

Phi-le'tus [*amiable*], a disciple, possibly of Hymenæus, with whom he is associated in 2 Tim. 2 : 17, and who is named without him in 1 Tim. 1 : 20. See HYMENÆUS.

Phil'ip [*a lover of a horse*], the name of an apostle and of an evangelist.

1. PHILIP THE APOSTLE was of Bethsaida, the city of Andrew and Peter (John 1 : 44), and apparently was among the Galilean peasants of that district who flocked to hear the preaching of John the Baptist. To him first in the whole circle of our Lord's disciples were spoken the words so full of meaning, "Follow me" (John 1 : 43). So soon as he has learned to know the Master he is eager to communicate his discovery to another. He speaks to Nathanael, probably on his arrival in Cana (John 1 : 45; 21 : 2). In the lists of the twelve apostles his name is as uniformly at the head of the second group of four as the name of Peter is at that of the first group (Matt. 10 : 3; Mark 3 : 18; Luke 6 : 14). A few of his significant utterances are recorded by the evangelist John (6 : 5–9; 12 : 20–22; 14 : 8). He is among the company of disciples at Jerusalem after the ascension (Acts 1 : 13) and on the day of Pentecost (Acts 2 : 14).

2. PHILIP THE EVANGELIST is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts 6. He is one of the first seven deacons appointed in the church at Jerusalem to superintend the daily distribution of food and alms. The persecution headed by Saul forcing all who were prominent in the Church to flee, Philip went to Samaria, and "preached Christ" with great success (Acts 8 : 5–8). After the remarkable interview with the Ethiopian eunuch (Acts 8 : 26–38), whom he led to Christ and whom he baptized, Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Cæsarea. Then for a long period, not less than eighteen or nineteen years, we lose sight of him. In Paul's last journey to Jerusalem, when he had come to Cæsarea, the apostle and his companions found a hospitable shelter in Philip's house (Acts 21 : 8).

Phil'ip Her'od I., II. See HEROD.

Phi-lip'pi, a city of proconsular Macedonia, within the limits of ancient Thrace (Acts 16 : 12). It had previously borne the names of Datus and Krenides, but having been taken from the Thracians by Philip, the father of Alexander the Great, and by him much enlarged and beautified, it was called Philippi after him. Here, B. C. 42, was fought that famous battle between Antony and Octavius on the one side and Brutus and Cassius on the other in which the latter were defeated and the Roman republic came to an end. Paul visited this city, and established in it a Christian church, to which he afterward directed one of his Epistles. Here Lydia, a trader from Thyatira, was converted (Acts 16 : 14), and here Paul, for dispossessing a poor girl of the "spirit of divination," was scourged and imprisoned. In the prison occurred one of the most cheering and interesting events in the history of the early Church. The jailer and his household accepted the gospel, and were publicly baptized into the faith of Christ. The magistrates of the city were compelled to make an apology to Paul and his companion Silas and to set them at liberty (Acts 16 : 16–40). Paul soon after visited Philippi again, and probably remained in the city and vicinity a considerable time (Acts 20 : 1–6). He received from the Philippian Christians many substantial kindnesses, which, when a prisoner in Rome, he gratefully remembers and touchingly commemorates (Phil. 4 : 10–20). Philippi is now in ruins and its site is without a name.

Phil-is'tia (Ps. 60 : 8; 87 : 4; 108 : 9). In these passages the Hebrew word rendered Philistia is identical with that elsewhere translated Palestine. Philistia is the coun-

try of the Philistines or Palestines. It embraced the coast-plain on the south-west of Palestine, from Joppa on the north to the valley of Gerar on the south, a distance of about forty miles, and from the Mediterranean on the west to the foot of the Judæan hills, a distance varying from ten to twenty miles. The name commonly given to it in the Hebrew Scriptures is *Shephelah*—that is, a low, flat region.

Phil'is-tim. See NATIONS, under Mizraim.

Phi-lis'tines, a people of Canaan whose origin is nowhere expressly stated in the Scriptures, but by inference is referred to the Hamite Mizraim (Amos 9 : 7; Jer. 47 : 4; Deut. 2 : 23; Gen. 10 : 13, 14). The Philistines must have settled in the land of Canaan before the time of Abraham, for they are noticed in his day as a pastoral tribe in the neighborhood of Gerar (Gen. 21 : 32, 34; 26 : 1, 8). Between the times of Abraham and Joshua the Philistines had changed their quarters, and had advanced northward into the plain of Philistia. Here they became a prosperous and powerful people. In the division of the Promised Land among the Hebrew tribes the territory of the Philistines was assigned to the tribe of Judah (Josh. 15 : 2, 12, 45–47). In the lifetime of Joshua, however, no portion of it was conquered (Josh. 13 : 2), and even after his death no permanent conquest was effected (Judg. 3 : 3), although the three cities of Gaza, Ashkelon and Ekron were taken (Judg. 1 : 18). The Philistines soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendency. Individual heroes were raised up from time to time, such as Shamgar (Judg. 3 : 31), and still more Samson (Judg. chs. 13–16), but neither of these men succeeded in permanently throwing off the yoke. The history of the Philistines and Israelites down to the captivity of the latter is a history of continuous struggle. During the Captivity the power of the Philistines was crushed by the great monarchs on the east and south, who in contending for supremacy made Philistia their battle-ground. With regard to the institutions of the Philistines our information is scanty. As early as the days of Joshua the five chief cities had constituted themselves into a confederacy, restricted, however, most probably, to matters of offence and defence. Each was under the government of a prince (Josh. 13 : 3; Judg. 3 : 3), and each possessed its own territory. The Philistines appear to have been exceedingly superstitious. They carried their idols with them on their campaigns (2 Sam. 5 : 21), and proclaimed their victories in their presence (1 Sam. 31 : 9).

Phi-lol'o-gus [*word-lover*], a Christian at Rome to whom Paul sends his salutation (Rom. 16 : 15)

Phi-los'o-phy [*love of wisdom*]. The "philosophy" against which Paul utters a caution in Col. 2 : 8 and 1 Tim. 6 : 20 includes every form of speculation inconsistent with Christian teaching. The reference is most likely to gnosticism, which was quite prevalent in the apostle's times, and to the Greek philosophy as represented by the two rival schools, the Epicurean and the Stoic. See EPICUREANS and STOICS.

Phin'e-has [*brazen-mouthed*], the name of two men.

1. The son of Eleazar and grandson of Aaron (Ex. 6 : 25). He is memorable for having appeased the divine wrath at a critical juncture, thus putting a stop to the plague which was destroying the nation (Num. 25 : 7). For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family for ever (Num. 25 : 10–13).

2. The second son of Eli (1 Sam. 1 : 3; 2 : 34; 4 : 4, 11, 17, 19; 14 : 3). He was

killed with his brother by the Philistines when the ark was captured.

Phle'gon [*burning*], a Christian at Rome whom Paul salutes (Rom. 16 : 14).

Phrỳg'i-a, a province of Asia Minor, bounded on the north by Bithynia and Galatia, east by Cappadocia, south by Lycia and Pisidia, west by Caria, Lydia and Mysia. It was usually divided into Phrygia Major on the south and Phrygia Minor on the northwest. The Phrygians were a very ancient people, and their territory was a well-watered and fertile one. Some of them were present at Jerusalem at the feast of Pentecost (Acts 2 : 10). We have notice of two visits which Paul in his missionary journeys made to this region (Acts 16 : 6; 18 : 23).

Phut, a son of Ham (Gen. 10 : 6), the progenitor of a people in Africa of the same name. The few mentions of Phut in the Scriptures (Isa. 66 : 19; Jer. 46 : 9; Ezek. 27 : 10; 30 : 5; 38 : 5; Nah. 3 : 9) indicate a country or people not far from Egypt, but furnish no intimations of the exact position. The Egyptian monuments describe a people called Pet (Nah. 3 : 9 "Put"), whose emblem was the unstrung bow, and who dwelt between Egypt and Ethiopia proper, in the region now called Nubia (see NATIONS, under HAMITES). Recent investigations, however, have led certain Egyptologists to identify Phut with Pu(n)t, that part of Arabia which lies nearest to Egypt. If this identification be correct, then it would seem that as there were two Cushes, so there were two Phuts, one African and the other Asiatic, the African Phut being probably the original nation, and the Asiatic Phut an offshoot from it.

Phy-gel'lus, a Christian convert in Asia, who with Hermogenes deserted Paul when the apostle was about to be imprisoned the second time (2 Tim. 1 : 15).

Phy-lac'te-ries, so called in Matt. 23 : 5, but denominated "frontlets" in Ex. 13 : 16; Deut. 6 : 8; 11 : 18. They were strips of parchment on which were written in an ink prepared for the purpose these four passages of Scripture—

A Jew with the Phylactery.

namely, Ex. 13 : 2–10, 11–16; Deut. 6 : 4–9; 11 : 13–23. Folded up and enclosed in a small leather box, they were worn, one sort upon the forehead nearly between the eyes, and another sort upon the left arm near to the heart, being attached by straps of leather. They were considered as thus reminding the wearers to fulfill the Law with the head and heart. They were regarded as amulets, protecting the wearer from the powers of evil.

Phy-si'cian. For the region of the Mediterranean basin Egypt was the

earliest home of medical skill. Every Egyptian mummy of the more expensive and elaborate sort involved a process of anatomy; hence "the physicians embalmed Israel" (Gen. 50 : 2). In Egypt the Hebrews acquired, most probably, some knowledge of medicines and some skill in their use. We read of "healing" and "medicines" and "physicians" quite frequently (Ex. 21 : 19; 2 Kings 8 : 29; 2 Chron. 16 : 12; Jer. 8 : 22; 14 : 19; 30 : 13; 46 : 11; Matt. 9 : 12; Mark 5 : 26; Col. 4 : 14). Among the special diseases referred to in the Old Testament are ophthalmia (Gen. 29 : 17), which is perhaps more common in Syria and Egypt than anywhere else in the world; leprosy (Lev. 13 : 8, 15, 27, 30), which has always prevailed in the East; paralysis (1 Kings 13 : 4–6); sunstroke (2 Kings 4 : 19); lycanthropy (Dan. 4 : 33). In Ex. 30 : 23–25 we have a prescription in form. The remedies used by the ancient Hebrews were chiefly ointments (especially of balsam, Jer. 8 : 22; 46 : 11; 51 : 8), leaves of trees (Ezek. 47 : 12), cataplasms (especially of figs, 2 Kings 20 : 7), animal warmth for restoring the circulation (1 Kings 1 : 2–4; 2 Kings 4 : 34, 35). Among the most favorite of external remedies was the bath. Bathing was common (Lev. 15 : 13; 2 Kings 5 : 10); in the times of the kings the best houses contained bath-rooms (2 Sam. 11 : 2).

Pi-be'seth, a city of Lower Egypt, situated on a branch of the Nile about forty miles north-east from Memphis. It derived its name from Bubastis, the goddess of fire, whom its inhabitants worshiped, and to whose temple at this place great numbers of people, from all parts of the country, made yearly a festive pilgrimage. Ezekiel (30 : 17) predicted, "The young men of Aven and of Pibeseth shall fall by the sword, and these cities shall go into captivity." The city was taken by the Persians, who destroyed its walls, but it was a place of some note in the time of the Romans. Its site now exhibits only mounds of confused and broken fragments, no monument of its former grandeur being left standing.

Pic'tures. This word is found in three passages of our Authorized Version (Num. 33 : 52; Prov. 25 : 11; Isa. 2 : 16), and is the rendering of two Hebrew words from the same verbal root meaning *to look at.* In the first and third of these passages the word "pictures" denotes idolatrous representations—either independent images or more usually stones "portrayed" (Ezek. 23 : 14), that is, sculptured in low relief or engraved and colored. Movable pictures, in our modern sense, were unknown to the early Jews, but colored sculptures and drawings on walls or on wood must have been familiar to them in Egypt. The "pictures of silver" (Prov. 25 : 11) were probably wall-surfaces or cornices with carvings, and the "apples of gold" representations of fruit or foliage, like Solomon's flowers and pomegranates (1 Kings 6 : 32, 35).

Piece of Silver. In the New Testament two words are rendered by the phrase "piece of silver." 1. *Drachma* (Luke 15 : 8, 9), which was a Greek silver coin, equivalent at the time of Luke to the Roman denarius, value about fifteen cents. 2. The indefinite word "silver," as the "thirty pieces of silver" mentioned in the account of our Lord's betrayal (Matt. 26 : 15; 27 : 3, 5, 6, 9). What coins are here intended it is difficult to ascertain. If the most common silver pieces be meant, they would be *denarii.* The parallel passage in Zechariah (11 : 12, 13) appears to point, however, to *shekels,* and it can scarcely be a coincidence that thirty shekels of silver was the price of blood in the case of a slave accidentally killed (Ex. 21 : 32). The shekel was equivalent to four drachma, or about sixty cents.

Pigeon. See Dove.

Pi-ha-hi'roth [*the place where sedge grows*], one of the encamping-places of the Israelites (Ex. 14 : 2), near the northern end of the Gulf of Suez. It was apparently the name of some natural locality, not of a town or fort. It cannot be positively identified.

Pi'late, PONTIUS, the sixth Roman procurator or governor of Judæa, under whom our Lord taught, suffered and died (Matt. 27 : 2; Mark 15 : 1; Luke 3 : 1; John chs. 18, 19; Acts 3 : 13; 4 : 27; 13 : 28; 1 Tim. 6 : 13). He held his office for ten years, during the reign of the emperor Tiberius. On two or three occasions his arbitrary administration drove the people into insurrections, which he suppressed by bloody measures. It was the custom for the procurators to reside at Jerusalem during the great feasts to preserve order; accordingly, at the time of our Lord's last passover Pilate was occupying his official residence in Herod's palace. As the power of life and death was in the hands of the Roman governor, our Lord could not be crucified by the Jews without the sanction and command of Pilate (John 18 : 31; 19 : 16). Not long after our Lord's crucifixion he was accused of cruelty and oppression in the exercise of his office, and was sent to Rome for trial. When he reached Rome, Tiberius, the emperor, had died, and Caius Caligula was on the throne. His enemies, apparently, were too strong to be successfully resisted by him; he was banished, according to tradition, to Vienne on the Rhone, where he is said by Eusebius to have committed suicide.

Pil'lar. The word is literally used to designate either a monumental shaft or an architectural column supporting a roof (Gen. 35 : 20; Judg. 16 : 25, 26, 29). Its principal use in the Scriptures, however, is metaphorical. It is applied to fire, cloud, smoke when the form resembles that of a pillar (Ex. 14 : 24; Judg. 20 : 40). It is associated with a prophet (Jer. 1 : 18), with an apostle (Gal. 2 : 9) and with the Church (1 Tim. 3 : 15).

Pill'ed, an Old English word for "peeled," in the sense of stripped (Gen. 30 : 37, 38). To pill or to peel may mean to strip a rod of its bark or a person of his substance. The first meaning appears in the account of the rods which Jacob "pilled;" the second meaning survives in the words *pillage, pilfer.*

Pine Tree. The word occurs but three times in the Scriptures (Neh. 8 : 15; Isa. 41 : 19; 60 : 13). In the first passage the tree referred to is most probably the wild olive; in the two other passages the tree intended is quite uncertain, but the rendering "pine" is the least probable of any.

Pin'na-cle of the temple (Matt. 4 : 5; Luke 4 : 9). The Greek of these two passages should have been rendered not *a* pinnacle, but *the* pinnacle. The word may refer to the battlement which the Law required to be added to every roof; perhaps the battlement upon the end of the portico overhanging the deep valley.

Pi'non, one of the "dukes" of Edom—that is, head or founder of a tribe of that nation (Gen. 36 : 41; 1 Chron. 1 : 52).

Pipe. The Hebrew word thus rendered is derived from a root signifying "to bore, perforate," and is represented with sufficient correctness by the English "pipe," or "flute," as in the margin of 1 Kings 1 : 40. It is one of the simplest, and therefore probably one of the oldest, of musical instruments. It is associated with the tabret as an instrument of a peaceful and social character (1 Sam. 10 : 5; Isa. 5 : 12; 30 : 29). The sound of the pipe was apparently a soft, wailing note, which made it appropriate to be used in mourning and at funerals (Matt. 9 : 23), and in the lament of the prophet over the destruction of Moab (Jer. 48 : 36).

Pis'gah [*a part*], a high ridge on the east of Jordan, opposite Jericho, noted

as the spot whence Moses viewed the land of Canaan. It was one of the ridges of that great mountain-chain which is called Abarim. It was in the territory afterward assigned to Reuben, and thus was north of the Arnon (Num. 21 : 20; Deut. 3 : 27; 4 : 49; 34 : 1). As Balak brought Balaam "into the *field* of Zophim to the top of Pisgah," and there "built seven altars" (Num. 23 : 14), it has been thought that Pisgah had places on its top with a flat surface and even cultivated land; but from the character of the region this is improbable. The targum of Onkelos, the Septuagint, and the Peshito Syriac make "the field of Zophim" "the field of the sentinels," in the sense that from Zophim, as from a watch-tower, there was a full view of the Israelite encampment. Prof. Paine, of the American Palestine Exploration Society, has identified in Jebel Siâghah the Pisgah where Moses stood. He describes it as a summit or shoulder a little to the westward of Nebo, not so lofty as the latter peak, but commanding a grander sweep of vision than any other point in the vicinity, and bringing into view as no other point does the special localities named in Deut. 34 : 1–3 as those over which the eye of Moses swept. The ridge Pisgah has three summits, Jebel Siâghah, Peor and Zophim.

Pi-sid'i-a, a district of Asia Minor, lying chiefly on Mount Taurus, between Pamphylia, Phrygia and Lycaonia. It was and is a wild, rugged country, and in New-Testament times its inhabitants were as wild and rugged as the country itself. Its chief city is called "Antioch in Pisidia," to distinguish it from the Syrian Antioch and other places of the same name. In this city Paul preached a memorable sermon, and from it he was afterward expelled (Acts 13 : 14–50). Among the defiles of Pisidia, Paul may have encountered those "perils of robbers" and "perils of rivers" of which he speaks in 2 Cor. 11 : 26. Perhaps fear of Pisidian bandits may account for John's sudden departure from Paul (Acts 13 : 13, 14). Paul refers to his persecutors in Pisidia in 2 Tim. 3 : 11.

Pi'son [*overflowing*], one of the rivers of Eden (Gen. 2 : 11), the position of which is as much a matter of conjecture and dispute as that of the garden of Eden itself.

Pit. This word in our Authorized Version represents three distinct words in Hebrew and one in Greek. The three Hebrew words designate: 1. The shadowy under-world, the dwelling of the dead (Num. 16 : 30, 33); 2. The hole dug in the earth and then covered lightly over as a trap to ensnare animals or men (Ps. 35 : 7); 3. The well dug for water, connected sometimes with "deep water" (Ps. 69 : 15), sometimes with "miry clay" (Ps. 40 : 2), and sometimes with "no water" (Zech. 9 : 11), where the prisoner in the land of his enemies is left to perish. The one word in Greek has the literal sense of "the pit of the abyss," and is rendered "bottomless pit" (Rev. 9 : 1, 2; 20 : 1, 3).

Pitch. This word is used to designate mineral pitch or asphalt, an opaque, inflammable substance which bubbles up from subterranean fountains in a liquid state, and hardens by exposure to the air, but readily melts under the influence of heat. It was used as a cement in lieu of mortar in Babylonia (Gen. 11 : 3), as well as for coating the outside of vessels (Gen. 6 : 14), and particularly for making the papyrus-boats of the Egyptians watertight (Ex. 2 : 3). The Babylonians obtained their chief supply from springs at Is (the modern *Hit*), which are still in existence; the Jews and Arabs got theirs in large quantities from the Dead Sea, which hence received its classical name of *Lacus Asphaltites*. In the early ages of the Bible the slime-pits (Gen. 14 : 10) or springs of asphalt were apparent in the vale of Siddim.

Pitch'er. This word is used in our Authorized Version to denote the water-jars with one or two handles in which water was carried (Gen. 24 : 15–20; Mark 14 : 13; Luke 22 : 10). These water-jars were generally borne on the head or the shoulder.

Pi'thom, one of the treasure-cities, or public granaries, built in Goshen by the Israelites for Pharaoh (Ex. 1 : 11). Lepsius, Rawlinson and others have identified it, on grounds of strong probability, with the Patumos of Herodotus, at or near *Tel Abu Suleiman*, near the west end of *Wady Tumeylât*. It was a frontier fort.

Plague, The. The disease now called the plague, which has ravaged Egypt and neighboring countries in modern times, is supposed to have prevailed there in former ages. It is a disease resembling a severe kind of typhus, accompanied by buboes. Like the cholera, it is most violent at the first outbreak, causing almost instant death; later, it may last three days, and even longer, but usually it is fatal in a few hours. Several Hebrew words, each having some distinctive or characteristic sense, are translated "pestilence" or "plague," specimens of which are to be found in Deut. 32 : 24; Ps. 91 : 6; Hos. 13 : 14; Hab. 3 : 5.

Plagues, The Ten. The occasion on which these plagues or judgments were sent is described in Ex. ch. 3–12. The plagues themselves are these: 1. *The Plague of Blood*, or the conversion of the Nile, the sacred river of Egypt, into blood. 2. *The Plague of Frogs*, or the increase of these sacred animals to such prodigious extent as to cause an intolerable nuisance. 3. *The Plague of Lice*, or the changing of the dust of the dry land into offensive vermin. 4. *The Plague of Flies*, or the filling of the air with annoying insects. 5. *The Plague of the Murrain of Beasts*, or the destruction of domestic animals. 6. *The Plague of Boils*, or the infliction upon the persons of the Egyptians of some terrible form of skin disease. 7. *The Plague of Hail*, or the elements at war with men and animals and trees and herbs. 8. *The Plague of Locusts*, or the utter ruin of vegetation. 9. *The Plague of Darkness*, or the awful portent of some sorer divine indignation. 10. *The Plague of the Sudden Death of the First-born*, or the smiting at midnight of what in every Egyptian home was dearest. These plagues show a gradual and very noticeable increase in severity. They seem to have been sent as warnings to the oppressor to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. As Pharaoh refused to see and repent, his career teaches that there are men whom the most signal judgments do not turn from the way of death.

Plain, Plains. The Hebrew language abounds in descriptive local terms which are often rendered in our Version "plain" or "plains," and sometimes improperly. The principal of these terms are these: 1. ABEL, a grassy place or meadow. See ABEL. 2. ARABAH, a sterile region, applied to the lower valley of the Jordan, with its continuations from the Dead Sea toward the eastern or Elanitic Gulf of the Red Sea. See ARABAH. 3. SHEPHELAH, low country, especially applied to the country between Joppa and Gaza (1 Chron. 27 : 28; Jer. 17 : 26; Zech. 7 : 7). 4. BIK'AH, rendered "plain" in Gen. 11 : 2; Neh. 6 : 2; Isa. 40 : 4; Ezek. 3 : 23; Dan. 3 : 1; Amos 1 : 5; elsewhere it is translated "valley," and is specially applied to the valley lying between the two ranges of Lebanon (Josh. 11 : 17). See LEBANON. 5. KIKKAR, the low ground skirting the Jordan (Gen. 13 : 12; 19 : 17, 25, 28, 29; Deut. 34 : 3; 2 Sam. 18 : 23; 2 Kings 7 : 46; 2 Chron. 9 : 17; Neh. 3 : 22; 12 : 28). 6. MISHOR, properly a "plain" or "level ground," espe-

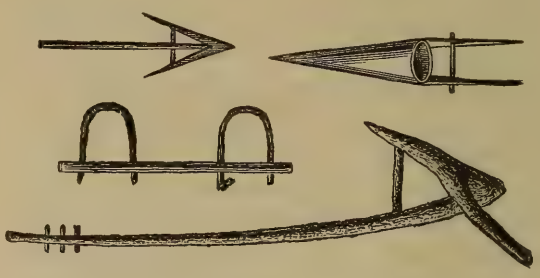
cially that east of the Jordan near Heshbon, and now called *Belka* (Deut. 3 : 10; 4 : 43; Josh. 13 : 9, 16, 17, 21; 20 : 8; 1 Kings 20 : 23, 25; 2 Chron. 26 : 10; Jer. 21 : 13; 48 : 8, 21; Zech. 4 : 7). The word "plain" is wrongly used for the Hebrew term *elon*, which means "oak" (Gen. 12 : 6; 13 : 18; Judg. 4 : 11; 9 : 6, 37; 1 Sam. 10 : 3).

Plan'ets. The Hebrew word thus rendered is supposed to denote the twelve divisions of the Zodiac, marked by the figures and names of animals. It occurs but once (2 Kings 23 : 5), and is probably identical in sense with Mazzaroth in Job 38 : 32.

Pledge, that which is given as security for the performance of a contract (Ezek. 33 : 15). The Mosaic Law provided that the requirement of pledges should not become a means of oppression. The upper garment, which is used as a coverlet at night, was to be returned the same day (Ex. 22 : 26, 27). The millstone used for grinding (Deut. 24 : 6), the object prized as an heirloom (Deut. 24 : 10, 11), and the raiment of a widow (Deut. 24 : 17) could not be taken in pledge at all.

Ple'ia-des, a cluster of stars, of which seven are visible to the naked eye in the neck of the constellation Taurus (Job 9 : 9; 38 : 31; Amos 5 : 8). As the sun enters Taurus about the middle of April, the Pleiades are associated with "the sweet influences" of the genial season of spring.

Plough, the instrument for turning up, breaking and preparing the ground for receiving seed. It is mentioned in Job 4 : 8, in Gen. 45 : 6 (*earing*), in 1 Sam. 8 : 12 (*ear*), and is unquestionably of great antiquity. In the first instance it was probably the bough of a tree, from which another limb or piece projected, and when sharpened tore up the ground in a rude manner. Ploughs altogether wooden are still used in the East. The better kind, however, have the wooden coulter sheathed with a thin plate of iron. The Eastern plough is so light that to guide it properly requires constant and close attention. In Luke 9 : 62 our Lord compares the life of religion



Plough, Plough-shares and Yoke.

to the act of a ploughman who keeps his plough in the soil, and who runs a straight furrow only so far as he gives an undiverted hand and eye to his work.

Poi'son. Our Authorized Version thus renders two Hebrew words and one Greek word. The first and most common Hebrew word is from a verbal root which means "to burn," and which describes poison as something inflaming the bowels (Deut. 32 : 24, 33; Job 6 : 4; Ps. 58 : 4; 140 : 3). The second Hebrew word is the ordinary designation of the *poppy*, whence opium is extracted; it is sometimes rendered "gall" (Deut. 22 : 32; Jer. 8 : 14), and is used as a general expression for poison (Job 20 : 16). See GALL. The Greek word thus rendered means something *shot forth*, and is metaphorically applied to "poison" as to that which is *shot forth* by serpents (Rom. 3 : 13; James 3 : 8).

Poll. Used as a noun, the word means "head" (Num. 3 : 47); used as a verb, the word means to cut the hair from the head (2 Sam. 14 : 26).

Pol'lux. See CASTOR and POLLUX.

Pome'gran-ate [*grained apple*, from the number of grains or seeds in it], *Punica granatum*. It was early cultivated in Egypt; hence the complaint of the Israelites in the wilderness (Num. 20 : 5). The tree, with its characteristic calyx-crowned

fruit, is easily recognized in the Egyptian sculptures. In Song 4 : 13 mention is made of "an orchard of pomegranates." In very cold winters the tree suffers much. Carved figures of the pomegranate adorned

Pomegranate.

the tops of the pillars in Solomon's temple (1 Kings 7 : 18, 20), and worked representations of this fruit in blue, purple and scarlet ornamented the hem of the robe of the ephod (Ex. 28 : 33, 34).

Pom'mels, only in 2 Chron. 4 : 12, 13; in 2 Kings 7 : 41, "bowls." The word signifies convex projections on the capitals of pillars.

Ponds, the rendering in our Authorized Version of a Hebrew word which, having the general sense of a *collection* of water, denotes most probably in Ex. 7 : 19; 8 : 5 the putrescent reservoirs or swampy pools left by the inundation of the Nile. The same Hebrew word is in Isa. 19 : 10 associated with fish ("ponds for fish"), and the evidence is conclusive that in Egypt and Palestine *fish-ponds*, or ponds constructed especially for storing and catching fish, were common.

Pon'ti-us Pi'late. See PILATE, PONTIUS.

Pon'tus [*the sea*], the north-eastern province of Asia Minor, taking its name from the Euxine Sea (Pontus Euxinus), its northern boundary. Its eastern boundary was Colchis, its southern Cappadocia and part of Armenia, its western Paphlagonia and Galatia. Its most flourishing period was under the government of Mithridates, who was at length subdued by Pompey, and his kingdom annexed to the Roman empire. Jews settled in Pontus were at Jerusalem at the feast of Pentecost (Acts 2 : 9). Aquila, the friend of Paul, was a native of Pontus (Acts 18 : 2), and to Christian brethren in this country Peter addressed one of his Epistles (1 Pet. 1 : 1). The principal towns of Pontus were Amasia, the ancient capital, Themisayra, Cerasus and Trapezus, which last, under the name of *Trebizond*, is still an important town.

Pool. Like the tanks of India, pools in many parts of Palestine and Syria are the only resource for water during the dry season, and the failure of them involves drought and calamity (Isa. 42 : 15). Of the various pools mentioned in Scripture perhaps the most celebrated are the pools of Solomon, three great reservoirs south of Bethlehem, called by the Arabs *el-Burak*, whence was carried an aqueduct which once supplied Jerusalem with water (Eccles. 2 : 6). This aqueduct, "the low level," still runs by Bethlehem to Jerusalem. Three fountains in Jerusalem are still fed by it. Another aqueduct, "the high level," can be traced as far as the plain of Rephaim.

Pop'lar. In our Authorized Version this word occurs but twice (Gen. 30 : 37; Hos. 4 : 13), and is the rendering of a Hebrew word which is supposed to denote the white poplar (*Populus alba*), a tree very common in Palestine.

Porch. See HOUSE.

Porch, Sol'o-mon's. See TEMPLE.

Por'ci-us Fes'tus. See FESTUS.

Por'ters, the officers appointed to open and shut the gates of a city or a great house (2 Kings 7 : 10; 1 Chron. 16 : 42). Four thousand of them were in charge of the temple-gates (1 Chron. 23 : 5); they were classified and had leaders or directors (1 Chron. 26 : 1–13; 2 Chron. 8 : 14).

Pos'sess-ed with Dev'ils. See DEVIL.

Post, a messenger or bearer of tidings (Job 9 : 25; Jer. 51 : 31). Persons fleet of foot were trained to the business of running (2 Sam. 18 : 19–31). To convey intelligence quickly, Cyrus, it is said, arranged posts which rode night and day; to this arrangement allusion is supposed to be made in Esth. 3 : 13; 8 : 10.

Pot. The Hebrew word thus rendered in Job 41 : 20 is rendered *basket* in Jer. 24 : 2, *kettle* in 1 Sam. 2 : 14, *caldron* in 2 Chron. 35 : 13. It is thought to have the general sense which appears in Ps. 81 : 6, where "pots" denote those close-wrought baskets which the Eastern laborers now use, as we do the hod, for carrying mortar. In addition, the term "pot" is used to denote an earthen jar, deep and narrow, without handles, inserted in a stand of wood or stone (2 Kings 4 : 2), and an earthen vessel for culinary purposes (1 Sam. 2 : 14). The water-pots of Cana (John 2 : 6) were large amphoræ of stone or hard earthenware, such as are now in use in Syria.

Pot'i-phar [*belonging to the sun*], sometimes written POTIPHERAH, an officer of Pharaoh's court who purchased Joseph when brought as a slave into Egypt, elevated him to an office of trust, and upon a false accusation cast him into prison (Gen. 39 : 1–20).

Pot'i-phe'rah, priest or prince of On (Heliopolis) in Egypt, whose daughter Asenath became Joseph's wife (Gen. 41 : 45, 50; 46 : 20).

Pots, Ran'ges for (Lev. 11 : 35), probably pots or pans with covers.

Pot'sherd, the fragment of an earthen vessel (Job 2 : 8; Isa. 45 : 9).

Pot'tage, a broth made by cutting flesh in small pieces and boiling the pieces with rice, beans, flour, parsley or other herbs (Gen. 25 : 29, 30; 2 Kings 4 : 39).

Eastern Potter.

Pot'ter, the maker of earthen vessels (Ps. 2 : 9). The art of pottery is one of the most common and most ancient of all manufactures. The Hebrews used earthenware vessels in the wilderness, and the potter's trade was afterward carried on in Palestine. Wall-paintings in Egypt minutely illustrate the potter's trade. The clay when dug was trodden by men's feet so as to form a paste (Isa. 41 : 25), then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came in use in Palestine is not known, but it is likely that it was adopted from Egypt (Isa. 45 : 9; Jer. 18 : 3). The vessel was then smoothed and burnt in a furnace. There was in Jerusalem a royal establishment of potters (1 Chron. 4 : 23), from whose employment and from the fragments cast away in the process the Potter's Field perhaps received its name.

Potter's Field, The. See ACELDAMA.

Pound. 1. A weight. See WEIGHTS AND MEASURES.

2. A money of account mentioned in the parable of the Ten Pounds (Luke 19 : 12–27), as the talent is in the parable of the Talents (Matt. 25. 14–30). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent.

Praise. In the ordinary Scripture use of this term it denotes an act of worship, and is often used synonymously with thanksgiving (Ps. 31 : 1). It is called forth by the contemplation of the character and attributes of God, however they are displayed; it implies, also, a grateful sense and acknowledgment of past mercies. In the Psalms expressions of praise in almost every variety of force and beauty, abound.

Prayer. There are no directions as to prayer given in the Mosaic Law; the duty is rather taken for granted, as an adjunct to sacrifice than enforced or elaborated. Besides this public prayer, it was the custom of all at Jerusalem to go up to the temple at regular hours, if possible, for private prayer (Luke 18 : 10; Acts 3 : 1); and those who were away were wont to "open their windows toward Jerusalem" and pray "toward" the place of God's presence (1 Kings 8 : 46–49; Dan. 6 : 10; Ps. 5 : 7; 28 : 2; 138 : 2). The regular hours for prayer seem to have been three: the "morning," that is, the third hour (Acts 2 : 15), that of the morning sacrifice; the "evening," that is, the ninth hour (Acts 3 : 1), that of the evening sacrifice (Dan. 9 : 21); and the sixth hour, or "noonday" (Ps. 55 : 17). The posture of prayer among the Jews seems to have been most often standing (1 Sam. 1 : 26; Matt. 6 : 5; Mark 11 : 25; Luke 18 : 11); if the prayer was offered with especial solemnity and humiliation, the posture was kneeling (1 Kings 8 : 54; Ezra 9 : 5; Ps. 95 : 6); occasionally the posture was prostration (Josh. : 7 6; 1 Kings 18 : 42; Neh. 8 : 6).

Preach'er, one who preaches or proclaims, as God's herald or ambassador, the truths of revealed religion (Rom. 10 : 14; 2 Cor. 5 : 20). The work of the preacher, or preaching, has ever been the chief means by which the knowledge of the truth has been spread (2 Pet. 2 : 5; Jude vs. 14, 15), and such, in the future as in the past, it is to be (1 Cor. 1 : 21). Although the "preacher of righteousness" has existed in all the ages, yet preaching, in a very marked degree, is a characteristic of Christianity (Mark 16 : 15, 20; Acts 4 : 2; 13 : 38; Eph. 3 : 8; 1 Tim. 2 : 7). Christian preachers and pastors, however, are not a priesthood. They belong to no sacred caste. The gospel knows but one Priest—Jesus, the Christ, the Son of God. The office of the gospel minister is not to atone, but to preach the atonement. The altar has been superseded by the pulpit, and the offering of sacrifice by Christian instruction and worship.

Pre-des-ti-na'tion, the foreordination by God of whatsoever comes to pass (Eph. 1 : 4–12). The Scriptures plainly teach that the works of providence and grace are in no sense subject to chance or contingency, but are all the outcome of a preärranged, unalterable plan (Acts 2 : 23; 15 : 18; Rom. 8 : 28–30). An eternal foreknowledge in God is therefore tantamount to an eternal foreordination. It has been objected that such a doctrine is an encouragement to inaction and licentiousness, but in reality it has a directly opposite tendency and result. Believers in Christ are predestinated, not to sin, but to holiness—not to evil works, but to good works (Eph. 2 : 10; 2 Thess. 2 : 13; 1 Pet. 1 : 2).

Pres'by-te-ry, a court or council of presbyters for governing the Church and ordaining office-bearers (Acts 15 : 2; 21 : 17, 18; 1 Tim. 4 : 14). This, as scholars

now admit, was the earliest form of church-government, having been instituted by the apostles and maintained throughout the apostolic age. Presbytery, therefore, was not, as some allege, an outgrowth from episcopacy, but, on the contrary, episcopacy was an outgrowth from presbytery, and an unauthorized change of the original model.

Pre-to′ri-um (Mark 15 : 16), properly PRÆTORIUM. See PALACE and JUDGMENT-HALL.

Pre-vent′. This word, which literally means *to come before*, is used in our Authorized Version in two senses: 1. To precede (Ps. 69 : 10; 1 Thess. 4 : 15); 2. To seize (2 Sam. 22 : 6; Job 30 : 27). Its present ordinary meaning, *to hinder*, is not found in the Scriptures.

Pricks (*goads*), long, sharp-pointed sticks which were used to drive cattle (Acts 26 : 14). When pricked or goaded the restive cattle would kick back, and thus would wound themselves more deeply. "To kick against the pricks" became, accordingly, a proverbial expression for the folly and madness of resisting lawful authority.

Priest, High Priest. The English word *priest* is derived from the Greek *presbyter*, signifying an "elder." In the worship of the patriarchal age no trace of an hereditary or caste priesthood can be discovered. Once only does the word *priest* come into view as belonging to a ritual earlier than the time of Abraham (Gen. 14 : 18). In the worship of the patriarchs themselves, the chief of the family, as such, acted as priest. The office descended with the birthright. The priesthood, as an order, was first established in the family of Aaron. All the sons of Aaron were priests, and stood between the high priest on the one hand and the Levites on the other. The ceremony of their consecration is described in Ex. 29; Lev. 8. Their chief duties were to watch over the fire on the altar of burnt offerings, and to keep it burning evermore both by day and night (Lev. 6 : 12); to feed the golden lamp outside the veil with oil (Ex. 27 : 20, 21; Lev. 24 : 2); to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the tabernacle (Ex. 29 : 38–44). They were also to teach the children of Israel the statutes of the Lord (Lev. 10 : 11; Deut. 33 : 10). Provision was made for their support sufficiently liberal to secure the religion of Israel against the dangers of a caste of pauper priests, but not so abundant as to make the order a wealthy one. In the time of David the priesthood was divided into four-and-twenty "courses" or orders (1 Chron. 24 : 1–19; Luke 1 : 5), each of which was to serve in rotation for one week.

High Priest.

The first high priest was Aaron. As distinguished from the other priests, the characteristic attributes of Aaron and of the high priests who succeeded him were these: 1. Aaron alone was anointed (Lev. 8 : 12), whence one of the distinctive epithets of the high priest was "the anointed priest" (Lev. 4 : 3, 5, 16; 21 : 10). 2. The high priest had a peculiar dress, which

passed to his successor at his death. This dress consisted of several parts—the *breastplate*, the *ephod*, with its curious girdle, the *robe* of the ephod, the *turban*, the *broidered coat*, the *girdle*, and the *breeches* or *drawers* of linen, the intermingled colors being those of blue, red, crimson and white (Ex. ch. 28; Lev. 16 : 4). 3. The high priest had peculiar functions. To him alone it appertained, and he alone was permitted, to enter the Holy of Holies, which he did once a year, on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat and burnt incense within the veil (Lev. ch. 16). He stood in God's presence, nearer to him than any other mortal might venture, and pleaded for Israel. He was the appointed type of God's own Son, who with his own blood has entered once into the holy place (Heb. 9 : 24–26).

Prince, the rendering in our Authorized Version of a number of Hebrew and Greek words which designate in general one who holds a foremost place in rank or authority or power. It is applied to a man of prominence (Gen. 23 : 6), to the head of a tribe (Num. 17 : 6), to the captain of a host (Josh. 5 : 14), to the ruler of a city (Ezek. 28 : 2), to the son of a king (2 Sam. 8 : 18), to the monarch of a country (Dan. 10 : 13), to the devil (John 12 : 31), to the Messiah (Dan. 9 : 25), to Jesus Christ (Rev. 1 : 5), to God, the Sovereign of the universe (Dan. 8 : 11).

Pris-cil'la, or **Pris'ca** [*ancient*], the wife of Aquila (Acts 18 : 2, 18; 1 Cor. 16 : 10; Rom. 16 : 3; 2 Tim. 4 : 19). They are always mentioned together. See AQUILA.

Pris'on. In Egypt, from the earliest times, special places were used as prisons, and were under the custody of military officers (Gen. 40 : 3; 42 : 17). During the desert wanderings of the Israelites two instances of confinement in ward are mentioned (Lev. 24 : 12; Num. 15 : 34), but imprisonment was not prescribed by the Law, and the prison makes no appearance in Jewish history till the time of the kings, when it comes to view as an appendage to the palace or a special part of it (1 Kings 22 : 27). Later still, the prison is distinctly described as being in the king's house (Jer. 32 : 2; 37 : 21; Neh. 3 : 25). Under the Herods we read again of prisons attached to the palace or in royal fortresses (Luke 3 : 20; Acts 12 : 4–7). By the Romans the fortress Antonia at Jerusalem (Acts 23 : 10) and the prætorium of Herod at Cæsarea (Acts 23 : 35) were used as prisons. The sacerdotal authorities also had a prison under the superintendence of special officers (Acts 5 : 18–23; 8 : 3; 26 : 10).

Prize. The word occurs but twice in the Scriptures (1 Cor. 9 : 24; Phil. 3 : 14), and designates the honorary reward bestowed on victors in the Grecian games. This reward was a wreath or crown of green leaves, and to the mind of the apostle Paul furnished a very suggestive image of that "crown of righteousness" which at the day of judgment is to be given to the victor in the Christian race.

Pro-cho'rus [*president of the chorus*], one of the seven original deacons (Acts 6 : 5).

Pro-fane'. In Scripture usage, one is profane who treats sacred things with irreverence or indifference. The word is applied to Esau, who manifested no proper regard for the spiritual privileges of the birthright (Heb. 12 : 16), and to the prophet and priest who were not deterred from wickedness by the sanctity of God's house (Jer. 23 : 11). Hence they are profane who irreverently use God's name, who appropriate God's Sabbaths to secular avocations and amusements, or who show disrespect to the services and ordinances of religion.

Prog-nos-ti-ca'tion. The word oc-

curs but once (Isa. 47 : 13), where it is linked to the word "monthly" and associated with "astrologers" and "star-gazers." The persons thus described were probably such as employed the appearances of the new moon to indicate the future, or who, from signs which they claimed to understand, predicted the events which were to occur from month to month.

Proph'et. The ordinary Hebrew word for prophet is derived from a verb signifying "to speak inarticulately." It thus designates one who *announces* in oracular or enigmatical ways the declarations of God. The English word is a transfer from the Greek (*prophe'tes*), and designates *one who speaks for another*, especially *one who speaks for God*, and so declares to man the divine will. Its essential meaning, therefore, is that of a speaker for God, whether the matter spoken pertain to doctrine or practice or fore-announcement.

The priestly order was originally the instrument by which the members of the Jewish theocracy were taught and trained in things spiritual. Teaching by act and teaching by word were alike their task. But during the time of the judges the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. Under these circumstances a new moral power was summoned forth—namely, the prophetic order. Samuel, himself a Levite of the family of Kohath (1 Chron. 6 : 28), was the instrument used at once for effecting a reform in the priestly order (1 Chron. 9 : 22) and for giving to the prophets a position of importance which they had never before held. He instituted companies or colleges of prophets. One we find in his lifetime at Ramah (1 Sam. 19 : 19, 20), others afterward at Bethel (2 Kings 2 : 3), Jericho (2 Kings 2 : 5), Gilgal (2 Kings 4 : 38) and elsewhere (2 Kings 6 : 1). But not to all who belonged to the prophetic order was the prophetic gift imparted. Generally the inspired prophet came from the college of the prophets and belonged to the prophetic order, but this was not always the case. Amos, though called to the prophetic *office*, did not belong to the prophetic *order* (Amos 7 : 14).

The sixteen prophets whose books are in the Canon occupy that place of honor because they possessed the *prophetic gift*. When we consider the characteristics of these sixteen prophets, we describe those who possessed the prophetic gift thus: 1. They were the national poets of Judæa. 2. They were annalists and historians. 3. They were preachers of patriotism. 4. They were preachers of morals and of spiritual religion. 5. They were extraordinary yet authorized exponents of the Law. 6. They held a pastoral or quasi-pastoral office. 7. They were a political power in the state. 8. They were instruments of revealing God's will to man, as in other ways so especially by predicting future events, and particularly by foretelling the incarnation of our Lord Jesus Christ and the redemption effected by him.

Of these sixteen prophets, four are usually called the *Greater Prophets*—namely, Isaiah, Jeremiah, Ezekiel and Daniel; and twelve the *Minor Prophets*—namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. They may be divided into four groups: the Prophets of the Northern Kingdom, Hosea, Amos, Jonah; the Prophets of the Southern Kingdom, Isaiah, Jeremiah, Joel, Micah, Nahum, Habakkuk, Zephaniah; the Prophets of the Captivity, Ezekiel, Daniel, Obadiah; the Prophets of the Return, Haggai, Zechariah, Malachi. The chronological order is difficult to determine, but the following is perhaps the most exact: Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah, Daniel, Ezekiel, Obadiah, Hag-

gai, Zechariah, Malachi. Their respective times and the places in which they exercised their office may be arranged thus:

B. C.	Name.	In which Kingdom.	Under whose reign or reigns.
860, about.	Joel.	Judah.	Joash.
825, about.	Jonah.	Israel.	Jeroboam II.
790, about.	Amos.	Israel.	Jeroboam II.
784–725.	Hosea.	Israel.	Jeroboam II.
758–698.	Isaiah.	Judah.	Uzziah–Hezekiah.
750–720.	Micah.	Judah.	Jotham-Hezekiah.
712, about.	Nahum.	Judah.	Hezekiah.
630, about.	Habakkuk.	Judah.	Josiah.
627, about.	Zephaniah.	Judah.	Josiah.
627–587.	Jeremiah.	Judah.	Josiah.
600–534.	Daniel.	During Captivity.	
595–572.	Ezekiel.	"	
585, about.	Obadiah.	"	
520.	Haggai.	After Restoration.	
520.	Zechariah.	"	
415, about.	Malachi.	During Nehemiah's administration.	

So far as their predictive powers are concerned, the sixteen Old Testament prophets find their New Testament counterpart in the writer of the Revelation; but in their general character, as specially-illumined revealers of God's will, their counterpart will rather be found first in the great Prophet of the Church and his forerunner, John the Baptist, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and miracle-workers (1 Cor. 12 : 10, 28). The prophets of the New Testament were in the main supernaturally-illuminated expounders and preachers.

Pro-pit'i-a'tion, that on account of which God's wrath against sin is appeased and God's judgment from the sinner averted. In the Jewish dispensation it was foreshadowed by typical sacrifices; in the Christian dispensation it is made by the sacrifice of our Lord Jesus Christ, the one great Antitype (Rom. 3 : 25; 1 John 2 : 2).

Pros'e-lyte. This word occurs but four times in our Authorized Version of the Scriptures, and all in the New Testament: twice in its singular form (Matt. 23 : 15; Acts 6 : 5), twice in its plural form (Acts 2 : 10; 13 : 43). It is a Greek word transferred to our English tongue, and designates "one who comes to another country or people," a *stranger, sojourner.* It is the uniform rendering in the Septuagint Version of the Old Testament Scriptures of the Hebrew term *gër*, translated "stranger," and apparently it singles out from the mass of *strangers, aliens, foreigners* and *sojourners,* so often referred to, the man who, although a non-Israelite in blood, has yet been born in the promised land, and who, under the influence of divine truth and religious association, has been drawn to the hope of Israel and the worship of Jehovah. As a native and resident in the land, the stranger (*gër, proselyte*) seems to have been what the rabbins denominate "a proselyte of the gate"—that is, a man of foreign blood, who, because born in the land, is a member of the Israelite commonwealth (Ex. 23 : 9; Lev. 25 : 35; Deut. 10 : 18, 19), and who, upon compliance with certain requirements, is privileged to become a member of the Israelite congregation or Church. The stranger (*gër, proselyte*) who desired to become fully identified with God's chosen people must first give credible evidence, by obedience to the moral precepts of the Law, that he was in spiritual sympathy with Israel and the God of Israel, and in sign of his changed feeling and purpose must next submit to the ordinance of circumcision (Ex. 12 : 48, 49). When thus circumcised the stranger (*gër, proselyte*) was formally admitted to the passover and to all the spiritual privileges of the Israelite congregation or Church. He was no longer a "stranger," but according to the rabbins was accepted and accounted as "a proselyte of righteousness," or a full member of the household

of faith. The proselytes of Scripture are therefore of two classes—one class consisting of *uncircumcised* land-born men who are members of the Israelite commonwealth; the other class consisting of *circumcised* land-born men who are members both of the Israelite commonwealth and the Israelite congregation or Church.

In New Testament times proselytes from paganism to Judaism were numerous, and some of them were fine exemplars of upright living. Roman centurions in Palestine learned to love the holy precepts of the Law, built synagogues for the Jews (Luke 7 : 5), and fasted and prayed and gave alms after the pattern of the strictest Israelites (Acts 10 : 2, 30). Such men, drawn by what was best in Judaism, would naturally be among the readiest receivers of that higher Christian truth which rose out of it, and in many cases would quite as naturally become the active members of newly-formed Christian churches. Before our Lord's death, however, the spirit of Jewish proselytism, at one time pure in aim and praiseworthy in effort, was degenerating into much that was unlovely and repugnant. To make converts force was sometimes used, and not infrequently the most unscrupulous fraud. Those who were active in proselyting were precisely those from whose teaching all that was most true and living had departed. The vices of the Jew were engrafted on the vices of the heathen. A repulsive casuistry released the convert from obligations which he had before recognized, while in other things he was bound hand and foot to an unhealthy superstition. He became, in accordance with our Lord's words to the Pharisees, the chief proselyters, "twofold more the child of hell" (Matt. 23 : 15) than the Pharisees themselves. See STRANGER.

Prov'erb. This word is sometimes used as synonymous with parable (John 16 : 29), but strictly speaking the proverb is a short moral sentence expressing an important principle in a striking and forcible manner (1 Sam. 10 : 12). Oriental people delight in such brief and pithy maxims, which they often clothe in figurative language.

Prov'erbs, Book of. It is universally admitted that the majority of the proverbs contained in this book were either uttered or collected by Solomon. They have respect to almost every duty and relation of life. They open a treasure-house of wisdom in which one may find the plainest and most practical rules for the guidance of heart and life. Their style is rhythmical, rising in some sections to the loftiest plane of poetry (Prov. 8 : 22–31).

Prov'i-dence. This word occurs but once in our Authorized Version, and then is applied to the care and protection extended to its subjects by a human government (Acts 24 : 2). The doctrine of a divine providence, however, is set forth and illustrated in every part of the holy Scriptures. It denotes the vigilant care which God exercises in relation to all the works of his hand in their preservation and government. God has not merely created all things, but he continues to uphold them, and all his attributes of omniscience, omnipotence, omnipresence, justice, goodness, faithfulness, etc. are continually illustrated in his providential control. The same perfections which were exerted to create are in like manner employed to sustain. The thought is at once dreary and repulsive that God takes no special interest in the works which he has brought into being. Proofs to the contrary are abundant on every hand. The orderly movement of the heavenly bodies; the changes of the seasons; the growth of plants; the provision made for the countless varieties of inferior animals; the prosperity, punishment and extinction of nations; the history of the Church, and its preservation

amidst the most discouraging circumstances; the history of every individual man,—these and a thousand other particulars afford evidence of the directing, controlling and sustaining influence of One who possesses within himself inexhaustible resources. Providence has been called *universal*, as it refers to things in general; *special*, as it relates to moral beings; and *particular*, as it refers to God's people. We have reason to believe that it extends to the minutest as to the mightiest concerns in the universe. It shapes the destiny of an animalcule as well as of a world. Not a raven is fed or a sparrow falls to the ground without the notice of our heavenly Father. The history of Joseph's elevation in Egypt in the singular chain of circumstances which led to it beautifully illustrates this particularity of providence, and every one who is an heir of salvation can trace the same presiding power in all the various steps by which he was led in his religious career. Chance, fortune, accident, are words without meaning. God's presence pervades all things; his hand is everywhere visible; his kingdom ruleth over all; and however a man's heart may devise his way, "the Lord directeth his steps" (Prov. 16 : 9).

Prov'ince. At the division of the Roman provinces by Augustus after the battle of Actium (B. C. 27) into senatorial and imperial, the emperor assigned to the senate such portions of territory as were peaceable and could be held without force of arms, whilst all the other portions of the empire were reserved for himself. Over the senatorial provinces the senate appointed by lot yearly an officer who was called "proconsul," and who in our Authorized Version of the New Testament is styled "deputy" (Acts 13 : 7, 8; 18 : 12). The proconsul exercised purely civil functions, and the provinces thus ruled were called "proconsular." Over the imperial provinces, however, the emperor appointed the presiding officer, who was called "procurator," and who in our Authorized Version of the New Testament is styled "governor" (Matt. 27; Luke 3 : 1; Acts 23 : 24; 26 : 30). Hence in the time of our Lord, Judæa was an imperial province. Before Pontius Pilate our Lord is brought as a political offender (Matt. 27 : 2, 11), and the accusation is heard by the procurator, who is seated on the judgment-seat (Matt. 27 : 19). Felix heard the apostle Paul's accusation and defence from the judgment-seat at Cæsarea (Acts ch. 24), and Paul calls him "judge" (Acts 24 : 10), as if this term described his chief function.

Psalms. The Hebrew word by which the book of Psalms is designated means "praise;" the Greek word applied to it in the Septuagint, from which our English designation is derived, means "songs," as accompanying stringed instruments. The book contains one hundred and fifty psalms, and may be divided into five great divisions or books. Book I. includes Psalms 1–41; Book II., Psalms 42–72; Book III., Psalms 73–89; Book IV., Psalms 90–106; Book V., Psalms 107–150.

These several books must have been formed at different periods and for different purposes. Between them there is a remarkable variety in their use of the divine names Jehovah and Elohim. In Book I., Jehovah is found two hundred and seventy-two times, while Elohim occurs but fifteen times. In Book II., Elohim is found more than five times as often as Jehovah. In Book III. the earlier psalms have Elohim, while the later psalms have Jehovah. In Book IV. the name Jehovah is exclusively employed, and so also virtually in Book V. The several groups of psalms which form the respective five books are distinguished in great measure from each other by their superscriptions. Book I. is, by the super-

scriptions, referred entirely to David, who probably was not only its author, but also its compiler. In Book II. a few psalms are referred to David, and are perhaps such as the royal author left uncompiled. In each of the other three books psalms are ascribed to David which he certainly did not write, but which bear his name because they were written by his posterity—by Hezekiah, Josiah, Zerubbabel and others of his line. The interest of Book III. centres in the times of Hezekiah, and was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the Captivity; Book V., the psalms of the Return; and both were probably compiled in the times of Nehemiah.

The whole collection is a marvelous mirror of the inner spiritual life of the pious man who feels the curse and burden of sin, who longs for the love and grace of the living God, who wrestles for pardon and purity and peace, and who realizes that he must seek and find rest in laying hold of the divine faithfulness. "This book," says Calvin in the preface to his commentary on it, "I am accustomed to call an anatomy of all the parts of the soul, inasmuch as no one will find an emotion in himself whose image does not reappear in this mirror. All pains, griefs, fears, doubts, hopes, cares, anxieties, the stormy impulses by which the minds of men are driven hither and thither, are here placed by the Holy Ghost with vivid distinctness before our eyes."

Psal'te-ry, a stringed instrument of music to accompany the voice. It resembled the guitar, but was superior in tone, being larger and having a convex back. The psalteries of David were made of cypress (2 Sam. 6 : 5); those of Solomon, of algum or almug trees (2 Chron. 9 : 11).

Pub'li-can. The class designated by this word in the New Testament were employed as collectors of the Roman revenue. The Roman senate farmed the direct taxes and the customs to capitalists, who undertook to pay a given sum into the treasury. Contracts of this kind fell naturally into the hands of the richest class of Romans. They appointed managers, under whom were the actual collectors of taxes and of customs. The custom-house officers examined each bale of goods, assessed its value more or less arbitrarily, wrote out the ticket and enforced payment. The system was essentially a vicious one. The collectors were encouraged in the most vexatious or fraudulent exactions, and a remedy was almost impossible. They overcharged whenever they had an opportunity (Luke 3 : 13); they brought false charges of smuggling in the hope of extorting hush-money (Luke 19 : 8); they detained and opened letters on mere suspicion. It was esteemed by the Jews the basest of all livelihoods. It brought the class into ill-favor everywhere. In Judæa and Galilee there were special circumstances of aggravation. Many Jews from love of gain sought the office. Many Jews had the strong conviction that to pay tribute at all was forbidden by their Law. Thus, conflict and confusion were sure to arise. The publicans were despised; were denominated apostates and traitors; were regarded as utterly defiled by their intercourse with the heathen; were denounced as the shameless tools of the oppressor. Yet the class thus practically excommunicated furnished some of the earliest disciples both of the Baptist and of our Lord.

Pub'li-us, the chief man, probably the governor, of Melita, who received and lodged Paul and his companions after the shipwreck off that island (Acts 28 : 7).

Pu'dens [*modest*], a Christian of some note at Rome and a friend of Timothy (2 Tim. 4 : 21). He is supposed to have been a senator and the husband of Claudia, a British princess.

Pul, the name of a king and a country.

1. An Assyrian king, and the first of those monarchs mentioned in Scripture. His Hebrew name is more properly PHUL, which appears in the Septuagint as *Phoua*. He invaded Israel in the time of Menahem the usurper, who bought him off from ravaging the land and from interfering with the government by the payment of a thousand talents of silver, which were extorted from the wealthy subjects of the kingdom (2 Kings 15 : 19, 20). As the name of Pul does not appear in the Assyrian Eponym Canon or in the numerous inscriptions which have been read, various attempts have been made to explain the fact. Sir Henry Rawlinson is followed by Professor Sayce of Oxford, Professor Schrader of Germany and other scholars in the identification of Pul with the Tiglath-pileser mentioned in 2 Kings 15 : 29; 16 : 7, 10, and who appears on the Assyrian inscriptions as Tiglath-pileser II.; other scholars identify him with Vul-nirari III., who reigned some thirty years earlier than Tiglath-pileser II.; and still other scholars maintain that in the Assyrian records there exists a gap which is yet to be filled. Bishop Walsh of Ossory has recently claimed to have found "Pul, king of Assyria," on a stone fragment from the great palace at *Nimrûd*. On this stone are mentioned Pul's expedition against Tyre, Sidon, Omri, Edom and Palestine as far as the Mediterranean, and his laying tribute upon them all. Should this claim prove to be well founded it will happily settle one of the vexed and difficult questions of biblical history.

2. A people or place mentioned in Isa. 66 : 19. It is spoken of with distant nations, and has been supposed to represent the island Philæ in Egypt.

Pulse. This word in our Authorized Version occurs only in Dan. 1 : 12, 16, as the translation of words in Hebrew the literal meaning of which is "seeds" of any kind. The term probably denotes uncooked grain of any kind, whether barley, wheat, millet, vetches or the like.

Pun'ish-ment. The word has three applications in Scripture: 1. To the suffering inflicted as the penalty of crime (1 Sam. 28 : 9, 10); 2. To the calamity visited by God on a wicked nation (Lev. 26 : 41–43); 3. To the everlasting torment of the wicked (Matt. 25 : 46). The punishments for crime among the Hebrews were of two kinds, *capital* and *secondary*. Of capital punishments the following only were prescribed by the law: *Stoning* (Ex. 17 : 4), *hanging* (Num. 25 : 4), *burning* (Lev. 21 : 9), *death by the sword or spear* (Ex. 19 : 13). Of secondary punishments the following were the principal: *Retaliation* (Ex. 21 : 24, 25), *compensation* (Lev. 24 : 18–21), *stripes* (Deut. 25 : 3), *scourging* (Judg. 8 : 16). In the later times of Jewish history *imprisonment*, *confiscation of goods* and *banishment* were added to the list of secondary punishments (Ezra 7 : 26; Acts 5 : 18). See PRISON.

Pu'non [*darkness* or *blackness*], one of the halting-places of the Israelites during the last portion of the Wandering (Num. 33 : 42, 43).

Pu-ri-fi-ca'tion. In its legal and technical sense this word is applied to the ritual observances whereby the Israelite was formally absolved from the taint of uncleanness. The essence of purification in all cases consisted in the use of water, whether by ablution or aspersion; but in the higher forms of legal uncleanness, such as childbirth (Lev. 12 : 6) or contact with a corpse or a grave (Num. ch. 19) or cure of leprosy (Lev. 14 : 4–32), sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. Indeed, the distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew. With all other nations, however, simple ablution

sufficed; no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connection between the outward sign and the inward impurity.

Pu'rim [*lots*], the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the enmity of Haman (Esth. 9 : 24–32). The festival lasted two days, and was observed on the 14th and 15th of Adar.

Pur'ple, the color for which the Tyrians were so renowned, and which became the symbol of imperial dominion, was well known at the time of the Exodus. A large store of material dyed in this hue, woolen and linen probably, was carried by Israel from Egypt (Ex. 25:

Murex.

4; 35 : 6, 25), and was used for the construction of the curtains, veil and hangings of the tabernacle, for the cloths of service and for the garments of Aaron the high priest. The dye was obtained from a shell-fish, the *Murex trunculus* and *Murex brandaris* of Linnæus. Vast piles of broken shells of the murex may now be seen just without the southern gate of Sidon, and at Tyre; also in Greece; and at Otranto, Italy, where are the remains of dye works with mortar still purpled by the dye. The dye was a liquor contained in a vein situated in the neck of the animal. Its limitation in quantity, the difficulty of collecting it and the labor and complexity of the dyeing processes necessarily made the purple cloth costly even at the place of its manufacture. Hence the wearing of purple was the well-understood sign of wealth (Luke 16 : 19), and was consequently indulged in by the opulent until the emperors of Rome confined it to themselves by making the appearance of such a garment on a private individual an offence to be punished with severity.

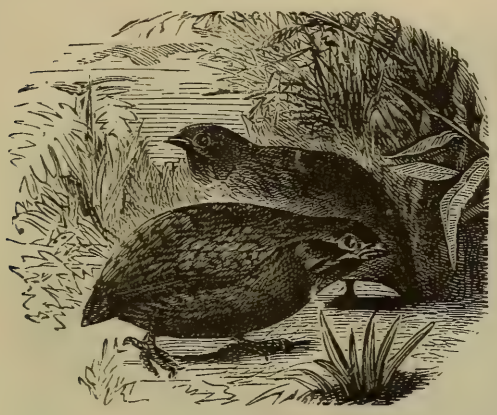
Purse. The Hebrews, when on a journey, were provided with a bag in which they carried their money (Gen. 42 : 35; Prov. 1 : 14; 7 : 20; Isa. 46 : 6), and, if they were merchants, also their weights (Deut. 25 : 13; Mic. 6 : 11). This bag is referred to in the New Testament (Luke 10 : 4; 12 : 33; 22 : 35, 36; John 12 : 6; 13 : 29). The girdle also served as a purse (Matt. 10 : 9; Mark 6 : 8). Ladies wore ornamental purses (crisping-pins) (Isa. 3 : 22).

Pu-te'o-li, now called *Pozzuoli,* a seaport town in Campania, Italy, about eight miles north-west from Naples, and celebrated for its hot springs. It was a favorite resort of the Romans. It was also the port where ships for Rome landed their passengers and discharged their cargoes, partly to avoid doubling the promontory of Circeium, and partly because there was no nearer harbor that was commodious. The ship which carried Paul and other prisoners to the imperial city landed its passengers here, and here the apostle tarried seven days (Acts 28 : 13, 14).

Py'garg. The rendering of a Hebrew term which is supposed to designate some species of antelope (Deut. 14 : 5).

Q.

Quail. There can be no doubt that the Hebrew word in Ex. 16 : 13; Num. 11 : 31, 32; Ps. 105 : 40 which is translated "quails" is correctly rendered. Quails were a part of the food miraculously supplied to the Israelites in the wilderness. They are still common in the deserts of Arabia, and are brought to the market at Jerusalem by thousands. The



Quail.

supply to the Israelites, according to the first two texts cited, was furnished on two occasions, at Sin and at Kibroth-hattaavah. Both were at the season when the quails pass from south to north, and are found in immense flocks on the coast of the Mediterranean and Red Sea. The description, "two cubits high upon the face of the earth" (Num. 11 : 31), refers probably to the height at which the quails flew above the ground in their exhausted condition from their long flight.

Quar'tus [*the fourth*], a Christian of note at Corinth whose salutations Paul transmitted to Rome (Rom. 16 : 23). His name seems to indicate that he was a Roman.

Qua-ter'ni-on, a military term signifying a guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell (Acts 12 : 4).

Queen. This title is properly applied to the queen-mother, since in an Oriental household it is not the wife, but the mother, of the master who exercises the highest authority. The extent of the influence of the queen-mother is well illustrated by the narrative of the interview of Solomon and Bathsheba, as given in 1 Kings 2 : 19-25. The term is applied to Maachah, Asa's mother (1 Kings 15 : 13), and to the mother of Jehoiachin (comp. 2 Kings 24 : 12 with Jer. 13 : 18).

Queen of Heaven, the moon, worshiped as Ashtaroth or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem (Jer. 7 : 18; 44 : 17, 18, 19, 25).

Quick [*living* or *alive*], (Lev. 13 : 10; Num. 16 : 30; Ps. 55 : 15). The original sense of the word is retained in the verb to *quicken*, which means to make alive, to bring to life (Rom. 4 : 17; 8 : 11; Eph. 2 : 5; Col. 2 : 13).

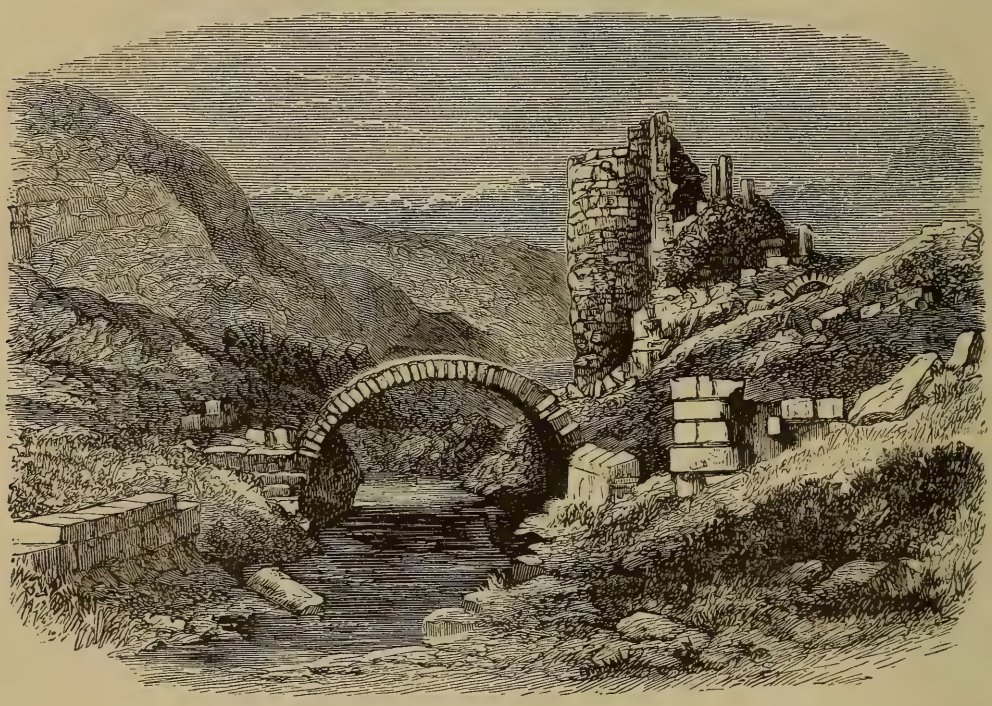
Quicksands, The, more properly THE SYRTES (Acts 27 : 17), the broad and deep bight on the North African coast between Carthage and Cyrene. The name is said to be derived from *Sert*, an Arabic word for a desert. For two reasons this region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly on account of the shallows and the uncertain currents of water in the bay. There were properly two Syrtes—the eastern or larger, now called the *Gulf of Sidra*, and the western or smaller, now the *Gulf of Cabes*. It is to the first that the passage in Acts refers.

R.

Ra'a-mah [*a trembling*], one of the sons of Cush, whose descendants settled on the Persian Gulf and became renowned as traders (Gen. 10 : 7; Ezek. 27 : 22).

Ra-am'ses, in Ex. 1 : 11, elsewhere **Ram'e-ses** (Gen. 47 : 11; Ex. 12 : 37; Num. 33 : 3, 5), the name of an Egyptian city and province. Several of Egypt's ancient kings were named Rameses "child of the sun," one of whom probably built the city, which, as it grew in importance, gave its name to the surrounding district. The city and province were in Lower Egypt, and in that land of Goshen which was assigned to Joseph's brethren and their families because of its adaptedness to pasturage. From Rameses, city and province, the Israelites began their march out of Egypt.

Rab'bah, or **Rab'bath** [*the great*],



Rabbath-Ammon from the East.

or Rab'bath of the Am'mon-ites, the capital of the Ammonites (Deut. 3 : 11). Here Uriah was slain during the siege of it by Joab (2 Sam. 11 : 17); the city was afterward taken by David in person (2 Sam. 12 : 29). Subsequently it had many masters and encountered varying fortunes. In the times of the Ptolemies of Egypt it was rebuilt by Ptolemy Philadelphus, who called it Philadelphia, but its old name survived. It is now called *Amman*, an echo of the name of the Ammonites, its early possessors. It is utterly ruined and desolate, in accordance with prophecy (Jer. 49 : 1–3; Ezek. 25 : 5). Its ruins, the remains of palaces, temples, churches, theatres and tombs, lie about twenty-two miles east of the Jordan. One of its theatres, capable of accommodating six thousand spectators, is one of the finest ruins in Syria.

Rab'bah, or **Rab'bath-Moab.** See AR.

Rab'bi [*teacher*], a title of respect given by the Jews to their teachers, and often addressed to our Lord (Matt. 23 : 7, 8; 26 : 25, 49; Mark 9 : 5; 11 : 21; 14 : 45; John 1 : 39, 50; 3 : 2, 26; 4 : 31; 6 : 25; 9 : 2; 11 : 8). Another form of the title was rabboni (Mark 10 : 51; John 20 : 16). The title rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai.

Rab'-Mag, a title borne by Nergal-Sharezer, probably identical with the king called by the Greeks Neriglissar. This king, as well as certain other important personages, is found to bear the title in the Babylonian inscriptions. The signification of Rab is "great" or "chief," but Mag is an obscure term. It has commonly been identified with the word "Magus," but this identification is very uncertain.

Rab'sar-is, the name of two persons.

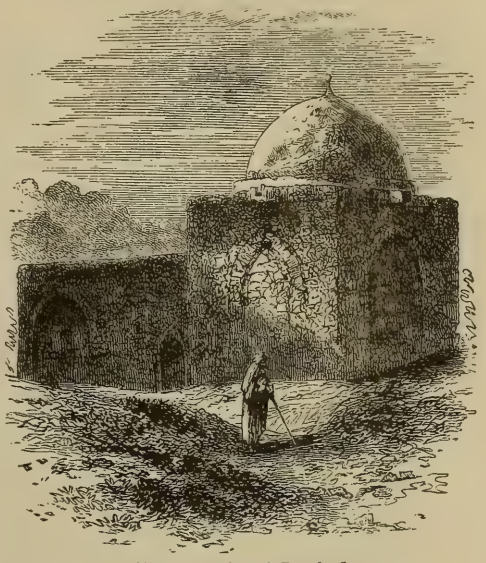
1. An officer of the king of Assyria sent with Tartan and Rabshakeh against Jerusalem in the time of Hezekiah (2 Kings 18 : 17).

2. One of the princes of Nebuchadnezzar who was present at the capture of Jerusalem (Jer. 39 : 3, 13). Rabsaris is probably rather the name of an office than of an individual, the word signifying chief eunuch. In Jer. ch. 39 the title of the Rabsaris is not only given, but most probably his name, either Sarsechim, as in ver. 3, or Nebushasban (worshiper of Nebo), as in ver. 13.

Rab'sha-keh, one of the officers of the king of Assyria sent against Jerusalem in the reign of Hezekiah (2 Kings chs. 18, 19; Isa. 36, 37). Our Authorized Version takes Rabshakeh as the name of a person, but it is more probably the name of the office which he held at the court, that of chief cupbearer.

Ra'ca [*emptiness*], a term of reproach used by the Jews of our Lord's time (Matt. 5 : 22). It is derived from the Chaldee *rêkâ*, and is expressive of contempt.

Race. See GAMES.



The Tomb of Rachel.

Ra'chel [*ewe*], the younger of the daughters of Laban, the wife of Jacob and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. chs. 29–33, 35. She died and was buried near Bethlehem, where her tomb remained for a long period, and the site of it, which is undisputed by Christian, Jew or Moslem, is still pointed out, although the tomb itself, which is shown to travelers, is a modern structure. It is about five miles south of Jerusalem, and one mile north of Bethlehem.

Ra-gu'el. See JETHRO.

Ra'hab, or **Ra'chab,** a celebrated woman of Jericho who received the spies sent by Joshua to spy out the land, hid them in her house from the pursuit of her countrymen, was saved with all her family when the Israelites sacked the city, and became the wife of Salmon and the ancestress of the Messiah (Josh. 2 : 1; Matt.

1 : 5). Her house was situated upon the town-wall, whence she let the spies down by a cord through the window where she bound the scarlet line (Josh. 2 : 15, 21). Her life before the overthrow of Jericho was not a respectable one, but with the purer faith of the Hebrews which she embraced she seems to have entered on a nobler career. Her faith is commended in Heb. 11 : 31, and her works in James 2 : 25.

Ra'hab [*pride, insolence*], a poetical name for Egypt (Ps. 87 : 4; 89 : 10; Isa. 51 : 9), probably of Egyptian origin, but accommodated to the Hebrew language.

Rain. In the Scriptures EARLY RAIN signifies the rain of the autumn (Deut. 11 : 14; Jer. 5 : 24), and LATTER RAIN the rain of spring (Prov. 16 : 15; Job 29 : 23; Jer. 3 : 3; Hos. 6 : 3; Joel 2 : 23; Zech. 10 : 1). In Palestine for six months in the year occasional showers only fall, and the harvests are gathered in without any apprehension of unseasonable storms. The whole land, however, becomes dry, parched and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for to prepare the earth for the reception of the seed. There the early rains commence about the latter end of October or beginning of November, in Lebanon a month earlier. They fall not continuously, but irregularly and chiefly in the night, giving the husbandman the opportunity of sowing his fields of wheat and barley. During the months of November and December the rains continue to fall heavily; afterward they return at intervals and are less heavy, but at no period during the winter do they entirely cease. January and February are the coldest months, and snow falls sometimes to the depth of a foot or more at Jerusalem, but it does not lie long; it is very seldom seen along the coast and in the low plains. Rain continues to fall more or less during the month of March; it is rare in April, and even in Lebanon the showers that occur are generally light. In the valley of the Jordan the barley-harvest begins as early as the middle of April, and the wheat a fortnight later; in Lebanon the grain is seldom ripe before the middle of June.

Rain'bow, the token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. 9 : 13 seems to be that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of his love and the witness of his promise. In figure the rainbow is used to image God's love and faithfulness. When John beholds "a rainbow about the throne in sight like unto an emerald" (Rev. 4 : 3) he has, with the awful vision of majesty, the assuring vision of mercy.

Rai'sins, ripe grapes preserved by drying (1 Sam. 25 : 18).

Rak'kath [*shore*], one of the fortified towns of Naphtali, grouped between Hamath and Chinneroth (Josh. 19 : 35). It is said to have stood on the site beside the Sea of Galilee where Tiberias was afterward built.

Ram, a male sheep. It was accounted a clean animal by the ceremonial Law, and was used for sacrifice (Ex. 29 : 15–18; Lev. 9 : 2, 4). See SHEEP.

Ram, Bat'ter-ing, a warlike instrument for breaching the walls of besieged towns (Ezek. 4 : 2; 21 : 22). In attacking the walls of a fort or city the first step appears to have been to form an inclined plane or bank of earth ("to cast a mount against it"), by which the besiegers could bring their battering-rams and other engines to the foot of the walls. See BATTERING-RAM.

Ra'ma, or **Ra'mah** [*high place*], the

one the Greek, the other the Hebrew, form of the name of several towns in Palestine.

1. A town of Benjamin (Josh. 18 : 25), five miles north of Jerusalem. It occupied a very strong position, commanding the great road from the north to Jerusalem. Here, at the destruction of Jerusalem by Nebuchadnezzar, the chief inhabitants who had escaped the sword were put under guard, the prophet Jeremiah being one of the captives (Jer. 29 : 8–12; 40 : 1). Then was fulfilled the prophecy uttered many years before (Jer. 21 : 15). The lamentation was not only over those who had just been slain in Jerusalem, but also over those captives who were slaughtered at Ramah because from age or sickness they could not be transported to Babylon. The same prophecy was subsequently fulfilled when Herod, in order to destroy the infant Christ, "slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under" (Matt. 2 : 16–18). As Rachel in giving birth to Benjamin died near Bethlehem and was buried there (Gen. 35 : 16–19), so her departed spirit is poetically and very beautifully represented as mourning her murdered children. Ramah has been identified with *er-Ram*, a small and miserable village in the midst of broken columns and large hewn stones.

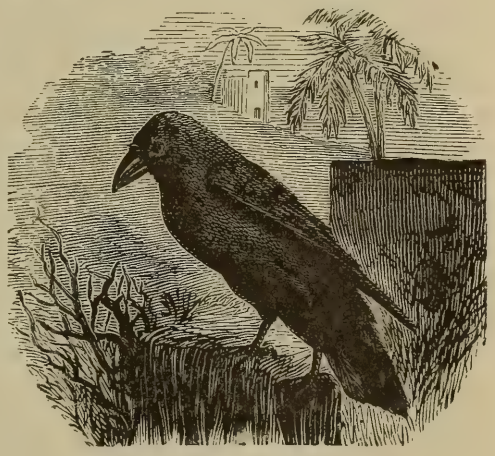
2. A town of Judah, called also RAMATHAIM-ZOPHIM, the birthplace, residence and burial-place of the prophet Samuel (1 Sam. 1 : 1, 19; 2 : 11; 7 : 17; 8 : 4; 25 : 1; 28 : 3). All tradition of the site seems to have been early lost, and the conjectures as to its true position are so various as to leave it for the present in entire uncertainty.

3. There was also a *Ramah* in Naphtali (Josh. 19 : 36) and a *Ramah* in Gilead (2 Kings 8 : 29), called Ramath-Mizpeh in Josh. 13 : 26, and apparently the same as RAMOTH-GILEAD (which see).

Ram'e-ses. See RAAMSES.

Ra'moth-Gil'e-ad [*heights of Gilead*], (1 Kings 22 : 29), the same as *Ramath-Mizpeh* (Josh. 13 : 26). One of the chief cities of Gad, east of the Jordan, allotted to the Levites and made a city of refuge (Deut. 4 : 43; Josh. 20 : 8). It was the scene of many sieges and battles in the wars between the Israelites and the Syrians. In an attempt to storm it King Ahab lost his life (1 Kings 22 : 1–37), and subsequently in a similar attempt King Joram was wounded (2 Kings 8 : 28). Its precise site is matter of conjecture.

Ran'som, the price paid to purchase the freedom of a captive or a slave (Matt. 20 : 28; 1 Tim. 2 : 6). Under the Levitical Law an offering of half a shekel was required of every Israelite over twenty years of age at the time the census was taken. This offering is called a ransom or atonement-money (Ex. 30 : 12-16). It was to be made upon penalty of the plague, and every person, rich or poor, was required to give that sum, and neither more nor less. In 1 Pet. 1 : 18, 19 the apostle refers to this redemption by money in illustration of the greatness of that redemption which is effected only by "the precious blood of Christ."



The Raven.

Ra'ven, a bird of prey resembling the common crow in size, shape and color. A

raven was sent out by Noah from the ark to see whether the waters were abated (Gen. 8 : 7). It was forbidden by the Mosaic Law as an article of food (Lev. 11 : 15), and it is represented in Scripture as delighting in deserted and solitary places (Isa. 34 : 11). When about to feed upon a dead body it seizes first, as commonly alleged, upon the eyes. Hence the allusion in Prov. 30 : 17 implies the exposure of the body in an open field, than which nothing was thought to be more disgraceful. Under the divine command ravens were the means of supporting the prophet Elijah at the brook Cherith (1 Kings 17 : 4, 6). They are expressly mentioned as instances of God's protecting love and goodness (Job 38 : 41; Luke 12 : 24). The glossy blackness of the raven's plumage furnishes a fine image of beautiful locks of hair (Song 5 : 11).

Re'ba [*the fourth part*], one of the five kings of the Midianites slain by the children of Israel in their avenging expedition when Balaam fell (Num. 31 : 8; Josh. 13 : 21).

Re-bek'ah [*a cord with a noose*, symbolical of one with captivating qualities], daughter of Bethuel (Gen. 22 : 23) sister of Laban and wife of Isaac, her father's cousin. The circumstances of her marriage with Isaac form in recital one of the most charming passages of sacred history (Gen. ch. 24). After twenty years of marriage she became the mother of Jacob and Esau, receiving at the time a remarkable prophetic intimation concerning the future destiny of her children (Rom. 9 : 10–12). When her sons were grown she manifested toward Jacob an undue yet not unnatural partiality, which was the source of much domestic disquietude. She died before Isaac, and, as is conjectured, before Jacob's return from Padan-Aram, and was buried in Abraham's tomb (Gen. 49 : 31).

Re'chab [*rider*], the father or ancestor of Jehonadab or Jonadab (2 Kings 10 : 15, 23), from whom the tribe of the Rechabites derived their name. Nothing is known of his personal history.

Rech'ab-ites, descendants of Rechab and a section of the Kenites who came into Canaan with the Israelites and retained their nomadic habits. Their real founder was Jehonadab or Jonadab, who, from zeal for the pure worship of God, associated himself with Jehu in the destruction of the idolatrous house of Ahab. For many generations they continued a separate but peaceable people, living in tents and removing from place to place as circumstances required. When Judæa was first invaded by Nebuchadnezzar they fled to Jerusalem for safety, when the prophet Jeremiah held them up before the wicked inhabitants of the city as an example of constancy in their obedience to the mandates of an earthly father (Jer. 35 : 2–19).

Rec'on-cil-i-a'tion, the restoration of harmony between parties who have been at variance (Heb. 2 : 17). The sole and sufficient means of reconciling sinful man to the holy Father is the atonement of our Lord Jesus Christ (2 Cor. 5 : 18–21; Eph. 2 : 16).

Re-cord'er, an officer of high rank in the Jewish state, exercising the functions not simply of an annalist, but of chancellor or president of the privy council. In David's court the recorder appears among the high officers of his household (2 Sam. 8 : 16; 20 : 24; 1 Chron. 18 : 15). In Solomon's court he is coupled with the three secretaries, and is mentioned last, probably as being their president (1 Kings 4 : 3).

Re-deem'er, one who purchases the liberty of another by paying the ransom-price. The title is emphatically applied to our Lord Jesus Christ (Isa. 59 : 20; Gal. 3 : 13; Rev. 5 : 9).

Red Sea. See Sea.

Reed. Several words in Hebrew are

rendered "reed" or "rush" in our Authorized Version.

1. A word occurring in Isa. 9 : 14; 19 : 15, and rendered "rush." It represents some aquatic reed-like plant which cannot now be determined with certainty.

2. A word occurring in Ex. 2 : 3; Isa. 18 : 2; 35 : 7; Job 8 : 11, rendered in the first and second citation "bulrushes," in the third "rushes," and in the fourth "rush." It represents without doubt the celebrated *papyrus* or paper-reed of the ancients, not now found in Egypt, but still found along the shores of the Sea of Galilee.

3. A word translated "paper-reeds" in Isa. 19 : 7, but for such a rendering there is not the slightest authority. It probably denotes the open grassy land on the banks of the Nile.

Rush or Reed.

4. A word which is the generic name of a reed of any kind. It occurs in numerous passages, and sometimes denotes the "stalk" of wheat (Gen. 41 : 5, 22) or the "branches" of the candlestick (Ex. 25 : 31, 32; 37 : 18). The stems of the larger class of reeds were used by the Orientals for walking-staves and fishing-rods. A reed similar to the cane of our Southern States, grows abundantly on the banks of the Jordan and in other moist places in Palestine.

Reed, Meas'ur-ing, a measure of length equal to six cubits (Ezek. 40 : 5–8; 41 : 8; 42 : 16–19).

Re-fi'ner. The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat and by the aid of solvents, such as alkali (Isa. 1 : 25) or lead (Jer. 6 : 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or furnace and a bellows or blowpipe. The workman sat at his work (Mal. 3 : 3); he was thus the better enabled to watch the process and let the metal run off at the proper moment.

Ref'uge, Cities of. See CITIES OF REFUGE.

Re-gen-e-ra'tion. This word occurs but twice in Scripture, and both passages are in our Authorized Version of the New Testament. In Matt. 19 : 28 it is used in the sense of *renovation* or *restoration* to a former state, and is descriptive of that complete external manifestation of the Messiah's kingdom when all things are to be delivered from their present corruption and restored to spiritual purity and splendor; in Tit. 3 : 5 it is employed to designate that change of heart and life in every subject of divine grace which is effected by the agency of the Holy Spirit. This second sense is the one commonly associated with the English word *regeneration*, and the change thus indicated is, in the New Testament, expressed in very many and very emphatic forms. It is called being "born again" (John 3 : 3), "born of the Spirit" (John 3 : 8), "quickened" (Eph. 2 : 1), "passing from death unto life" (1 John 3 : 14), becoming "a new creature" (2 Cor. 5 : 17), "Christ in

the soul the hope of glory" (Col. 1 : 27). The nature of the change is represented very strikingly and arrestingly. It is *supernatural* (John 3 : 6; Eph. 2 : 4, 5); *internal* and *invisible* (John 3 : 8); *visible in its manifested effects* (1 John 3 : 9; 4 : 7; 5 : 4); *permanent* (Phil. 1 : 6); *essential to salvation* (Gal. 6 : 15), and *fruitful in holiness* (Gal. 5 : 22; Eph. 5 : 24).

Re'hob [*street, broad place*], the name of several cities.

1. A city on the northern border of Palestine, first mentioned in the record of the mission of the spies (Num. 13 : 21). It was called also Beth-Rehob (2 Sam. 10 : 6–8). Its precise site is undetermined.

2. A city allotted to Asher (Josh. 19 : 28), apparently near to Zidon, but as yet undiscovered.

3. A city of Asher, on the southern border of the tribe (Josh. 19 : 30). This probably was the Rehob allotted to the Levites (Josh. 21 : 31; 1 Chron. 6 : 75), and from which the old Canaanites were not expelled (Judg. 1 : 31). Site unknown.

Re-ho-bo'am [*enlargement of the people*], son of Solomon by the Ammonite princess Naamah (1 Kings 14 : 21, 31), and his successor (1 Kings 11 : 43). At an early period of Jewish history symptoms of an imperfect confederation of the tribes appeared. The powerful Ephraim was not disposed to rest quietly in a position of inferiority. When Solomon's strong hand was withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites. The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries. The result was the insurrection of the ten northern tribes and the enthronement of Jeroboam as the first king of the separate kingdom of Israel. Rehoboam reigned seventeen years, acquiring no glory while he lived and calling forth no unusual lamentation when he died (1 Kings 14 : 21–24).

Re'ho-both [*broad places, streets*], the name of several places.

1. A city built by Nimrod, site unknown (Gen. 10 : 11).

2. A well dug by Isaac (Gen. 26 : 22).

3. The name of the city of a certain Saul or Shaul, one of the Edomite kings, and called "Rehoboth by the river" (Gen. 36 : 37). The river is supposed to be the Euphrates, three miles west of which is now a town called *er-Rahabeh*.

Reins, the kidneys, from the Latin *renes*. In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart (Ps. 7 : 9; 26 : 2; Jer. 11 : 20; 17 : 10).

Rem-a-li'ah [*Jehovah adorns*], the father of Pekah, captain of Pekahiah, king of Israel, who slew his master and usurped his throne (2 Kings 15 : 25–37; Isa. 7 : 1–9).

Re-mis'sion, release from obligation to penalty—that is, pardon. The sole ground of the remission of sins is the atoning sacrifice of our Lord Jesus Christ (Matt. 26 : 28; Acts 10 : 43). Hence the word of our Lord to the apostles in respect to remitting and retaining sins (John 20 : 23) was not their investiture with the power to grant or deny pardon, but with the authority to publish to the world the doctrine of full forgiveness through the propitiation of Christ (1 John 2 : 1, 2).

Rem'phan (Acts 7 : 43) and **Chiun**

(Amos 5 : 26) have been supposed to be the names of an idol, the star-god Saturn, worshiped by the Israelites in the wilderness. The most reasonable explanation of the two names so different in sound is that Remphan is an Egyptian equivalent, substituted by the translators of the Septuagint for the Hebrew or Semitic Chiun.

Re-pent'ance. The general sense of the English word thus rendered is "change of mind." Thus Esau found no place of repentance or change of mind in his father Isaac (Heb. 12 : 17), for Isaac would not change what he had done—that is, would not revoke the blessing given to Jacob (Gen. 27 : 34–40). Thus, too, the expression "the gifts and calling of God are without repentance" (Rom. 11 : 29) denotes the stability and unchangeableness of God's purpose of grace in the covenant of redemption. But in connection with sin the word "repentance" has a specific sense. It designates sorrow for sin, grief for having committed it, and a turning away from it, accompanied with sincere endeavors, in reliance on the grace and aid of God's Holy Spirit, to live in humble and holy obedience to the divine commands and will (Matt. 3 : 2, 8; Acts 5 : 31; 11 : 18; 2 Cor. 7 : 8–10; 2 Tim. 2 : 25). Tropically, repentance is ascribed to God (Gen. 6 : 6) when, because of change in men, he changes toward them his conduct or bearing.

Rep-e-ti'tions, Vain, expressions repeated frequently in prayer, with the notion that mere frequency of repetition would make the prayer more meritorious and efficacious (Matt. 6 : 7). "Use not vain repetitions," means literally "babble not."

Reph'aim [*giants*], an ancient tribe noted for their gigantic stature and great strength. In Abraham's times they lived east of the Jordan (Gen. 14 : 5; 15 : 20), but at the conquest of Canaan they lived both east and west of the river (Josh. 13 : 12; 15 : 8; 18 : 16). They had settlements in Bashan at a very remote period, of which in the overthrow of Og by the Israelites they were dispossessed (Deut. 3 : 10–13). They occupied also a section of Western Palestine adjoining the mountains of Ephraim (Josh. 17 : 15), and a valley lying between Jerusalem and Bethlehem (Josh. 18 : 16). In the times of David some of them dwelt in Gath (1 Chron. 20 : 4–6).

Reph'aim, Val'ley of [*valley of the giants*], an upland plain or valley a short distance south-west of Jerusalem, where David twice defeated the Philistines (2 Sam. 5 : 17–25; 1 Chron. 14 : 9–16).

Reph'i-dim [*rests, supports*], a noted station of the Israelites near to Sinai, where they complained because they had been brought out of Egypt, where they murmured because they had not an abundance of water, where they were miraculously supplied with water, and where, under the leadership of Joshua, they defeated the Amalekites (Ex. ch. 17). Its locality is much debated, but the majority of intelligent travelers are agreed that its requirements are best answered by the palm-grove now and for many ages past called the valley of Paran or *Feiran*, near the base of Mount *Serbal*.

Rep'ro-bate. This term is applied to silver (Jer. 6 : 30), and means that the silver does not endure the proper test or does not conform to standard weight, and is therefore rejected or cast away. With a similar yet figurative sense the term is applied to human principles and practices (Rom. 1 : 28; Tit. 1 : 16), which it denounces as corrupt and as certain to meet the divine displeasure.

Re'sen [*curb, bridle*], an ancient city of Assyria, lying between Nineveh and Calah (Gen. 10 : 12). Assyrian remains of some considerable extent are found near the modern village of *Selamiyeh*, and

perhaps the most probable conjecture is that these represent Resen.

Res-ur-rec'tion of our Lord. After our Lord had completed the work of redemption by his death upon the cross, he rose victorious from the grave and became to his people "the Prince of life" (Acts 3 : 15). No fact of history is more firmly established by competent concurrent testimony than this fact of our Lord's resurrection. The number of witnesses who saw him and conversed with him after he had risen is very great (1 Cor. 15 : 6); with many of these witnesses he had frequent interviews (Matt. 27 : 9, 10; 28 : 16, 17; Mark 16 : 9; Luke 24 : 13–31, 34, 51; John 20 : 19, 20, 26; 21 : 1–15); these witnesses were at first incredulous and slow to believe (Luke 24 : 1–12); these witnesses manifested their deep conviction and assurance of the fact of our Lord's resurrection by their publication of it before his murderers and their persecutors (Acts 2 : 22–24); these witnesses could have had no motive to attempt an imposture (1 Cor. 15 : 19); these witnesses without exception continued to agree in their testimony, although exposed by it to suffering and death (Acts 2 : 32); these witnesses, in the name of our Lord and in confirmation of their testimony, wrought many miracles (Acts 2 : 43; 5 : 12). The great fact thus established has a commanding importance. It is the crowning evidence of the divine character of his mission (Matt. 12 : 38–40; Rom. 1 : 4); it is the beginning of his exaltation and reward (Matt. 28 : 18); it is the pledge and seal of his completed work of redemption (Heb. 9 : 11–14; 10 : 12–14); it is the pledge and earnest of the resurrection of his people (1 Cor. 15 : 20–23).

Res-ur-rec'tion of the Dead. This great doctrine rests on the authority of divine revelation and the fact of our Lord's resurrection. The word of God distinctly announces a general resurrection (Dan. 12 : 2; John 5 : 28, 29; 11 : 24, 25; 1 Cor. 15 : 12–17); the undoubted fact of our Lord's resurrection is a proof not only that a general resurrection is possible and probable, but positively certain (1 Cor. 15 : 22, 45, 49; 2 Tim. 1 : 10).

Reu [*friend*], son of Peleg in the line of Abraham's ancestors (Gen. 11 : 18–21; 1 Chron. 1 : 25).

Reu'ben [*behold a son*], the name of one of Jacob's sons, of a Hebrew tribe and of the territory possessed by the tribe.

1. Reuben was the eldest son of Jacob and Leah (Gen. 39 : 32). The most favorable fact in his personal history mentioned in Scripture is his successful effort to preserve his brother Joseph's life (Gen. 37 : 20–22). His nature seems to have been ardent, impetuous, unbalanced, but not ungenerous. At the time of the migration into Egypt he had four sons. Although the first-born, he was yet, because of his perpetration of an act of atrocious wickedness (Gen. 35 : 22), degraded by his father to a subordinate position (Gen. 49 : 3, 4).

2. The tribe of Reuben when leaving Egypt numbered forty-six thousand five hundred adult males (Num. 1 : 20, 21); at the census on the plains of Moab their number had fallen to forty-three thousand seven hundred and thirty (Num. 26 : 7). During the journey through the wilderness the position of Reuben was with Simeon and Gad on the south side of the tabernacle. The Reubenites, as the Gadites, had maintained in Egypt their love of pastoral pursuits. In the exodus of Israel from Egypt they took their cattle with them (Ex. 12 : 38), and in the wilderness mention of their cattle is occasionally made (Ex. 34 : 3; Num. 11 : 22; Deut. 8 : 13). Accordingly, when the nation arrived on the open downs east of the Jordan, Reuben and Gad and the half-tribe of Manasseh desired and were al-

lowed to remain in a place so perfectly suited to their requirements.

3. The territorial possessions of Reuben were the fine pasture-lands east of the Jordan from which the Amorites had been expelled (Josh. 13 : 15–21). The part selected by Reuben had at that date the special name of "the Mishor," with reference possibly to its evenness, and under its modern name of the *Belka* is still esteemed beyond all others by the Arab sheep-masters. It is well watered, is covered with smooth, short turf, and loses itself gradually in those illimitable wastes which have always been and always will be the favorite resort of pastoral tribes. In the conquest of Canaan west of the Jordan the Reubenites aided their brethren. On the division of the kingdom they joined the northern state or the kingdom of Israel. Their country was invaded by the Syrians under Hazael about B. C. 884 (2 Kings 10 : 32, 33), and about a century later their whole people were carried captive to Assyria by Tiglath-pileser (2 Kings 15 : 29). Then the Moabites returned to their old country and occupied their old cities. In pronouncing curses upon Moab, Jeremiah mentions a number of Reuben's cities; and in accordance with the prophet's predictions the whole region is desolate, and the once busy centres of life and trade, bearing still their ancient names, are heaps of ruins.

Reu'el [*friend of God*], the name of one of the sons of Esau (Gen. 36 : 4, 10, 13, 17); also one of the names of Moses' father-in-law (Ex. 2 : 18), otherwise RAGUEL.

Rev-e-la'tion, an extraordinary and supernatural uplifting of the veil from the hidden realm of God's thought and will (Rom. 16 : 25; Gal. 1 : 12; Eph. 3 : 3; Rev. 1 : 1). Its modes have been various: sometimes by dreams (Gen. 37 : 5; 40 : 5; 1 Kings 3 : 5; Dan. 7 : 1; Matt. 1 : 20); sometimes by visions (Gen. 15 : 1; 46 : 2; Ezek. 1 : 1; Dan. 8 : 2; Acts 9 : 10; 10 : 3); sometimes by direct communication (Gen. 6 : 13; Ex. 3 : 1–18; Luke 1 : 11–20; 9 : 35; John 12 : 28).

Rev-e-la'tion, Book of, the last book of the New Testament, often called the *Apocalypse*, its title in Greek, and signifying "revelation." It was written by the apostle John in the island of Patmos about the year A. D. 95. Its interpretation has given rise to much controversy, but its manifest design to comfort God's suffering people has made it, through the centuries of Christian history, a very precious book. It represents the conflicts of truth and error, and the ultimate, universal reign of purity and peace. It is full of Christ. It exhibits his glory as Redeemer and Ruler, and shows the angels uniting with men in yielding him homage (Rev. 7 : 9–17; 19 : 6–16).

Re-venge' [*returning evil for evil*], is expressly forbidden by the word of God (Lev. 19 : 17, 18; Rom. 12 : 19, 20; 1 Pet. 3 : 9). When God is spoken of in Scripture as the avenger or revenger (2 Sam. 22 : 48; Nah. 1 : 2; 1 Thess. 4 : 6) the reference is to the infinite holiness and justice with which he administers his universal empire.

Re'zeph [*a fire-stone*], a city named amongst those subdued by the Assyrians (2 Kings 19 : 12; Isa. 37 : 12) It is supposed to be the modern *Rasapha*, or *Rusafat*, a day's march west of the Euphrates, on the road from Racca to Emesa.

Re'zin [*firm* or *stable*], king of Damascus, contemporary with Pekah in Israel and with Jotham and Ahaz in Judah. He attacked Jotham in the latter part of his reign (2 Kings 15 : 37), but his chief war was with Ahaz, whose territories he invaded in company with Pekah (2 Kings 16 : 5; Isa. 7 : 1). Subsequently he was attacked, defeated and slain by Tiglath-pileser II., king of Assyria (2 Kings 16 : 9), as appears not only from the record in

Scripture, but also from the Assyrian inscriptions.

Re'zon [*favor*], son of Eliadah, a Syrian, who when David defeated Hadadezer, king of Zobah, put himself at the head of a band of freebooters and set up a petty kingdom at Damascus (1 Kings 11 : 23). From his position at Damascus he harassed the kingdom of Solomon very greatly.

Rhe'gi-um, a city on the south-western extremity of the coast of Italy, opposite Messina in Sicily. The vessel which conveyed Paul to Italy touched at this port (Acts 28 : 13). It is still a place of considerable importance, having ten thousand inhabitants. Its modern name is *Reggio*.

Rhodes [*a rose*], an island in the Mediterranean, near the coast of Asia Minor, and on it a city of the same name which Paul visited on one of his voyages (Acts 21 : 1). The city was built in the fifth century before our Lord's birth, and was celebrated for its commerce, literature and the arts, and for the delightful climate which still characterizes it. With a fertile soil, its gardens abound with delicious fruits, and every breeze is laden with the fragrance of its orange and citron groves. The Colossus of Rhodes, one of the wonders of the world, was a brazen statue of Apollo, one hundred and twenty-six feet in height, which, striding the entrance to the city's harbor, allowed ships in full sail to pass between its legs. This colossus was erected B. C. 290, and was overthrown by an earthquake B. C. 224. During the Middle Ages, Rhodes was famous as the home and fortress of the knights of St. John of Jerusalem. Their noble fortress still exists, but is used by the Turks as a magazine for military stores. The present population of the island, consisting of Turks, Greeks and Jews, numbers some twenty thousand.

Rib'lah [*fertility*], a town on the northern border of Palestine, near the main source of the Orontes, and south of Hamath (Num. 34 : 11). Here, before Nebuchadnezzar, after the capture of Jerusalem, King Zedekiah was brought, and, after being compelled to witness the murder of his sons, had his eyes put violently out and his limbs bound with fetters of brass (2 Kings 25 : 5–7). Traces of the city exist in the little village of *Riblah*, lying on the right bank of the Orontes, some twelve miles east by north from the river's source.

Rid'dle. This word occurs in Judg. 14 : 12, and is applied to parables, proverbs, hard sayings, quaint conceits, allegories, queries and the like. The Orientals are specially fond of such verbal ingenuities and puzzles.

Right'eous-ness, an essential attribute of the Divine Being. As used in Scripture, it is nearly allied to, if not identical with, justice, holiness, faithfulness (Ps. 119 : 142; Isa. 46 : 13; 51 : 5, 6, 8; 56 : 1). It is also used to denote the perfect obedience of the Son of God (Rom. 5 : 18, 19). The "righteousness which is of faith" (Rom. 10 : 6) is the righteousness which is obtained by the grace of God through faith in Jesus Christ (Rom. 3 : 21–26; 10 : 4, 10; 2 Cor. 5 : 21; Gal. 2 : 21). Righteousness is also very commonly used for uprightness and just dealing between man and man (Isa. 60 : 17), and for holiness of life (Dan. 4 : 27; Luke 1 : 6; Rom. 14 : 17; Eph. 5 : 9).

Right Hand. As the *right hand* is the symbol of power and strength, so in Scripture it is ascribed to God (Ex. 15 : 6; Ps. 77 : 10), and so also to be seated at the right hand is to occupy a place of honor (Acts 7 : 55; Heb. 12 : 2). The right hand is an expression for the *south*, and the left hand for the *north*, because the Hebrews, in speaking of the points of the compass, suppose one to face the east (Gen. 14 : 15).

Rim'mon [*a pomegranate*], the name of several places in Palestine.

1. A city of the tribe of Simeon, in the south of Palestine (Josh. 15 : 32 ; 1 Chron. 4 : 32).

2. A town on a high chalky rock, the rock of Rimmon, north-east of Gibeah, fifteen miles north of Jerusalem, on which is still a village called *Rammon*. It was to this place the Benjaminites fled for safety (Judg. 20 : 45).

3. A city of Zebulun (1 Chron. 6 : 77).

4. The name of one of the encampments of the Israelites (Num. 33 : 19).

Rim'mon, a deity worshiped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 Kings 5 : 18). Rimmon is perhaps the abbreviated form of Hadad-Rimmon, Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-Rimmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits. Gesenius maintains, however, that the word Rimmon means simply "the Most High."

Ring. The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet. This was the case equally in Egypt and the Eastern nations. It was used in signing contracts and government papers. It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. 41 : 42) and by Ahasuerus to Haman (Esth. 3 : 10). Such rings were worn not only by men, but by women (Isa. 3 : 21), and are enumerated among the articles presented by men and women for the service of the tabernacle (Ex. 35 : 22). The signet-ring was worn on the right hand (Jer. 22 : 24). From Ex. 28 : 11 it is inferable that the rings contained a stone engraven with a device or with the owner's name.

Ring-streaked, marked with circular streaks (Gen. 30 : 35, 39).

Ri'phath, the second son of Gomer and the brother of Ashkenaz and Togarmah (Gen. 10 : 3). The name is identified with the Riphæan mountains in the north-east of Dacia.

Riv'er. Very inconsiderable streams are sometimes called rivers in Scripture, and "the river" is a phrase often used without any other specification. The circumstances under which it is used should be noted to determine whether the Nile, the Euphrates or the Jordan is intended. In Gen. 15 : 18 "the river of Egypt" is probably the Pelusiac or easternmost branch of the Nile, but in Num. 34 : 5 "the river of Egypt" is the small winter stream which was the boundary between Egypt and the land promised to Moses, and which gained its notoriety from being the dividing-line between two great countries.

Riz'pah [*hot stone*], concubine to King Saul and mother of his two sons, Armoni and Mephibosheth. After the death of Saul and occupation of the country west of the Jordan by the Philistines, Rizpah accompanied the other members of the royal family to their new residence at Mahanaim (2 Sam. 3 : 7). We hear nothing more of her till we read that tragic story of the crucifixion of her own two sons and of five sons of Saul's daughter Merab (2 Sam. 21 : 8–11) which has made her name so familiar to all the world. After the crucifixion with marvelous love and endurance she watched the crucified and lifeless bodies to protect them from birds of prey six long, weary months, from early spring through the full blaze of summer and to the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses which bore the ghastly remains of her dead.

Rock, Rocks. The Hebrew word (*tsûr*) commonly rendered "rock" in our Authorized Version is a derivative from a verbal root which means "to compress," and is the appropriate designation of a mass of stony matter so *compressed* as to be compact, solid,

firm. Of the word "rock" the Scriptures make large use, literal and figurative. Rock underlies the hills and mountains of Palestine, and reveals itself in the picturesque forms of eminences, heights, cliffs, crags, swelling mounds and elevated chains. Its manifold utilities are constantly recognized and referred to, and supply the material of abundant illustration. Out of the rock water gushes for the famishing Hebrews (Num. 20 : 8, 11; Neh. 9 : 15; Ps. 78 : 20); on the rock houses are founded (Isa. 42 : 11; Matt. 7 : 24, 25); to the rock imperiled people flee for refuge (1 Sam. 13; Isa. 2 : 10, 19); from the rock honey and oil are taken (Deut. 32 : 13; Ps. 81 : 16); under the rock travelers wearied by noontide heats repair for shade (Isa. 32 : 2); and in the rock sepulchres are hewn (Isa. 22 : 16; Mark 15 : 46). Quite a number of rocks are mentioned in Scripture and have great historic prominence. On the top of the rock Etam, Samson dwelt (Judg. 15 : 8); in the fastnesses of the rock Rimmon the Benjaminites hid themselves (Judg. 20 : 47); between the rocks Bozez and Seneh, Jonathan and his armor-bearer passed to the slaughter of the Philistine garrison (1 Sam. 14 : 4–15). Figuratively, the word "rock" is applied to God, as he is the refuge and defence of his people (Ps. 28 : 1), and to Christ, as he is the source of the water of life (1 Cor. 10 : 4). Other and obvious figurative uses of the word will be noted in many passages.

Rod, a term used in Scripture, sometimes to express a sceptre (Ps. 2 : 9; Rev. 2 : 27), sometimes as an instrument of punishment (2 Sam. 7 : 14; Job 9 : 34), sometimes for a staff or wand (1 Sam. 14 : 27), sometimes for a shoot or branch (Isa. 11 : 1), and sometimes for a tribe or people (Ps. 74 : 2). The rod or staff of Moses which became a serpent (Ex. 4 : 2–4) and the rod or staff of Aaron which was the instrument of plaguing Egypt (Ex. 7 : 19), and which subsequently budded and brought forth almond-blossoms (Num. 17 : 8), are especially celebrated in Hebrew history.

Roe, Roebuck. The Hebrew words thus translated denote some species of antelope, probably the *gazelle* of Syria and Arabia. The gazelle was allowed as food

Gazelle of Syria.

(Deut. 12 : 15, 22); it is mentioned as very fleet of foot (2 Sam. 2 : 18); it was hunted (Isa. 13 : 14; Prov. 6 : 5); it was celebrated for its loveliness (Song 2 : 9, 17; 8 : 14).

Ro'gel-im [*washers, fullers*], the residence of Barzillai the Gileadite in the highlands east of the Jordan (2 Sam. 17 : 27; 19 : 31).

Roll. See Book.

Romans, Epistle to the, was written from Corinth during Paul's third missionary journey, and about A. D. 58. The occasion which prompted the Epistle and the circumstances attending its writing were as follows: Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (1 : 9–13; 15 : 22–29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans to supply the lack of his personal teaching. The church

at Rome consisted of Jews and Gentiles, the latter perhaps being the more numerous. Apparently, the letter was not written to answer any doubts or to settle any controversies then rife in the Roman church. Accordingly, the Epistle to the Romans is more of a treatise than of a letter. In this respect it differs widely from the Epistles to the Corinthians and Galatians, which are full of personal and direct allusions. Its contents are as follows: 1. At the outset, in the salutation (1 : 1–7), the apostle strikes the keynote of the Epistle in the expressions "*called* to be an apostle," "*called* to be saints." Divine grace is everything, human merit nothing. 2. Personal explanations; purposed visit to Rome (1 : 8–15). 3. Doctrinal (ch. 1 : 16 to ch. 11 : 36). The *general proposition:* the gospel is the salvation of Jew and Gentile alike; this salvation comes by faith. 4. Practical exhortations (ch. 12 to ch. 15 : 13). 5. Personal matters (15 : 14–33; 16 : 1–23). 6. Benediction and doxology (16 : 24–27). While this Epistle contains the fullest and most systematic exposition of the apostle's *teaching*, it is at the same time a very striking expression of his *character*. Nowhere do his earnest and affectionate nature and his tact and delicacy in handling unwelcome topics appear more strongly than when he is dealing with the rejection of his fellow-countrymen, the Jews.

Rome, the famous capital of the ancient world. It is situated on the Tiber, about fifteen miles from its mouth, in the plain which is now called the Campagna. It was founded by Romulus about B. C. 753. It rapidly increased until it spread over the seven hills (Rev. 17 : 9) which formed the nucleus of the ancient city. Its political history is an instructive chapter in the history of the world. Its conquests were extended until it became the centre and metropolis of a vast empire enriched by the spoils of all nations. It was a great seat of learning and the arts, and adorned by the richest specimens of architecture.

Idolatry in many forms and with all its corruptions prevailed, and the people, notwithstanding their apparent refinement, were grossly depraved. At the time of our Lord's advent Rome had reached an extraordinary height of power and glory. In the reign of Augustus its population was about one million and a half; in the reign of Trajan, about two millions. Its name is not found in the Old Testament, but the prophet Daniel mentions its imperial sovereignty under the name of "the fourth kingdom" (Dan. 2 : 40; 7 : 17). In the New Testament the references to Rome are many, but as they are chiefly in connection with the history of the apostle Paul, it may be useful to give a brief account of the city in the time of Nero, the Cæsar to whom the apostle appealed and in whose reign he suffered martyrdom.

The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. Neither the nature of the buildings nor the configuration of the ground was such as to give a striking appearance to the city viewed from without. The visit of Paul lies between two famous epochs in the history of the city—namely, its restoration by Augustus and its restoration by Nero. It was the boast of Augustus "that he found the city of brick and left it of marble." Some parts of the city, especially the Forum and Campus Martius, must have presented a magnificent appearance, but many of the principal buildings in ancient Rome which now attract the attention of modern travelers were not then built. The streets were generally narrow and winding. Paul's first visit to Rome took place before the Neronian conflagration. One half the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable

system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and prodigality we hear so much in the heathen writers of the time. Such was the population which Paul found at Rome at the time of his first visit. Detained here "two whole years," and "dwelling in his own hired house," the apostle "received all that came in unto him," "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ" (Acts 28 : 30, 31). It is generally believed that on his "appeal to Cæsar" he was acquitted, and after some time spent in freedom was a second time imprisoned at Rome. His second imprisonment ended with his violent death by beheading.

By whom Christianity was introduced into Rome is uncertain. No satisfactory evidence can be adduced that Peter ever visited it, although Romanists claim that he was the first bishop of the Christian church in that place. The remarkable growth of Christianity in this great metropolis of heathenism was the occasion of bitter persecutions under Nero and succeeding emperors, and many Christians were cruelly destroyed. Still, the word of God spread, and in the beginning of the fourth century Christianity became the religion of the empire. In the season of repose and power it lost much of its spirituality, and by a gradual process, the monstrous perversions of popery were engrafted on it. The modern city, much reduced in size and not much improved in morals, is but the shadow of its former greatness. It still retains its character as the seat of the arts, and is an object of attraction, principally for the remains of its ancient grandeur. As the capital of reunited Italy , and under the liberal government established by the late Victor Emmanuel, it is entering, apparently, upon a new career of prosperity.

Room. In Matt. 23 : 5 "room" means place or seat. The "uppermost room" is the uppermost seat on the couch.

Rose. This word occurs twice only, in Song 2 : 1 and Isa. 35 : 1, and in both passages the Hebrew word thus rendered is probably the beautiful white *narcissus*. Roses, however, were abundant in Syria, and were greatly prized for the rose-water which they furnished. See SHARON.

Rosh [*head, chief*]. The Authorized Version translates this Hebrew word in Ezek. 38 : 2, 3 ; 39 : 1 as "chief," but it should be translated as a proper name, "Magog, the prince of Rosh, Meshech and Tubal." This, apparently, would make Rosh the first of the three great Scythian tribes, and would identify them with the modern Russians and their country with the present Russia.

Ru'by, a precious stone of a rose-red color and of great beauty and value (Job 28 : 18 ; Prov. 31 : 10). It is second only to the diamond in hardness. Whether the Hebrew word thus rendered means the ruby or coral is much disputed, and perhaps will never be determined.

Ru'di-ments, elementary principles (Col. 2 : 8, 20). "The rudiments of the world" are the rites and observances of the Jewish religion, and are to the full knowledge imparted in the gospel what the alphabet is to a language or what the elementary principles are to the science of astronomy or of chemistry. The word translated *rudiments* in Col. 2 : 8, 20 is translated *elements* in Gal. 4 : 3, 9.

Rue. The word occurs only in Luke 11 : 42. It is a shrubby plant, about two feet high, of strong medicinal virtues. In our Lord's time it was a garden plant and tithable.

Ru'fus [*red*], son of Simon a Cyrenian who was pressed to carry our Lord's cross (Mark 15 : 21). The name occurs again in the list of salutations (Rom. 16 : 13)

as that of a person whose mother was a believer. The identity of the two persons has been supposed, but it can neither be proved nor disproved.

Ru-ha'mah. See AMMI.

Ru'mah [*elevated*], same as ARUMAH.

Rush. See REED.

Ruth [*beauty*], a Moabitish woman, the wife, first of Mahlon, secondly of Boaz, the ancestress of David and of our Lord. A severe famine in the land of Judah induced Elimelech, a native of Bethlehem, to emigrate into the land of Moab with his wife Naomi and his two sons, Mahlon and Chilion (Ruth 1 : 1, 2). At the end of ten years, Naomi, now left a widow and childless, having heard that there was plenty again in Judah, returned to Bethlehem, accompanied by Ruth, her daughter-in-law. They arrived at Bethlehem at the beginning of barley-harvest, and Ruth, going out to glean, was providentially guided to the field of Boaz, a wealthy man and a near kinsman of her father-in-law, Elimelech. Probably the best representation we now have of this reaping scene in the field of Boaz is found (as in the annexed cut) on the monuments of Egypt.

Egyptian Reapers in the Harvest Field.

The appearance of Ruth challenged the attention and claimed the kindness of Boaz, who, learning her history, resolved to perform the part of a kinsman by purchasing the inheritance of Elimelech, and taking her to be his wife if a nearer kinsman should decline to do so. The nearer kinsman declined; upon which, with all due solemnity Boaz took Ruth to be his wife amidst the blessings and congratulations of their neighbors. Their son Obed was the father of Jesse, who was the father of David. The story is charmingly told in the book of Ruth, which is a supplement to the book of Judges, and which was written, it is supposed, by Samuel. As a singular example of virtue and piety in a rude age and among an idolatrous people, as one of the first-fruits of the Gentile harvest gathered into the church, as the heroine of a story of exquisite beauty and simplicity, as illustrating in her history the workings of divine providence and the truth of the saying that "the eyes of the Lord are upon the righteous" (Ps. 34 : 15), and for the many interesting revelations of ancient domestic and social customs which are associated with her story, Ruth has always held a foremost place among the Scripture characters.

Rye. The Hebrew word thus rendered occurs in Ex. 9 : 32; Isa. 28 : 25 and Ezek. 4 : 9. In the latter passage *fitches* is the rendering in our Authorized Version, but *rye* appears in the margin. In the passage in Isaiah *spelt* appears in the margin; and in all the three passages *spelt*, which differs but slightly from our common wheat, is most probably intended. Rye is for the most part a northern plant, and was probably not cultivated in Egypt or Palestine in early times, whereas spelt has from time immemorial been cultivated in the East, where it is held in high estimation. It is used for mixing with wheat, barley and other grains, which are ground together and made into bread.

S.

Sab'a-oth [*hosts*]. In Rom. 9 : 29 and James 5 : 4 the Greek form of this Hebrew word is, in our Authorized Version, not translated, but transferred. It is a descriptive title of Jehovah "the Lord of hosts" (Isa. 6 : 3), and whether the word *hosts* refers to the angels or to the stars, or to both, it heightens immensely the idea of God's greatness and majesty.

Sab'bath. As the Hebrew root of this word means "to cease to do," "to rest," so the sense of the word *sabbath* is "a day of rest." The name is applied to divers great festivals, but principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code, but in the Decalogue itself. The consecration of the Sabbath was coeval with the creation. It is the only ordinance, besides marriage, which appears in the records of creation, and which has the grounds of its existence and obligation interwoven with the very foundations of the world's history (Gen. 2 : 2, 3). Its subsequent and continuous observance is clear from the division of time into weeks (Gen. 8 : 8–13; 29 : 27, 28), the recognition of the day before the giving of the Law (Ex. 16 : 22–30), and the form of the precept in the Decalogue, *Remember* (Ex. 20 : 8–10). Among the cuneiform inscriptions preserved in the British Museum is a religious calendar of the Assyrians as old, perhaps, as Abraham, in which every month is divided into four weeks, and the seventh days or "sabbaths" are marked out as days on which no work is to be undertaken. Professor Sayce of Oxford in his lectures on Babylonian Literature says: "A week of seven days was in use from the earliest ages. The days of the week were named after the sun, moon and five planets, and our own week-days may be traced back to the active brains of the long-forgotten people of Chaldæa. The seventh, fourteenth, nineteenth, twenty-first and twenty-eighth days of the month were termed 'sabbaths' or 'days of rest,' when the king was forbidden to eat 'cooked fruit' or 'meat,' to change his clothes or wear white robes, to drive his chariot, to sit in judgment, to review his army, or even to take medicine should he feel unwell." Professor Sayce has also published his opinion that the cuneiform inscriptions recognize the Sabbath as of divine appointment, and on the fifth tablet of the Chaldæan account of the Creation there is an inscription to this purport which Mr. H. Fox Talbot renders thus:

"On the seventh day He appointed a holy day,
And to cease from all business He commanded."

To this positive historic testimony is to be added also the *reason* of the institution. It was to be a joyful celebration of God's completion of his creation. It was not to be a season of stern privation, but one of special privilege. The prohibition of work is only subsidiary to the positive idea of rest and refreshment in communion with Jehovah, who himself "rested and was refreshed" (Ex. 31 : 17). It was to be a sacred pause in the ordinary labor by which man earns his bread, the curse of the fall was to be suspended for one day, and, having spent that day in joyful remembrance of God's mercies, man had a fresh start in his course of labor. Thus the spirit of the Sabbath was joy, refreshment and mercy, arising from remembrance of God's general goodness as the Creator, and in the case of the Israelites of God's special goodness as the Deliverer from bondage. Accordingly, among the Israelites the key-

note of all the Sabbath services was joy. The sentiment with which the people were required to keep the Sabbath was enshrined in the words of the Psalmist: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118 : 24).

Nor is abundant evidence wanting that whilst the Sabbath was not always kept by the Israelites as God designed and the Law prescribed, its observance was never neglected. Wherever the Jew went and however he might be circumstanced, Sabbath-keeping became the most visible sign of his nationality. In our Lord's time, however, there had been invented many prohibitions respecting the Sabbath of which we find nothing in the original institution. Some of these prohibitions were fantastic and arbitrary, in the number, indeed, of those "heavy burdens and grievous to be borne" which the later expounders of the Law "laid on men's shoulders." How general this perversion of the Sabbath had become is apparent both from the recorded objections to acts of our Lord on that day, and from his marked conduct on occasions to which those objections were sure to be urged (Matt. 12 : 1–14; Mark 3 : 2; Luke 6 : 1–11; 13 : 10–17; John 5 : 2–18; 7 : 23; 9 : 13–34).

Under the gospel the rest-day has been changed from the seventh to the first day of the week. This rest-day commemorates a greater deliverance than that of Israel from the bondage of Egypt, and introduces a new creation as well. *The* day in the seven is changed, but *a* day in seven has been observed from the first (Acts 20 : 7; 1 Cor. 16 : 1, 2; Rev. 1 : 10). Nor does the change of the day make any change in the spirit with which the day is to be kept. The obligation upon the Jew to keep the day as one of rest from worldly toil and care, as one of communion with the unseen and eternal, as one of joyous service and holy worship, and as one of preparation for the Sabbath of the skies, lies upon the Christian with a tenfold weight. See Lord's Day.

Sab'bath-Day's Jour'ney (Acts 1 : 12). As the Law enjoined every man to "abide in his place" on the Sabbath, and forbade any man to "go out of his place" on that day (Ex. 16 : 29), and as some departure from a man's own place was often unavoidable, so it was thought necessary to determine the allowable amount, which was fixed by the later Jews at two thousand paces, or about three-quarters of a mile, from the wall of the city where the man dwelt.

Sab-bat'i-cal Year. See Year, Sabbatical.

Sa-be'ans. See Seba and Sheba.

Sab'tah (Gen. 10 : 7) or **Sab'ta** (1 Chron. 1 : 9), a son of Cush. His descendants are supposed to be connected with the Sabbatha or Sabota or Sabotale of Pliny and Ptolemy, which was on the south coast of Arabia, and was the capital of the Atramitæ or people of Hadramaut. According to Ptolemy, Sabbatha was an important city, containing no less than sixty temples.

Sab'te-chah (Gen. 10 : 7) or **Sab'-techa** (1 Chron. 1 : 9), a son of Cush. The settlements of his descendants were probably near the Persian Gulf.

Sack'but. See Musical Instruments.

Sack'cloth, a coarse texture of a dark color made of goats' hair (Isa. 50 : 3; Rev. 6 : 12). It was used for making sacks (Gen. 42 : 25; Lev. 11 : 32; Josh. 9 : 4) and for making the rough garments used by mourners, which in extreme cases were worn next the skin (1 Kings 21 : 27; Job 16 : 15; Isa. 32 : 11), but at other times were worn over the coat (Jonah 3 : 6) in lieu of the outer garment.

Sac'ri-fice. This word, whilst occasionally used in Scripture in the sense of oblation or offering (Ps. 116 : 17; Jer.

33 : 11; Rom. 12 : 1; Heb. 13 : 15, 16), is generally and specifically applied to what is not only offered to God, but also burned on his altar in token of complete surrender (Lev. 17 : 3–9; Ps. 40 : 6; Heb. 7 : 27; 9 : 26). A sacrifice from the animal kingdom was uniformly killed, and in whole or in part was consumed with fire; a sacrifice from the vegetable kingdom was always burned. The distinction, therefore, between an oblation and a sacrifice is this: an oblation is generically anything offered to God in worship; a sacrifice is specifically what is devoted to God by death (where death is possible) and by fire. The universal prevalence of sacrifice shows it to have been primeval and deeply rooted in the instincts of humanity. So soon as man sinned there must have been a painful sense of separation from God, and the early promise of the woman's seed must have been accompanied with some instruction as to the mode of reconciliation and as to the form of expressing faith in the coming Redeemer. The clothing by the Lord God of Adam and Eve with the skins of animals (Gen. 3 : 21) and the acceptable sacrifice which Abel offered (Gen. 4 : 4; Heb. 11 : 4) are sufficient proofs that the doctrine of expiation for sin was very early and most emphatically taught. The meaning of sacrifice is set forth fully in the Epistle to the Hebrews, which contains, indeed, the key of the whole sacrificial system. The object of the Epistle is to show the typical and probationary character of sacrifices, and to assert that in virtue of it alone they had a spiritual meaning. This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's person of the priest, the victim and the offerer. As the priest, our Lord stands absolutely alone, "a priest for ever after the order of Melchizedek" (Heb. 7 : 17); as the victim, our Lord is "once offered to bear the sins of many" (Heb. 9 : 28); as the offerer, our Lord completes that perfect obedience to the will of the Father which is the natural duty of sinless man, in which he is the representative of his people, and to which, when his people are reconciled to God through him, he effectually summons them (Heb. 10 : 5–27). See OFFERING.

Sac'ri-lege, the profanation of holy things, or the using for private purposes what has been consecrated to God. The word occurs but once in our Authorized Version (Rom. 2 : 22), but the idea often. Malachi (3 : 8) calls the misappropriation of tithes and offerings a robbery of God—that is, a sacrilege. The Jews, when they converted the holy temple into a market (Matt. 21 : 12, 13), profaned that "house of prayer" and were guilty of sacrilege.

Sad'du-cees, a religious party or school among the Jews at the time of our Lord (Matt. 3 : 7; 16 : 1, 6, 11, 12; 22 : 23, 24; Mark 12 : 18; Luke 20 : 27; Acts 4 : 1; 5 : 17; 23 : 6–8). They derived their name most probably from Zadok, the priest who acted such a prominent part at the time of David, and who declared in favor of Solomon when Abiathar took the part of Adonijah as successor to the throne (1 Kings 1 : 32–45). His line of priests appears to have had decided pre-eminence in subsequent history. Ezekiel honorably mentions "the sons of Zadok" and "the priests, the Levites of the seed of Zadok" (Ezek. 40 : 46; 42 : 19; 44 : 15; 48 : 11). Now, as the transition from the expression "sons of Zadok" and "priests of the seed of Zadok" to Zadokites is easy and obvious, and as in the Acts 5 : 17 it is said, "Then the high priest rose and all they that were with him, which is the sect of the Sadducees, and were filled with indignation," it has been conjectured that the Sadducees or Zadokites were originally identical with the sons of Zadok, and constituted a kind of sacerdotal aristocracy. To these were afterward and nat-

urally attached all who for any reason reckoned themselves as belonging to the aristocracy. Their tenets, so far as we may gather them from Scripture, were denial of the resurrection (Mark 12 : 26, 27) and denial of the existence of angels and spirits (Acts 23 : 8). They were skeptical materialists and eager seekers of this world's riches and honors.

Saf'fron. This word is derived from the Arabic *zafran*, "yellow." It represents the yellow stigmata in the flower of an odoriferous plant of the crocus family. From the earliest times saffron has been in high esteem as a perfume (Song 4 : 14).

Saint [*sanctified one*], the title given by the sacred writers to believers in Christ or the people of God (Rom. 1 : 7; 8 : 27; Ps. 16 : 3). It imports that they who are properly so called lead holy lives and approve themselves to be new creatures.

Sa'lah [*extension*], son of Arphaxad and father of Eber (Gen. 10 : 24; 11 : 12–14; Luke 3 : 35). The name seems to imply the gradual extension of a branch of the Semitic race from its original seat in Northern Assyria toward the river Euphrates.

Sal'a-mis, one of the chief cities of Cyprus, on a plain at the eastern end of the island. In it the Jews had a synagogue, and thither came Paul and Barnabas on their first missionary journey (Acts 13 : 5). It was ruined by an earthquake in the time of Constantine, and when rebuilt was called Constantia. Its remains are near the modern *Famagousta*. See CYPRUS.

Sa-la'thi-el [*a request of God*], son of Jechonias, king of Judah, and father of Zorobabel according to Matt. 1 : 12, but son of Neri and father of Zorobabel according to Luke 3 : 27, while the genealogy in 1 Chron. 3 : 17–19 leaves it doubtful whether he is the son of Assir or Jechonias, and makes Zorobabel his nephew. Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne, we may assert, with the utmost confidence, that Luke gives us the true state of the case when he informs us that Salathiel was the son of Neri and a descendant of Nathan, the son of David. It would seem, too, from the insertion of his name in the royal pedigree after that of the childless Jechonias, as in 1 Chronicles and in Matthew's Gospel, he was, on the failure of Solomon's line, the next heir to the throne of David. It may therefore be accounted certain that Salathiel was the son of Neri and the heir of Jechonias. His name has in Hebrew two orthographical forms. In 1 Chron. 3 : 17 our Authorized Version has *Salathiel*, but everywhere else in the Old Testament the name is *Shealtiel*.

Sal'cah and **Sal'chah,** a city on the extreme eastern limit of Bashan and of the tribe of Gad (Deut. 3 : 10; Josh. 12 : 5; 13 : 11; 1 Chron. 5 : 11). It is identified with the modern *Sulkhad*, which occupies a strong and commanding position on a conical hill at the southern extremity of the range of *Jebel Hauran*. Among its ruins are many houses still perfect, with stone roofs and stone doors, but without inhabitants. The view from the summit of its castle is one of remarkable desolation. Near it begins that great Syrian desert which extends to the Persian Gulf.

Sa'lem [*peace*], the supposed name of Jerusalem when Melchizedek was its priest and king (Gen. 14 : 18). In Ps. 76 : 2 it is used as a poetical abbreviation of Jerusalem.

Sa'lim [*peace*], the place near Enon where John the Baptist baptized (John 3 :

23). The site of neither place has been undeniably ascertained, but Salim is to be sought, most probably, on the west of Jordan, some six or eight miles south of Bethshean, now *Beisan*.

Sal'mon [*clothing* or *clothed*], the name of a man and of a mountain.

1. The man was the father of Boaz, who married Ruth, from whom the family of David descended (Ruth 4 : 20–22).

2. The mountain is mentioned in Ps. 68 : 14, and is possibly, yet not probably, the same as "Mount Zalmon," near to Shechem in Samaria (Judg. 9 : 48).

Sal-mo'ne, a promontory forming the eastern extremity of the island of Crete, noticed in the account of Paul's voyage to Rome (Acts 27 : 7). This promontory still bears the ancient name.

Sa-lo'me [*peaceable*]. 1. The wife of Zebedee and mother of the apostles James and John (Mark 15 : 40; Matt. 27 : 56; 4 : 21; 20 : 20, 21; Mark 10 : 35).

2. The name (though not given in Scripture) of that daughter of Herodias whose dancing before her uncle and father-in-law Herod Antipas was instrumental in bringing about the beheading of John the Baptist. She married first her parental uncle, Philip, the tetrarch of Trachonitis, and secondly Aristobulus, the king of Chalcis.

Salt. Indispensable as salt is to ourselves, it was even more so to the Hebrews, since to them it was not only an appetizing condiment and a valuable antiseptic, but it entered also very largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. 2 : 13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. The inferior kinds of salt were often applied as a manure to the soil (Matt. 5 : 13; Luke 14 : 35). Too large an admixture, however, was held to produce sterility, and hence arose the custom of sowing with salt, as a token of irretrievable ruin, the foundations of a destroyed city (Judg 9 : 45). The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet it symbolized hospitality; as an antiseptic, durability, fidelity and purity. Hence the expression "covenant of salt" (Num. 18 : 19; 2 Chron. 13 : 5) as betokening an indissoluble alliance among friends. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God.

Salt, City of, the fifth of the six cities of Judah which lay in the wilderness (Josh. 15 : 62). Its site is unknown, but is supposed to have been near En-Gedi, with which it is grouped, and the Salt or Dead Sea, from which, most likely, the city was named.

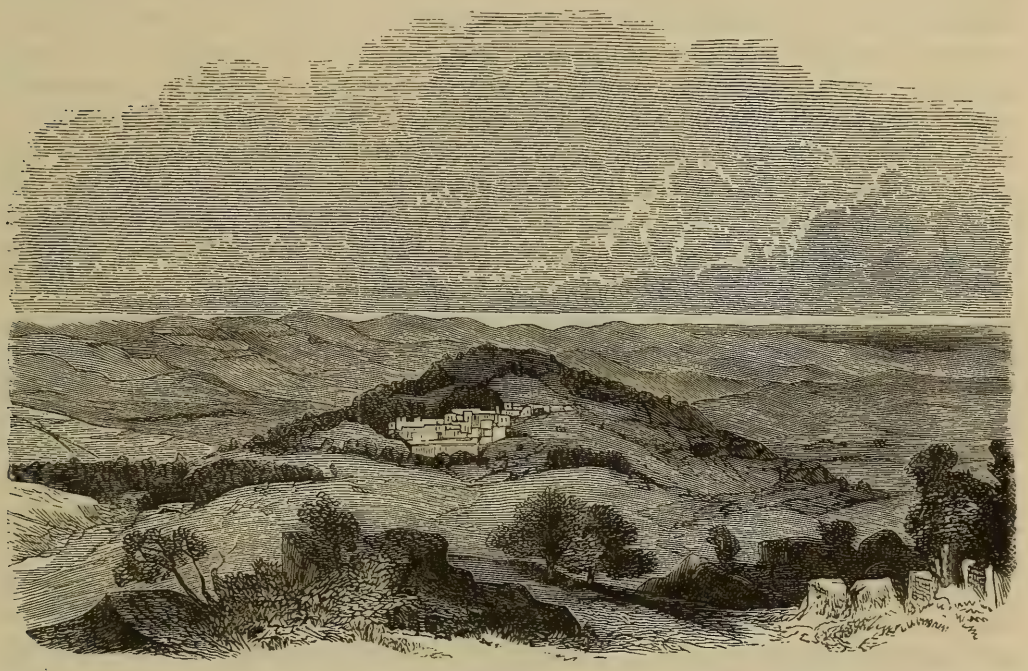
Salt, Sea of. See SEA.

Salt, Valley of, the site of two memorable victories of the Israelites over the Edomites—that of David (2 Sam. 8 : 13; 1 Chron. 18 : 12) and that of Amaziah (2 Kings 14 : 7; 2 Chron. 25 : 11). Its locality is not indicated by the Bible narrative, but the notices of it point to the vicinity of Sela or Petra, the capital of Edom.

Sal-u-ta'tion. Salutations may be classed under the two heads of conversational and epistolary. The salutation at meeting consisted in early times of various expressions of blessing, such as "God be gracious unto thee" (Gen. 43 : 29), "Blessed be thou of the Lord" (Ruth 3 : 10; 1 Sam. 15 : 13), "The Lord be with you," "The Lord bless thee" (Ruth 2 : 4), "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. 129 : 8). Hence the term "bless" received the secondary sense of "salute." The salutation at parting consisted originally of a simple blessing (Gen. 24 : 60; 28 : 1; 47 : 10; Josh. 22 : 6), but in later times it took form in the words "Go in

peace" (1 Sam. 1 : 17; 20 : 42; 2 Sam. 15 : 9). The epistolary salutations in the period subsequent to the Old Testament were framed on the model of the Latin style. The names of the writer and of the person or persons addressed were usually combined in the salutation at the beginning of the epistle (Gal. 1 : 1, 2; Philem. ver. 1; 2 Pet. 1 : 1). A form of prayer for spiritual mercies was also used. The concluding salutation consisted occasionally of a translation of the Latin *valete*, "farewell" (Acts 15 : 29; 23 : 30), but more generally of the phrase, "The salutation of me," etc. (1 Cor. 16 : 21; Col. 4 : 18; 2 Thess. 3 : 17), accompanied by a prayer for peace or grace.

Sal-va′tion [*deliverance*], applied in the New Testament to the deliverance of sinners from eternal perdition through faith in Christ (Matt. 1 : 21; Luke 1 : 69; John 3 : 16, 17; Acts 4 : 12; Rom. 10 : 9; Tit. 3 : 5; Heb. 7 : 25). The salvation which the gospel offers includes in it the pardon of sin and deliverance from sin's power and pollution, the sanctification of the soul and the joys of the eternal world (Gal. 3 : 13; 1 Thess. 1 : 10; Heb. 5 : 9). Hence it is called a "great salvation" (Heb. 2 : 3).



Sebastiyeh (anciently Samaria), from the E. N. E., with the mountains of Ephraim behind it and the Mediterranean Sea in the distance.

Sa-ma′ri-a [*watch-height*, according to Gesenius], the name of a city, of a kingdom and of a province.

1. The City of Samaria (1 Kings 16 : 24), situated near the middle of Palestine, on an oblong hill in a basin-shaped valley, was built by Omri, king of Israel, who made it the metropolis of the kingdom about the year B. C. 925. The site is one of singular beauty, and to this hour claims and commands the unstinted admiration of every visitor. For two centuries, and until the carrying away of the ten tribes into Assyria by Shalmaneser IV. (2 Kings 18 : 11), Samaria continued to be the capital of the country. It was also the seat and centre of an attractive idol-worship. Here Ahab, son of Omri, erected in honor

of Baal a gorgeous temple, which for political reasons thirty years afterward Jehu, the conspirator against Jehoram, Ahab's son, destroyed (1 Kings 16 : 32; 2 Kings 10 : 18–28). When the kingdom of Israel came to an end Samaria lost much of its importance, and for centuries had an experience of diversified and often disastrous fortunes. Under Roman rule the emperor Augustus gave it to Herod the Great, who rebuilt the city with a characteristic magnificence and named it *Sebaste*, the Greek equivalent of the Latin *Augustus*, and still existing in the modern name *Sebastiyeh*. This was the Samaria where in New Testament times Philip preached the gospel (Acts 8 : 5). Subsequently it fell into complete decay, and is now a confused mass of ruins. "A long avenue of broken pillars," writes Stanley, "apparently the main street of Herod's city, adorned by a colonnade on each side, still lines the topmost terrace of the hill." The "crown of pride" (Isa. 28 : 1) is terribly dishonored, yet the dishonor and desolation are but echoes to the solemn and suggestive words of prophecy: "I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Mic. 1 : 6).

2. The Kingdom of Samaria (1 Kings 13 : 32; Hos. 8 : 5, 6) was the same as the kingdom of Israel. Its name was borrowed from that of the capital city. Its extent, in different periods of its history, varied very much. At first its territory was coincident with that of the ten tribes east and west of the Jordan, but in time was steadily diminished by the loss of section after section. The territory east of the Jordan was invaded first by Pul and next by Tiglath-pileser, kings of Assyria, and was permanently separated from the territory west of the Jordan (1 Chron. 5 : 26). The territory in Northern Palestine corresponding to the province of Galilee was also seized by Tiglath-pileser, and was never afterward repossessed by Samaria. Thenceforward, until the final overthrow of the kingdom by Shalmaneser IV., Samaria was restricted to the central portion of Palestine lying between Judah and Galilee.

3. The Province of Samaria (Luke 17 : 11; John 4 : 4) was the country about the city of Samaria, into which, after the carrying away of the Jewish people to Assyria, colonists were introduced. It corresponded very nearly to the kingdom of Samaria at the time of the conquest by Shalmaneser. It existed in New Testament times, but with the ending of Roman rule in Syria it ceased to designate any portion of Palestine, and is now unknown to the natives of the country.

Sa-mar'i-tans, the dwellers in Samaria (city, kingdom and province). In the Old Testament the appellative *Samaritans* occurs but once (2 Kings 17 : 29); in the New Testament it occurs several times (Matt. 10 : 5; Luke 9 : 52; John 4 : 9, 39, 40). Wherever in the Scriptures it occurs it designates a mixed people with a mixed religion. The origin of these Samaritans was probably this: When Shalmaneser carried the Israelites of the ten tribes into Assyria (2 Kings 17 : 6) he did not remove them to the last man, for in the reign of Josiah, king of Judah, seventy years after the deportation, a remnant of Israel existed in the cities of Manasseh and Ephraim, from whom the Levites collected money for the repair of the temple in Jerusalem (2 Chron. 24 : 9). This remnant of Israel consisted, it is fair to presume, of such families as by their poverty and obscurity could arouse no apprehension, whilst the colonists whom Shalmaneser sent from Assyria were numerous and strong (2 Kings 17 : 24). The few Hebrews thus left on the soil were brought into close relations with the many heathen

who owned the lands, and of necessity were powerfully influenced by the association. Intermarriage, at first rare, but afterward frequent, overspread the country with that new race which in the times of our Lord were held in such contempt by Jews of pure blood. Their religion, a curious mixture of truth and error, of the ideas peculiar to the worship of Jehovah and of those belonging to the worst forms of idolatry, imposed upon them no restraint, but allowed them to sink without check into the dreariest depths of sin and shame. When the Jews were returned from Babylon the Samaritans desired to aid them in rebuilding the temple, but were repulsed with such scorn that they obstructed the work in every possible way (Ezra 4 : 1–6). Later, they themselves built a temple on Mount Gerizim, and in consequence the religious feud between them and the Jews became increasingly bitter. This feud grew at length to such proportions that the products of Samaria and all articles of diet among them were pronounced by the Jews as unclean as swine's flesh. No Samaritan was allowed to become a proselyte to Judaism, and all Samaritans were declared incapable of the resurrection to eternal life. This was the attitude of the Jews and Samaritans toward each other when our Lord began his public ministry. It explains many allusions and events in the Gospels, and it gives point to our Lord's parable of the Good Samaritan (Luke 10 : 25–37) and to the record of our Lord's miraculous cure of the ten lepers, of whom one only, and he a Samaritan, returned to give thanks (Luke 17 : 11–19). Many Samaritans heard our Lord gladly (John 4 : 39–42), and afterward, when Philip the evangelist preached in Samaria, "there was great joy in that city" (Acts 8 : 8). At present the Samaritans number less than two hundred persons.

Sa'mos, an island in the Ægean Sea, near the coast of Lydia, celebrated for the magnificence of its temple in honor of Juno and for the beauty and excellence of its pottery. It was touched by Paul when voyaging from Greece to Syria (Acts 20 : 15). At the present time its population is about sixty thousand, and its trade consists chiefly of grapes, raisins and wines.

Sam-o-thra'ci-a, an island in the north-eastern part of the Ægean Sea, above the Hellespont and near the coast of Thrace. Its surface is quite lofty, and forms a conspicuous landmark for navigators. When Paul sailed from Troas to Neapolis with the view of entering Europe, this island was before him all the first day, and furnished him and his companions a safe anchorage through the night (Acts 16 : 11). At that time it was famous as the seat of the mysterious divinities called Cabeiri. Now it is thinly inhabited, and bears the name of *Samothraki*.

Samson [*sunlike*], son of Manoah, a man of the town of Zorah, in the tribe of Dan, on the border of Judah (Josh. 15 : 33; 19 : 41). Samson takes his place in Scripture: 1, as a judge, an office which he filled for twenty years (Judg. 15 : 20; 16 : 31); 2, as a Nazarite (Judg. 13 : 5; 16 : 17); and 3, as one endowed with supernatural strength by the Spirit of the Lord (Judg. 13 : 25; 14 : 6, 19; 15 : 14). He is emphatically the Hebrew Hercules, and perhaps the original of all the fables with which the name of the Greek Hercules is associated. His mental force, as we cannot but note when we read his history, was quite inferior to his muscular strength, and if in Heb. 11 : 32 his name were not enrolled among the heroes of faith we should hesitate to ascribe to him any spiritual sympathies whatever. His intellect never seems to have been developed, and he was swayed by irregular impulses. It is not improbable that the lapses with which he is chargeable were largely due to the peculiarities of that physical tem-

perament to which his prodigies of strength were owing. But while this consideration may palliate, it cannot excuse the moral delinquencies into which he was betrayed, and for which a just Providence exacted so tremendous a penalty in the circumstances of his degradation and death.

Sam'u-el [*the heard of God*], son of Elkanah, an Ephrathite or Ephraimite, and Hannah (1 Sam. 1 : 1, 2, 20). Dedicated before his birth to the office of a Nazarite, he was taken when quite young to the tabernacle at Shiloh and solemnly consecrated to the service of Jehovah. He seems to have slept in the tabernacle, and at night, within the precincts of the holy house, he received his first prophetic call (1 Sam. 3 : 1–18). In the overthrow of the sanctuary which followed soon after (1 Sam. 4 : 11) we know not what became of Samuel, but twenty years thereafter he suddenly appeared among the people and warned them against their idolatrous practices (1 Sam. 7 : 3, 4). He convened an assembly at Mizpeh, and whilst engaged in offering up to the Lord a sacrifice the Philistine host suddenly attacked him and the people. A violent thunderstorm came to the timely assistance of Israel. The Philistines fled, and on the spot of their discomfiture Samuel set up a stone which long remained as a memorial of his triumph, and which gave to the place the name of EBENEZER, "the stone of help" (1 Sam. 7 : 12). This was Samuel's first, and, so far as we know, his only, military achievement, but it raised him to the office of "judge" (1 Sam. 12 : 11). Subsequently he was the inaugurator of the transition from what is commonly called the theocracy to the monarchy. The misdemeanor of his own sons, a repetition of that sad perversion of high office which in childhood he himself had witnessed in the case of Eli's sons, precipitated the catastrophe. The people demanded a king. For the whole night he lay fasting and sleepless in the perplexity of doubt and difficulty; but, bidden by the Lord to hearken unto the voice of the people, after he had uttered a solemn protest against the measure, he consecrated Saul as king (1 Sam. 8 : 6–22; 10 : 17–24). He was still judge, however (1 Sam. 7 : 15), and occasionally came across the king's path, but chiefly in his capacity as "prophet." As the representative of the divine will he sternly rebuked the disobedience of Saul on two noted occasions (1 Sam. 13 : 11–14; 15 : 10–23), and before the king's sad death anointed David, the youthful son of Jesse, as the successor to the throne (1 Sam. 16 : 13). His relations to David seem to have been of the most intimate and confidential kind, and to his instruction and influence is due most probably very much of the spiritual sentiment and sympathy which appear in the Psalms (1 Sam. 19 : 18–24). He died at an advanced age, whilst Saul was yet wearing the dishonored and forfeited crown, and was buried at Ramah amid the lamentations of "all the Israelites" (1 Sam. 25 : 1). His character, one of the finest in Scripture, is marked by a high integrity, by a stainless official purity, by an enlightened, elevated patriotism, and by a conscientious, consistent piety. As an intercessor with God for the people he is ranked with Moses (Jer. 15 : 1).

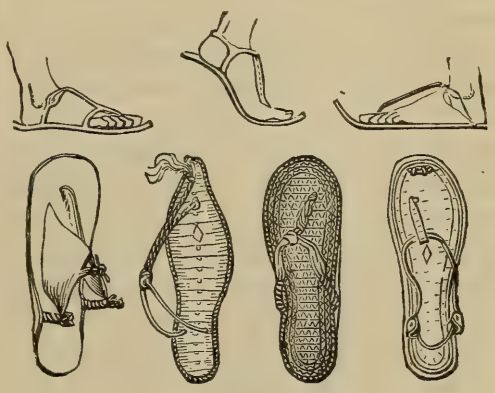
Sam'u-el, Books of. These books commence with the history of Eli and Samuel, and contain an account of the establishment of the Hebrew monarchy and of the reigns of Saul and David, with the exception of the last days of the latter monarch. The first twenty-four chapters of the first book are usually attributed to Samuel himself, and the remaining seven chapters, with all of the second book, to the prophets Nathan and Gad. The question of authorship, however, is much disputed.

San-bal'lat, a Moabite of Horonaim (Neh. 2 : 10, 19; 13 : 28). He held apparently some civil or military command in Samaria in the service of Artaxerxes (Neh. 4 : 2), and from the moment of Nehemiah's arrival in Judæa he set himself malignantly to oppose every measure for the welfare of Jerusalem (Neh. 2 : 19; 4 : 7).

Sanc-ti-fi-ca'tion, symbolically, the setting apart of a person or thing to a holy use (Ex. 13 : 2; Lev. 8 : 10–12); spiritually, the progressive conformity of the heart and life to the will of God (Eph. 5 : 26, 27; 1 Thess. 5 : 23). The higher spiritual sense is brought out with great fullness in Scripture. In its nature sanctification is a work *divine* (Tit. 3 : 5; 1 Pet. 1 : 2), *internal* (Eph. 4 : 23), *revealing itself in visible effects* (Rom. 7 : 4), *never left till perfected* (Phil. 1 : 6), *essential to the soul's peace, usefulness and eternal happiness* (Rom. 6 : 20–22), *achieved* because of our Lord's atonement (Heb. 10 : 10; 13 : 12), through the agency of the Spirit (Gal. 5 : 22, 23), by the instrumentality of the Word (John 17 : 17). The evidences of sanctification are *the being made free from sin* (Rom. 6 : 2, 18), *the love and practice of holiness* (Ps. 51 : 10), *humility* (Eph. 3 : 8), *deadness to the world* (Gal. 6 : 14), *growing desires after heaven* (2 Cor. 5 : 4–8; Phil. 1 : 23).

Sanc'tu-a-ry, a holy place. The word is applied to the tabernacle (Ex. 25 : 8; Heb. 9 : 2), especially to the part within the veil (Ex. 26 : 33; Lev. 4 : 6), where the propitiatory or mercy-seat was placed, and whither none might go save the high priest once a year (Lev. 16 : 13–17). The word is also applied to Solomon's temple (1 Chron. 22 : 19). Sacred places or sanctuaries being regarded as inviolable, criminals sought protection in them. Hence, as the land of Canaan was the asylum of Israel, it was figuratively called the sanctuary (Ex. 15 : 17). God himself is the sanctuary of his saints (Isa. 8 : 14), and heaven is their final and eternal sanctuary (Heb. 8 : 1, 2).

San'dal (Mark 6 : 9; Acts 12 : 8, the only passages in which the word occurs), a covering for the feet, usually denoted by the word translated "shoe" in our Authorized Version. It was a sole of hide, leather or wood bound to the foot by thongs. The thong called "shoe-latchet" in our Authorized Version is expressly noticed



Sandals.

in several passages (Gen. 14 : 23; Isa. 5 : 27; Mark 1 : 7). Sandals were worn by all classes of society in Palestine, even by the very poor (Amos 8 : 6), and both the sandal and the thong were so cheap and common that they passed into a proverb for the most insignificant thing (Gen. 14 : 23). To carry or to unloose a person's sandal was a menial office betokening great inferiority on the part of the person performing it (Matt. 3 : 11; John 1 : 27; Acts 13 : 25). The use of the shoe in the transfer of property is noticed in Ruth 4 : 7, 8, and as the symbol of possession explains the expression in Ps. 60 : 8, "over Edom will I cast out my shoe."

Saph'ir [*beautiful*], a village addressed by the prophet Micah (1 : 11), and situated, it is conjectured, in the mountain-district between Eleutheropolis and Ascalon.

Sap-phi'ra. See ANANIAS.

Sapph'ire, a precious stone of bright blue color (Ex. 24 : 10), the second stone

in the second row of the high priest's breastplate (Ex. 28 : 18), and extremely valuable (Job 28 : 16). It is supposed to have been not the stone to which we give the name *sapphire*, and which is a deep blue crystalline variety of alumina, but our *lapis-lazuli*.

Sa'rah [*princess*, originally SARAI, and in the New Testament SARA], the wife of Abraham and mother of Isaac (Gen. 11 : 29–31; 17 : 15–21). Of her birth and parentage no certain account is given in Scripture. According to the common Jewish tradition and to the most probable conjecture, she was the daughter of Haran and sister of Lot, and therefore the niece of Abraham. She died at Hebron at the age of one hundred and twenty-seven years, twenty-eight years before her husband, and was buried by him in the cave of Machpelah (Gen. 23 : 1, 2, 19).

Sar'dine (Rev. 4 : 3). See SARDIUS.

Sar'dis, the capital of the ancient kingdom of Lydia, situated on a well-watered plain at the base of Mount Tmolus. Under Crœsus, its last king, it was one of the most magnificent and opulent cities of the East. For many generations it was a commercial mart of very great importance. The art of dyeing wool, it is said, was invented here, and here it is certain the trade in dyed woolen manufactures was extensively and most lucratively carried on. It was the seat of one of the seven churches of Asia (Rev. 3 : 1–4). Wars and earthquakes long since reduced it to a heap of ruins. A miserable village called *Sert-kalessi* now occupies its site.

Ruins of Sardis.

Sar'di-us, the stone which occupied the first place in the first row of the high priest's breastplate (Ex. 28 : 17; 39 : 10; Ezek. 28 : 13), and which formed the sixth foundation of the wall of the heavenly Jerusalem (Rev. 21 : 20). It is a superior variety of agate, of a clear, bright red color, and in modern times is best known by the name of cornelian.

Sard-on'yx, a variety of agate combining the characteristics of the sardius and onyx. It is mentioned in the New Testament once only—namely, in Rev. 21 : 20.

Sa-rep'ta (Luke 4 : 26), the Greek form of the Hebrew ZAREPHATH (which see).

Sar'gon, one of the greatest of the Assyrian kings, is mentioned by name only once in Scripture (Isa. 20 : 1). The recently-discovered Assyrian inscriptions prove him to have been the father and immediate predecessor of Sennacherib. He ended the siege of Samaria, which had been begun by Shalmaneser IV., and carried its families into captivity. (See SHALMANESER.) He was undoubtedly a great and successful warrior. In the year B. C. 712 one of his generals took Ashdod in Palestine, the event which occasioned the mention of his name in Scripture.

Sa'ron (Acts 9 : 35), the same as SHARON (which see).

Sa'tan. This word means simply an "adversary," and is so used in Num. 22 : 22; 1 Sam. 29 : 4; 2 Sam. 19 : 22; 1 Kings

5 : 4; 11 : 14, 23, 25; Ps. 109 : 6. The original sense appears in our Lord's application of the name to Peter in Matt. 16 : 23. In the Old Testament it is used as a proper name or title four times with the article (Job 1 : 6, 12; 2 : 1; Zech. 3 : 1), and once without the article (1 Chron. 21 : 1). As a proper name it evidently applies not to an earthly, but to a spiritual adversary to God's people and God's purposes. From the fuller revelation in the New Testament respecting Satan or the devil, we learn that he was a sinner from the beginning (1 John 3 : 8); that he was condemned for pride (1 Tim. 3 : 6); that he is at the head of all the powers of darkness and ignorance (Rev. 12 : 9; Col. 1 : 13); that he is the god of this world (2 Cor. 4 : 4), deceiving the world and working in the children of disobedience (1 Tim. 5 : 15; Eph. 2 : 2). He sows tares among the wheat (Matt. 13 : 25), is the enemy and accuser of the Church (1 Pet. 5 : 8), and is the author of persecution and tribulation (Rev. 2 : 10). He attacks with cunning snares and with fiery darts (Eph. 6 : 11, 16; 2 Cor. 2 : 11; 11 : 14; 1 Tim. 3 : 7), and he suggests evil thoughts (John 13 : 2; Acts 5 : 3; 1 Cor. 7 : 5; Eph. 4 : 27). He is overcome by Christ (Luke 10 : 18; Acts 26 : 18; Heb. 2 : 14; 1 John 3 : 8), and by the Christian in God's strength (Rom. 16 : 20; James 4 : 7; 1 Pet. 5 : 8, 9; 1 John 2 : 13; 5 : 18; Rev. 12 : 11). His end is to share the eternal punishment of those whom he has seduced (Matt. 25 : 41; Rev. 20 : 7–10). See DEVIL.

Sa'tyrs. The Hebrew word thus rendered in Isa. 13 : 21 and 34 : 14, the only passages in our Authorized Version where this rendering occurs, and where the prophet predicts the desolation of Babylon, is rendered "devils" in Lev. 17 : 7 and 2 Chron. 11 : 15. It has the sense of "hairy" or "rough," and as a descriptive word is frequently applied to "he-goats." Whilst it carries a reference to the ancient worship of Pan, which had the goat for its peculiar symbol, it plainly denotes, in the two passages in Isaiah, such shaggy and savage creatures as find congenial haunts in desert places and among ruins.

Saul [properly, SHAUL, *asked for*], son of Kish, of the tribe of Benjamin, and the first king of Israel. His character is in part illustrated by the fierce, wayward, fitful nature of the tribe, and in part accounted for by the struggle between the old and new systems of government in which he found himself involved. To this we must add a taint of madness, which at times broke out in violent frenzy, leaving him with long lucid intervals. He was remarkable for his strength and activity (2 Sam. 1 : 23), was of gigantic stature (1 Sam. 10 : 23), and of that kind of beauty which by the Hebrews was denominated "good" (1 Sam. 9 : 2). Privately anointed the ruler of the nation by Samuel in accordance with a divine intimation (1 Sam. 10 : 1), and subsequently chosen by lot in an assembly of the people at Mizpeh (1 Sam. 10 : 17–24), he vindicated his royal title by the speedy muster of an army and the prompt rescue of Jabesh-Gilead from the threatened violence of Nahash, king of Ammon (1 Sam. 11 : 1–11). The effect of this splendid achievement on the people was instantaneous. The monarchy was inaugurated anew at Gilgal (1 Sam. 11 : 7, 14, 15), and Samuel, who had up to this time been still named as ruler with Saul, now withdrew from the active administration of government and resigned his authority into the hands of the acknowledged chief. The character of his reign was warlike, but in the prosecution of his plans against the Philistines and the neighboring tribes of Moab, Ammon, Edom and Amalek his impetuous zeal led him to usurp the office of priest (1 Sam. 13 : 5–14) and to disregard the counsels of Samuel (1 Sam. 15 : 1–9). Upon him a first and a second

curse was pronounced by the prophet, who with the second coupled an intimation of the transfer of the kingdom to a rival (1 Sam. 15 : 23–28). The rest of Saul's life is one long tragedy. The frenzy which had given indications of itself before now at times took almost entire possession of him. In this crisis David was recommended to him as a skillful musician (1 Sam. 16 : 14–23), and from this time forward the lives of the two are blended together. The power of the monarchy decreased as the madness of the monarch increased. The Philistines, Saul's old enemies, re-entered the territories of Israel and threatened a sweeping destruction. Saul marched against them with a strong force, but before he gave battle, with that wayward mixture of superstition and religion which marked his whole career, he consulted a necromancer, the famous witch of Endor (1 Sam. 28 : 7–20). The battle next day was fearfully disastrous. The Israelites were utterly routed, and Saul and his three sons were slain. The body of the king was stripped and decapitated, and, with the bodies of his sons, was exposed on the walls of the Philistine city of Bethshan (1 Sam. 31 : 8–10). The inhabitants of Jabesh-Gilead from gratitude to Saul for his early and efficient kindness to them, crossed the Jordan by night, and, removing the bodies from Bethshan to Jabesh, burnt them and buried them (1 Sam. 31 : 13). Thence, after the lapse of several years, the ashes of Saul and of his son Jonathan were reverently deposited by David in their ancestral sepulchre at Zelah in Benjamin (2 Sam. 21 : 14).

Saul of Tarsus. See PAUL.

Saviour. See CHRIST.

Saw (Isa. 10 : 15). The Hebrew word (*massûr*) thus rendered in our Authorized Version is onomatopoëtic—that is, a word constructed to resemble the sound of the thing denoted. So far as has yet been discovered, Egyptian saws were single-handed. As is the case in modern Oriental saws, the teeth usually incline toward the handle, instead of away from it like ours. A double-handed iron saw has been found at *Nimrûd*. No evidence exists of the use of the saw applied to stone in Egypt, but we read of sawn stones used in the temple (1 Kings 7 : 9).

Scape'goat. See ATONEMENT, DAY OF.

Scar'let, a brilliant insect-dye, valued, like the purple and crimson, for rich apparel (Ex. 28 : 15) and for tapestry (Ex. 25 : 4). It was an emblem of honor and prosperity (Prov. 31 : 21), and also of luxury and licentiousness (Rev. 17 : 3, 4). Sometimes the scarlet and purple are confounded (Dan. 5 : 7, 29; Matt. 27 : 28; Mark 15 : 17; John 19 : 2). The depth and strength of this color give force to the figure in Isa. 1 : 18. See PURPLE and CRIMSON.

Scep'tre, originally a *rod* or *staff*. It was thence specifically applied to the shepherd's crook (Lev. 27 : 32; Mic. 7 : 14) and to the wand of a ruler. The allusions to it in Scripture are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. 49 : 10; Num. 24 : 17; Ps. 14 : 6; Isa. 14 : 5; Amos 1 : 5; Zech. 10 : 11). It was probably made of wood. The sceptre of the Persian monarch, however, is described as "golden" (Esth. 4 : 11), and probably was of wood plated with gold.

Sce'va, a Jewish priest residing at Ephesus at the time of Paul's second visit to that town. His seven sons, in attempting to imitate Paul in dispossessing evil spirits, were assailed by the possessed and severely wounded (Acts 19 : 14–16).

Schism (*sism*). The word occurs but once in our Authorized Version (1 Cor. 12 : 25). It is ordinarily employed to designate a division or separation in a church or denomination of Christians be-

cause of some diversity of opinion, but in the single passage where it is found it apparently denotes a breach of charity rather than a difference of doctrine.

Scorpion.

Scor'pi-on, a small venomous creature, belonging to the class Arachnida, or spiders, resembling the lobster so much in general form and appearance that the Arabs call the latter the sea-scorpion. It is twice mentioned in the Old Testament (Deut. 8 : 15; Ezek. 2 : 6) and four times in the New Testament (Luke 10 : 19; 11 : 12; Rev. 9 : 3, 10). The wilderness of Sinai at the time of the Exodus was infested by scorpions, and to this day these animals are common in the same district, as well as in some parts of Palestine. There are several varieties, which are distinguished by color and size, and which are more or less venomous. In tropical countries they are from six to twelve inches long, and move in a threatening attitude with the tail elevated. The sting, at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. In hot climates the sting often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1 Kings 12 : 11, 14; 2 Chron. 10 : 11, 14 are not to be understood as the animal, but as some instrument of scourging, if, indeed, the expression be not simply a strong figure.

Scourg'ing, a punishment prescribed by the Law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. 19 : 20). The instrument of punishment was generally a whip formed of three lashes or thongs made of leather or small cords, thirteen strokes of which were equal to thirty-nine lashes, the Law forbidding more than forty lashes (Deut. 25 : 1–3; 2 Cor. 11 : 24). The sufferer was tied by his arms to a low pillar, his back laid bare and his body bent forward. Sometimes sharp iron points or sharp-cornered pieces of metal were fastened to the end of the thongs to render the suffering still more extreme. As the Romans did not limit the number of blows, our Lord when scourged (Mark 15 : 15; John 19 : 1) suffered in this form all that his murderers chose to inflict. The punishment itself was considered such a degradation that no citizen of the Roman empire

Scourging.

could be subjected to it (Acts 22 : 25, 26). Instead of the knotted whip, rods were used in the case of a Roman citizen (2 Cor. 11 : 25).

Scribes [*writers*], an ancient and honorable order of men among the Hebrews, called also lawyers, who multiplied, by transcription, copies of the Law, and who were students and expounders of the word of God (Matt. 5 : 20; 7 : 29; 16 : 21; 17 :

10; 20 : 18; 23 : 2; 26 : 3). They were usually priests or Levites, and because of their social position and accredited learning were not only held in high esteem, but were rewarded with substantial gains. In our Lord's time they were wealthy and worldly. Their pride and hypocrisy and avarice were sternly rebuked by our Lord (Luke 20 : 46, 47), and they heartily united with the Pharisees in the conspiracy which ended in our Lord's arrest and death.

Scrip, a bag or wallet made of skin or coarse cloth, hung around the neck and used to carry provisions for a journey (1 Sam. 17 : 40; Matt. 10 : 10).

Scrip'tures, ordinarily used by the New Testament writers with respect to the collective writings in the Old Testament, called either "the Scripture" (Acts 8 : 32; Gal. 3 : 22), or "the Scriptures" (Matt. 21 : 42; Luke 24 : 27), or "the Holy Scriptures" (2 Tim. 3 : 15). The "other scriptures" of 2 Pet. 3 : 15, 16 include writings of the New as well as of the Old Testament.

The principal division of the Scriptures is that of Old and New Testaments, respectively containing the histories of the two dispensations of God to his Church under the old and new covenants. Each of these consists of separate books, written by different hands in different periods of the world. The application of the word BIBLE to the collected books of the Old and New Testaments is not to be traced further back than the fifth century of our era. The books of the Old Testament are historical, prophetic and devotional, and are thirty-nine in all. The books of the New, which are twenty-seven in all, are historical, doctrinal, devotional and prophetic. The genuine or canonical books of both Testaments are given by inspiration from God, and are not mere human compositions. The Old Testament was written in Hebrew, with the exception of a small portion in Chaldee, and the New Testament in Greek.

According to a Jewish tradition, the five books of Moses were in the time of the earlier Ptolemies, about two hundred and eighty years before Christ, translated into Greek at Alexandria, Egypt, by seventy-two persons appointed for the purpose. The other books of the Old Testament were afterward rendered into the same language by different hands and with unequal talent and skill. The whole was completed before the Christian era, and was called the version of the Seventy, or the Septuagint. This version, in the ordering of divine Providence, was the means of spreading widely the knowledge of the one true God and his promises of a Saviour to come throughout the nations. It also facilitated greatly, when our Lord had come, the spread of the gospel. At an early period of the Christian Church, moreover, the whole Bible was translated into Latin, and these early versions were superseded by that of Jerome, published in the beginning of the fifth century, which, because Latin was then the vulgar or common language in the West, was called the Vulgate. The division of the several books of the Bible into chapters and verses was a comparatively modern contrivance, adopted by Stephens in his edition of the Greek Testament, A. D. 1551, and, appearing for the first time in an English translation in the Geneva Bible of 1560, was thence transferred to the Bishops' Bible of 1568 and the Authorized Version of 1611. It was designed to facilitate reference to particular portions, for which it is very useful, although oftentimes the divisions are injudiciously made and break in upon the true connection of the parts.

By the *genuineness* of the books of the Bible is meant that they were written by the persons whose names they bear, and by their *authenticity*, that their statements

are according to truth. Those which are acknowledged to be of divine origin are called *canonical*, in opposition to such as are *apocryphal*, which as mere human compositions are not authoritative in matters of faith and practice.

Scyth'i-an, a term occurring but once in the Scriptures (Col. 3 : 11), and here as a generalized term for rude, ignorant, degraded. The Scythians dwelt mostly on the north of the Black Sea and the Caspian, stretching thence indefinitely into Inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilization. They are supposed to have been the descendants of Magog (Gen. 10 : 2), and there is little reason to question that they were the ancient representatives of the modern Tartars.

Sea, a general term in Scripture for any large collection of water. It is applied to what we denominate the ocean (Gen. 1 : 2, 10); to parts of the ocean (Ex. 14 : 21, 22; 23 : 31); to inland lakes, fresh or salt (Luke 5 : 1; John 21 : 1; Gen. 14 : 3); to great rivers, the Nile (Isa. 19 : 5), the Euphrates (Jer. 51 : 36); to the laver which Solomon made (1 Kings 7 : 23–26; 1 Chron. 18 : 8). Its prominent applications are the following:

1. Brazen or Molten Sea. This was the capacious laver made by Solomon for the court of the temple, and called a sea from its size. It was made partly or wholly of the brass (or rather copper) which David had captured from Hadarezer, king of Zobah (1 Chron. 18 : 8). In 1 Kings 7 : 26 its capacity is put at two thousand baths, equal to sixteen thousand gallons, but in 2 Chron. 4 : 5 its capacity is put at three thousand baths. It was probably capable of holding the larger quantity, but did not usually contain more than the smaller. It stood on twelve brazen or bronze oxen, three toward each quarter of the heavens, and all looking outward. It was mutilated by King Ahaz, who removed it from the oxen and placed it on a pavement of stones (2 Kings 16 : 17), and finally was broken up by Nebuchadnezzar's soldiers, who carried the pieces to Babylon (2 Kings 25 : 13).

2. Galilee, Sea of. See Galilee.

3. Great Sea. This was what we term the Mediterranean, or *Midland* Sea. As it was the largest sea with which the Hebrews were acquainted, so it was called by them in pre-eminence "the great sea" (Num. 34 : 6, 7; Josh. 1 : 4; 9 : 1; Ezek. 47 : 10, 15, 20). Being on the west of Palestine, and therefore behind a person when facing the east, it was also called by the Hebrews "the hinder sea" (Zech. 14 : 8). It was sometimes also denominated "the utmost sea" (Deut. 11 : 24; Joel 2 : 20), sometimes "the sea of the Philistines" (Ex. 23 : 31), and sometimes "the sea of Joppa" (Ezra 3 : 7).

4. Red Sea. This large sheet of water lies between Egypt and Arabia, its length being about sixteen hundred English miles and its mean breadth about one hundred and fifty. Its northern end divides into two gulfs, which, hold between them the peninsula of Sinai. It is called in the Old Testament "the sea" (Ex. 14 : 2, 9, 16, 21, 28; 15 : 1, 4, 8, 10, 19; Josh. 24 : 6, 7), but its specific Hebrew designation (translated "red sea" in our Authorized Version) is "the sea of *Sûph*" (Ex. 10 : 19; 13 : 18; 15 : 4, 22; 23 : 31; Num. 14 : 25). The word *sûph* signifies *a sea-weed resembling wool*, and such sea-weed is found in great abundance along the shores. In the New Testament (Acts 7 : 36; Heb. 11 : 29), as well as among the Greeks and Romans, the usual appellation it bears is the Red Sea. The epithet "red" is supposed to have been derived either from the predominant color of its weeds and corals, or from the reddish appearance given to its waters by enormous

quantities of marine animalculæ, which at certain seasons are seen swimming on its surface. The most important change in the Red Sea since the time of the Exodus has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the Gulf of Suez has risen, and that near the Mediterranean has sunken. Thus, the prophecy of Isaiah (11 : 15; 19 : 5) has been fulfilled: the tongue of the Red Sea has dried up for a distance of at least fifty miles from its ancient head. The kingdom of Solomon extended to the Red Sea, upon the eastern gulf of which he possessed the harbors of Elath and Ezion-geber. The principal interest of the Red Sea, however, is derived from the miraculous passage of it by the Israelites (Ex. 14 : 21, 22). This grand event is frequently referred to in the Scriptures (Num. 33 : 8; Deut. 11 : 4; Josh. 2 : 10; Judg. 11 : 16; 2 Sam. 22 : 16; Neh. 9 : 9–11; Ps. 66 : 6; Isa. 10 : 26; 1 Cor. 10 : 1, 2), and is constantly represented as the type of the grander deliverance from sense and sin and Satan which our Lord Jesus Christ achieves for his people.

5. Salt Sea. This is the usual, and perhaps the most ancient, name for the remarkable lake which we are accustomed to call "the Dead Sea" (Gen. 14 : 3; Num. 34 : 3, 12; Deut. 3 : 17; Josh. 3 : 16; 12 : 3; 15 : 2, 5; 18 : 19). Another and possibly a later name is "the sea of the plain" (Deut. 4 : 49; 2 Kings 14 : 25). In the prophets (Joel 2 : 20; Ezek. 47 : 18; Zech. 14 : 8) it is mentioned by the title of "the east sea." In the New Testament there is not even an allusion to it. The appellation "Dead Sea," which is now its recognized and established name, appears to have been first used in Greek by Pausanias, and in Latin by Trogus Pompeius, before the Christian era. Its water-surface from north to south is about forty-six English miles long, and its greatest width is about ten and a half English miles. This sea is the final receptacle of the river Jordan, which it receives at its northern end, and it is the lowest and largest of the three lakes which interrupt the rush of that river's downward course. It is the most extreme depression of that great natural fissure which runs like a furrow from the north of Syria to Lebanon, and from Lebanon to the Gulf of Akaba. This furrow-like fissure is along the line of a rectilineal fracture in Cretaceous and Eocene strata, for the opposite sides of the Dead Sea consist of different kinds of rocks, and thus indicate the existence of a great fault. The depression of the sea's surface and the depth which it attains below the surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. Its surface is thirteen hundred and sixteen and seven-tenths feet below the level of the Mediterranean Sea, and its depth at about one-third of its length from the north end is thirteen hundred and eight feet. The water of the lake holds in solution a very large quantity of mineral salts, and is very heavy. The old notion that no life was found along its shores and that no bird flew over its surface is exploded, for the springs on its margin nourish vegetation and afford shelter to the snipe, the partridge and other birds, as well as frogs; but so acrid are its waters that no form of vertebrate or molluscous life can exist in them.

Seal. In the East, seals are accounted of such importance that without one no document is regarded as authentic (1 Kings 21 : 8; Jer. 32 : 10, 11). Engraved signets were in use among the Hebrews in early times, for Judah wore one as part of his ordinary equipment (Gen. 38 : 18), and the high priest wore several of them on his breastplate (Ex. 28 : 11, 36; 39 : 6). If a document were to be sealed, clay or wax was impressed with the seal and attached to the

document by strings; if a door or box were to be sealed, it was first fastened with some ligament, upon which the clay or wax that received the impression was spread. When our Lord's sepulchre was

A Sealed Stone.

sealed (Matt. 27 : 66) the fastening of the stone which secured the entrance was covered with clay or wax, and so impressed with an official seal that any violation of it could be at once discovered. The use of clay in sealing is noticed in Job 38 : 14.

Sear'ed. To sear flesh is to cauterize or burn it, and thus deprive it of the power of feeling. As used in 1 Tim. 4 : 2, the word "seared" denotes the effect of habitual sin, by which the conscience becomes so hardened as to be insensible to the most enormous guilt and the most fearful threatenings of punishment.

Seasons. Only two seasons, summer and winter, are expressly mentioned in the Scriptures (Ps. 74 : 17; Zech. 14 : 8), but the rabbins, founding their division upon Gen. 8 : 22, make six, as follows: 1. *Seed-time*, October to December; 2. *Winter*, December to February; 3. *Cold*, February to April; 4. *Harvest*, April to June; 5. *Heat*, June to August; 6. *Summer*, August to October. These divisions are arbitrary. Seed-time now commences in October, after the first rains, and continues till January. Harvest in the lower valley of the Jordan sometimes begins at the close of March; in the hill-country of Judæa it is nearly a month later; in Lebanon it rarely begins before June, and in the higher regions is not completed till the end of July. After the heavy falls of rain in November the young grass shoots up, and the ground is covered with verdure in December. In January oranges, lemons and citrons are ripe, and at its close, in favorable seasons, the almond tree puts out its blossoms. In February and March the apricot, pear, apple and plum are in flower. In May apricots are ripe, and during the same month melons are produced in the warm plains around the Sea of Galilee. In June figs, cherries and plums ripen, and the roses of the "Valley of Roses," near Jerusalem, and of the gardens of Damascus, are gathered for the manufacture of rose-water. August is the crowning month of the fruit-season, during which the grape, fig, peach and pomegranate are in perfection. The vintage extends on through September. In August vegetation languishes. The cloudless sky and burning sun dry up all moisture. The grass withers, the flowers fade, the bushes and shrubs take a hard, gray look, the soil becomes dust and the country assumes the aspect of a parched and barren desert. See RAIN.

Se'ba, the name of the eldest son of Cush (Gen. 10 : 7; 1 Chron. 1 : 9). Of the people descending from him there are but three notices in the Scriptures (Ps. 72 : 10; Isa. 43 : 3; 45 : 14), and all these passages seem to show that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. In Isa. 45 : 14 the plural form of Seba is in our Authorized Version incorrectly rendered SABE'ANS. The seat of the kingdom of

Seba may perhaps be identified with the island of Meroë, in the upper Nile. See SHEBA.

Se'bat, the fifth month of the Jewish civil and the eleventh of the ecclesiastical year-reckoning (Zech. 1 : 7).

Se-cun'dus, a Thessalonian who went with the apostle Paul from Corinth as far as Asia on his return to Jerusalem from his third missionary-tour (Acts 20 : 4).

Se-di'tion. In Acts 24 : 5 the Greek word rendered thus signifies popular tumult. In Mark 15 : 7 the same Greek word is used, and is rightly rendered "insurrection." It is translated also "dissension" in Acts 15 : 2; 23 : 7, 10, where it indicates a controversy approximating violence. In Gal. 5 : 20 the word "seditions" means "divisions," and is so rendered in Rom. 16 : 17.

Seer, one who foresees and fore-announces future events (1 Sam. 9 : 9).

Se'ir [*hairy, shagyy*], the name of two mountains.

1. The mountain-ridge which extends along the east side of the valley of Arabah from the Dead Sea to the Elanitic Gulf (Gen. 14 : 6). The name may have been derived from Seir the Horite (Gen. 36 : 20), or, what is perhaps more probable, from the rough aspect of the whole country.

2. One of the landmarks on the north boundary of the territory of Judah (Josh. 15 : 10). It lay westward of Kirjath-jearim, and between it and Beth-Shemesh.

Sei'rath, the place to which Ehud fled after his murder of Eglon (Judg. 3 : 26, 27). It was situated among those shaggy hills of Ephraim which stretched so far south as to enter the territory of Judah (Josh. 15 : 10).

Se'la, or Se'lah [*the rock*]. The first form of this word occurs in Isa. 16 : 1; the second form in 2 Kings 14 : 7. In three passages (Judg. 1 : 36; 2 Chron. 25 : 12; Obad. ver. 3) the proper name is rendered in our Authorized Version "the rock." It designates, beyond a question, that ancient rock-city, the capital of Idumæa, which in later times was known as Petra. It was in the midst of the mountain-region denominated Seir, in the neighborhood of Mount Hor, about two days' journey north of the head of the Elanitic Gulf. It lay in a deep valley a mile in length and a half mile in width. The valley is defined by precipitous rocks, which rise to heights varying from two hundred to one thousand feet. In the face of these rocks dwellings for the living and tombs for the dead were excavated with vast labor. As the city lay in the great route of the Western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf, it was at one time not only the strong capital of Idumæa, but also the busy metropolis of a commercial people. In the end of the fourth century B. C. Petra appears as the head-quarters of the Nabathæans. About 70 B. C. it was the residence of the Arab princes named Aretas. It was brought into subjection to the Roman empire by Trajan. It is now and has been for ages unpeopled, the country around it being occupied by bands of roving Bedouin.

Se'la-Ham-Mahl'e-koth [*the rock or cliff of divisions*], a rock or cliff in the wilderness of Maon, the scene of one of those remarkable escapes which are so frequent in the history of Saul's pursuit of David (1 Sam. 23 : 28). No satisfactory identification has yet been made.

Se'lah. This word, which is only found in the poetical books of the Old Testament, occurs seventy-one times in the Psalms and three times in Habakkuk. It was somehow connected with the musical execution of the psalm, and the most probable conjecture is this: While the psalm was being sung the instrumental accompaniment was soft until the word "Selah" was reached, when the singing

paused for a time and a loud interlude was played upon the instruments.

Se-leu'ci-a, a city of Syria near the mouth of the Orontes, and the seaport of Antioch. Paul in company with Barnabas sailed from Seleucia at the beginning of his first missionary journey (Acts 13 : 4), and it is almost certain that he landed there on his return from it (Acts 14 : 26). It had its name from Seleucus I., king of Syria, who built it and who was buried here.

Sem, the form in Luke 3 : 36 of the name of SHEM the patriarch.

Se'nir. This name occurs twice in our Authorized Version (1 Chron. 5 : 23 and Ezek. 27 : 5), but it should be found in two other passages (Deut. 3 : 9 and Song 4 : 8), in each of which the Hebrew word is *Senir*, but appears as *Shenir*. It is the Amorite name for the mountain in the north of Palestine which the Hebrews called *Hermon* and the Phœnicians Sirion.

Sen-nach'e-rib, the son and successor of Sargon as king of Assyria. He mounted the throne B. C. 705, and after the suppression of a revolt in Babylonia and the conquest of numerous cities of the West, marched against Hezekiah, king of Judah (2 Kings 18 : 13) and imposed upon him a heavy tribute of gold and silver. Upon Hezekiah's rebelling and claiming the protection of Egypt some three years later, Sennacherib marched past Jerusalem to the Egyptian frontier and laid siege to Lachish and Libnah, from the former of which he sent a commission, backed by an army, to Hezekiah (2 Kings 18 : 17) with a peremptory demand of submission. Hezekiah hesitating, Sennacherib was preparing to attack him when, in one night, by a pestilence or some more awful manifestation of divine power, he lost one hundred and eighty-five thousand men. He fled to Assyria, and never again attempted the subjugation of Judah. Rawlinson has succeeded in reading the entire history of Sennacherib's wars with the Jews, and he finds it to agree in a remarkable manner with the Scripture record, even to the very items of the fine Hezekiah paid to Sennacherib—namely, "three hundred talents of silver and thirty talents of gold" (2 Kings 18 : 14). Sennacherib reigned twenty-four years and five months, was then assassinated by two of his sons (2 Kings 19 : 37; Isa. 37 : 38), and was succeeded by his son Esarhaddon.

Se'phar [*enumeration*], an Arabian mount mentioned in connection with the sons or descendants of Joktan (Gen. 10 : 30). The immigration of the Joktanites was probably from west to east, and as they occupied the south-western portion of the peninsula, Sephar was most likely their eastern boundary. The name is now represented in the ancient city *Zafar*, a seaport on the Indian Ocean and beneath a lofty mountain.

Seph'a-rad, a city or region whence, according to Obadiah (ver. 20), certain captives from Jerusalem were to return and possess the cities of the South. Its site has been placed by some in Spain, by others in the vicinity of the Bosphorus, but by none is certainly known.

Seph-ar-va'im [*the two Sipparas*, one on either side of the river Euphrates], a city above Babylon, on the site of the modern *Mosaib*, whence colonies emigrated to Samaria after the ten tribes had been carried into captivity (2 Kings 17 : 24). Its inhabitants were sun-worshipers, and those who went to Samaria carried thither their idolatrous customs (2 Kings 17 : 29–31).

Sep'ul-chre. See BURIAL.

Se-rai'ah [*Jehovah is a soldier*, i. e., man of war], the name of several persons: 1. The king's scribe or secretary in the reign of David (2 Sam. 8 : 17). 2. The high priest in the reign of Zedekiah (2 Kings 25 : 18; 1 Chron. 6 : 14; Jer. 52 : 24). 3. The son of Tanhumeth

the Netophathite (2 Kings 25 : 23; Jer. 40 : 8). 4. The son of Neriah and brother of Baruch (Jer. 51 : 59, 61).

Ser'aph-im [*burning ones*], an order of celestial beings whom Isaiah saw in attendance upon Jehovah as he sat upon his throne (Isa. 6 : 1–7). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They appear to have borne a general resemblance to the human figure, for they are represented as having a face, voice, feet and hands. They were employed, as the prophet saw them, in celebrating the praises of Jehovah's holiness and power, and in acting as the medium of communication between heaven and earth. They seem to be closely allied to cherubim, and with cherubim to symbolize the most exalted of the angelic host (Heb. 1 : 6, 7).

Ser'geants. This word, occurring in Acts 16 : 35, 38, denotes the Roman *lictors* who carried before the magistrates the *fasces*, a bundle of rods with an axe in the centre, and who inflicted upon criminals the awarded punishments.

Ser'gi-us Pau'lus, the proconsul or deputy governor of Cyprus when the apostle Paul visited that island with Barnabas on his first missionary journey (Acts 13 : 6–12). He is described as an intelligent man, truth-seeking, eager for information from all sources within his reach. His honesty and inquisitiveness led him to admit to his society Elymas the magician, and afterward to seek out the missionary strangers and learn from them the doctrine of Christ. He was not long deceived by Elymas, but upon his acquaintance with Paul examined at once the claims of the gospel, and yielded his mind to the evidence of truth.

Ser'pent. The Hebrew word ordinarily renderd "serpent" in our Authorized Version is *nâchâsh*, the generic name of an exceedingly venomous reptile, best represented by that deadly *cobra di capello* which is known throughout the East by

The Cobra.

the appellation *naja* (Ps. 58 : 4; Prov. 23 : 32), the *Naja tripudians* of India. A closely-allied species, the *Naja haje*, the asp of Egypt, is abundant in the desert of Sinai, and particularly in that dreary wilderness of stone that bounds the land of Palestine on the south. Its poison, which burned like fire, brought speedy death to every bitten Israelite until, at God's command, "Moses made a serpent of brass and put it upon a pole," with the proclamation of the divine promise that whosoever should look thereto should not die but live (Num. 21 : 4–9). The *nâchâsh*, moreover, was the serpent that beguiled Eve through his subtlety (Gen. 3 : 1), and its representative, the *naja*, appears in Hindoo mythology as contending with Krishna, but as finally crushed. Hence the *nâchâsh* or *naja*, for the rapidity, the unerring certainty, the terrible torture and the inevitable fatality of its poisoning, fitly stands as the impersonation of sin, and is the very significant symbol of "him that had the power of death, that is, the devil."

Se'rug [*shoot, tendril*], son of Reu and grandfather of Abraham (Gen. 11 : 22–26).

Ser'vant. See SLAVE.

Seth [*set* or *appointed*], the third son of Adam and Eve, and the one whom they recognized as "set" in the place of the murdered Abel. To him and his descendants Adam handed down the promise of God's mercy through the woman's Seed, faith in which became the distinction of God's children.

Sev'en. This number, so often found in the Scriptures, is associated with the idea of fullness or completeness, probably with a reference to God's ceasing on the seventh day from the work of creation (Gen. 2 : 2). Hence its common and most characteristic connection is with rest, peace and release from toil and trouble (Job 5 : 19; Matt. 18 : 21, 22). With the Jews every seventh day was hallowed to the Lord, every seventh year was accounted a sabbath, and every seven times seventh year was observed as a jubilee. See NUMBER.

Shad'da-i [*mighty, powerful*], an ancient name of God rendered "Almighty" everywhere in our Authorized Version. In all passages of Genesis except one (49 : 25), in Ex. 6 : 3 and in Ezek. 10 : 5 it is found in connection with *êl*, "God," El-Shaddai being rendered "God Almighty," or "The Almighty God." By the name of El-Shaddai God was known to the patriarchs (Gen. 17 : 1; 28 : 3; 43 : 14; 48 : 3; 49 : 25) before the name Jehovah in its full significance was revealed (Ex. 6 : 3). See GOD.

Shad'rach [etymology uncertain], the Chaldæan name of Hananiah, the chief of those three friends of Daniel in Babylon whom Nebuchadnezzar cast into the fiery furnace (Dan. 3 : 20).

Sha'lem [*safe*], a word which as a proper name occurs but once (Gen. 33 : 18), and there by mistranslation. Instead of reading "and Jacob came to Shalem, a city of Shechem," we should read "and Jacob came safe to the city of Shechem."

Sha'lim, Land of, and **Sha-lish'a, Land of,** two districts through which Saul passed when seeking his father's asses. The names are found only in 1 Sam. 9 : 4. They were probably in the vicinity of Mount Ephraim.

Shal'lum [*retribution*], the name of several persons: 1. The fifteenth king of Israel. He conspired against Zechariah, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close, B. C. 770. After reigning in Samaria for a month only, Shallum was dethroned and killed by Menahem (2 Kings 15 : 10–14). 2. The husband of Huldah, the prophetess in the reign of Josiah (2 Kings 22 : 14; 2 Chron. 34 : 22). 3. The fourth son of Josiah, king of Judah, known in the books of Kings and Chronicles as Jehoahaz (1 Chron. 3 : 15; Jer. 22 : 11).

Shal-ma-ne'ser [*Salman* (a god) *is gracious*], the Assyrian king who, according to the cuneiform inscriptions, succeeded Tiglath-pileser II., and immediately preceded Sargon (2 Kings 17 : 3). The name occurs once (Hos. 10 : 14) as SHALMAN. On the cuneiform inscriptions he appears as Shalmaneser IV. Soon after his accession to the throne he led the forces of Assyria into Palestine, when Hoshea, the last king of Israel, had revolted against his authority. Hoshea submitted, but concluding soon after an alliance with the king of Egypt, he withheld the stipulated tribute. Thereupon Shalmaneser invaded Palestine for the second time, and besieged Samaria. The siege lasted to the third year, but before its conclusion Shalmaneser died and Sargon, his successor, ended it by carrying and demolishing the city and by transporting Hoshea and his subjects into a returnless captivity (2 Kings 17 : 6).

Sham'gar, son of Anath, judge of Israel after Ehud and before Barak, though possibly contemporary with the latter. With no arms in his hand but an ox-goad Shamgar made a desperate as-

sault upon the Philistines and slew six hundred of them (Judg. 3 : 31).

Sham'mah [*astonishment, horror, fright*], the name of several persons.

1. The third son of Jesse and brother of David (1 Sam. 16 : 9; 17 : 13).

2. One of the three greatest of David's mighty men (2 Sam. 23 : 11–17).

3. The Harodite, one of David's mighties (2 Sam. 23 : 25).

Sha'phan, the scribe or secretary of King Josiah, to whom Hilkiah the high priest made known his discovery of the book of the Law in the house of God and by whom the said book was read to the king (2 Kings 22 : 8–14).

Sha'ron [*a plain*], the name of two districts of Palestine.

1. A broad, rich tract of land lying between the mountains of the central part of the Holy Land and the Mediterranean (1 Chron. 27 : 29; Isa. 33 : 9; 35 : 2; 65 : 10; Song 2 : 1). It was a region noted for fine pasturage and for its floral wealth.

Anemone Coronaria.

The "rose of Sharon" (Song 2 : 1) is commonly regarded as not a rose in our acceptation of the word, but as another flower, thought by some to be the *narcissus*, by others to be the autumn *crocus*, and by others still to be some species of *asphodel*. The *Anemone coronaria*, which in spring dots the Plain of Sharon with crimson, has, however, received the popular suffrage, and in Palestine is known, at least to travelers, as "the rose of Sharon."

Wherever in Scripture this district is referred to the name has the definite article, thus pointing to some well-defined region familiar to the Israelites.

2. A plain distinguished from the western one by not having the article attached to its name, as the other invariably has (1 Chron. 5 : 16). It was some district on the east of Jordan, in the neighborhood of Gilead and Bashan, but the name has not been identified as yet with any tract in that direction.

Sha'veh, Val'ley of, the place where Melchizedek and the king of Sodom met Abraham after the defeat of Chedorlaomer (Gen. 14 : 17). Its precise locality is unknown.

Sheal'ti-el. See SALATHIEL.

She'ba [*seven*], the name of three men who became fathers of tribes.

1. A son of Raamah, son of Cush (Gen. 10 : 7; 1 Chron. 1 : 9). He settled somewhere on the shores of the Persian Gulf. His descendants appear to have formed a tribal union with the descendants of Sheba, son of Jokshan, son of Keturah, and in conjunction with them to have carried on the great Indian traffic with Palestine.

2. A son of Joktan (Gen. 10 : 28; 1 Chron. 1 : 22). He was the father of the Joktanites, who were among the early colonists of Southern Arabia. The kingdom which they there founded was, for many centuries, called the kingdom of Sheba. The inhabitants are the "Sabæi" of the Greeks and Romans. The Joktanite Sheba, mentioned genealogically in Gen. 10 : 28, recurs as a kingdom in the account of the visit of the queen of Sheba to King Solomon (1 Kings 10 : 1). The

principal passages referring to the Joktanite Sheba are Ps. 72 : 10; Isa. 60 : 6; Jer. 6 : 20. The kingdom of Sheba embraced the greater part of Arabia Felix. Its chief city was Seba, by which name the country and nation are occasionally designated.

3. A son of Jokshan, son of Keturah (Gen. 25 : 3; 1 Chron. 1 : 32).

She'ba, the son of Bichri, a Benjaminite from the mountains of Ephraim (2 Sam. 20 : 1–22), the last chief of the Absalom insurrection. He attempted to establish himself in the fortress of Abel-Beth-maachah, but the inhabitants of the place, at the instance of a prudent woman and to avoid a protracted siege, threw his head over the wall to Joab, the commander of David's army, and the insurrection, at one time formidable, came to an end.

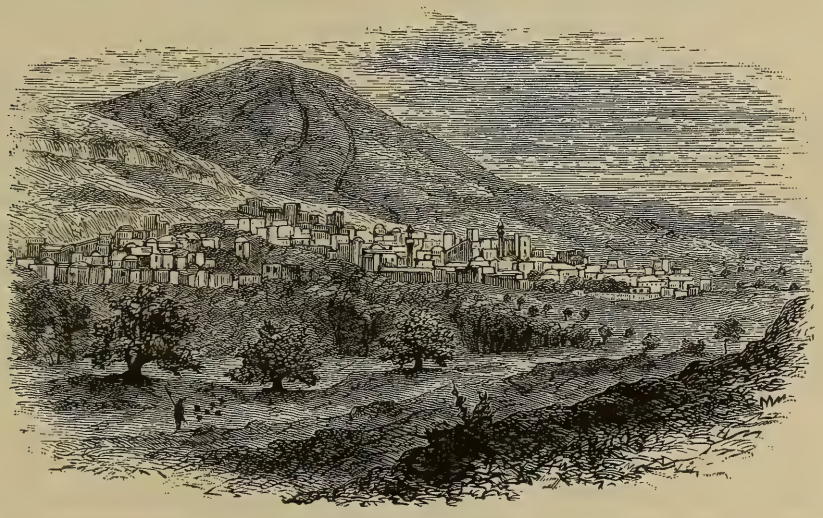
She'ba, one of the towns of the allotment of Simeon (Josh. 19 : 2), probably the same as Shema (Josh. 15 : 26).

She'bah [*oath*], the famous well which gave its name to the city of Beersheba (Gen. 26 : 33).

She'bam, one of the towns in the pastoral district on the east of Jordan demanded by and finally ceded to the tribes of Reuben and Gad (Num. 32 : 3). It is probably the same which appears in the altered forms of SHIBMAH (Num. 32 : 38) and SIBMAH (Josh. 13 : 19; Isa. 16 : 8, 9; Jer. 48 : 32).

Sheb'na, a person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Isa. 22 : 15), but subsequently the subordinate office of secretary (Isa. 36 : 3; 2 Kings 19 : 2). The change seems to have been brought about by Isaiah, who had become displeased with Shebna on account of his pride and assumption (Isa. 22 : 16, 18, 19).

Shech'em [*shoulder*], an important city in Central Palestine (Gen. 33 : 18, 19), called also SICHEM (Gen. 12 : 6) and



Shechem (now *Nablous*) and Mount Gerizim.

SYCHEM (Acts 7 : 16). From the Roman emperor Vespasian it received the name NEAPOLIS, or *new city*, which, in the Arabic form *Nablûs*, it still retains. Its site is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains where they rise from the town are not more than five hundred yards apart. The bottom of the valley is about eighteen hundred feet above the level of the sea, and the top of Gerizim eight hundred feet higher still. Its site is immediately on the water-shed,

and the streams thence issuing from numerous springs flow down the opposite slopes of the valley and spread verdure and fertility in every direction. The allusions to it in the Scriptures are too numerous to be cited, yet whoever collects them will see how important the place was in Jewish history. After the conquest of Canaan by the Hebrews, Shechem fell to the lot of Ephraim (Josh. 20 : 7), but it was assigned to the Levites and became a city of refuge (Josh. 21 : 20, 21; 1 Chron. 6 : 67; 7 : 28). During the lifetime of Joshua it was a centre of union to the tribes (Josh. 24 : 1, 25). At Shechem, Rehoboam was inaugurated king; there, in consequence of Rehoboam's folly, the revolution began; and there Jeroboam was proclaimed the first king of the separate kingdom of Israel (1 Kings 12 : 1–20, 25; 2 Chron. 10 : 1–19). The modern town, *Nablûs*, contains about thirteen thousand inhabitants, of whom all but about six hundred are fanatical Mohammedans. The well of Jacob and the tomb of Joseph are still shown in the neighborhood of the town.

Sheep. Flocks of sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. Sheep are first mentioned in Gen. 4 : 2. They were used in the sacrificial offerings, both the adult animal (Ex. 20 : 24; 1 Kings 8 : 63; 2 Chron. 29 : 33) and the lamb—that is, a male from one to three years old, but young lambs of the first year were more generally used in the offerings (Ex. 29 : 38; Lev. 9 : 3; 12 : 6; Num. 28 : 9). Sheep and lambs formed an important part of food (1 Sam. 25 : 18; 1 Kings 1 : 19; 4 : 23; Ps. 44 : 11). The wool was used as clothing (Lev. 13 : 47; Deut. 22 : 11; Prov. 31 : 13; Job 31 : 20). "Rams' skins dyed red" were used as a covering for the tabernacle (Ex. 25 : 5), and sheep and lambs were sometimes paid as tribute (2 Kings 3 : 4). Immense numbers of sheep, indeed, were reared in Palestine in biblical times. The common sheep of Syria and Palestine are the broad-tailed. As the sheep is an emblem of meekness, patience and submission, it is expressly mentioned as typifying these qualities in the person of our Lord (Isa. 53 : 7; Acts 8 : 32).

Sheep-cotes, the same as sheepfolds, enclosures open above (1 Sam. 24 : 3; 2 Sam. 7 : 8).

Sheep-gate, The, one of the gates of Jerusalem as rebuilt by Nehemiah (3 : 1, 32; 12 : 39), and supposed to have been between the tower of Meah and the corner where the wall of the City of David joined with the wall of Jerusalem proper.

Sheep-Market, The. In the only passage (John 5 : 2) where the word occurs the translators of our Authorized Version have supplied the word "market," but they should have supplied the word "gate." The reference in the original text is to the "sheep-gate" mentioned in the preceding article.

Shekel.

Shek'el, a weight, from a Hebrew verb meaning "to weigh." In early times money was *bullion weighed*, and the shekel, whether of silver or gold, was a recognized weight. The silver shekel was the one in common use, and had in our currency a value of about fifty-five cents. See MONEY, and WEIGHTS AND MEASURES.

She'lah [*a request*], the youngest son of Judah by the daughter of Shuah (Gen. 38 : 5, 11, 14, 26; 46 : 12; 1 Chron. 2 : 3; 4 : 21), and the founder of the family of Shelanites (Num. 26 : 20).

She'leph [*a drawing out*], the second in order of the sons of Joktan (Gen. 10 : 26; 1 Chron. 1 : 20). His name is preserved in *Sulaf*, a district of the modern Yemen in South Arabia.

Shem [*name*], one of the three sons of Noah (Gen. 5 : 32), and, according to most interpreters of the Scriptures, the eldest. The rendering of Gen. 10 : 21 in our Authorized Version makes Japheth older than Shem, but the Hebrew admits, if it does not demand, the rendering "Shem, the elder brother of Japheth." At the time of the Flood he was ninety-eight years old, married and childless. Two years after the Flood he became the father of Arphaxad. Upon him fell the special blessing of his father Noah (Gen. 9 : 25–27), that grand prophecy of a spiritual pre-eminence. He died at the age of six hundred years. The portion of earth occupied by his descendants (Gen. 20 : 21–31) stretches from the Mediterranean Sea to the Indian Ocean. To the languages spoken by his real or supposed descendants the name Shemitic or Semitic is applied.

Shem-ai'ah [*Jehovah has heard*], the name of very many persons in the genealogies and of two prophets.

1. The prophet in the reign of Rehoboam who forbade the king waging war on the ten revolted tribes (1 Kings 12 : 21–24). He uttered also a very effective remonstrance against the impieties of Rehoboam and the nobles at the time Shishak of Egypt invaded Judah and besieged Jerusalem (2 Chron. 12 : 5–7). He wrote a chronicle containing the events of Rehoboam's reign (2 Chron. 12 : 15).

2. The false prophet among the people of the Captivity in Babylonia, called the Nehelamite, who contradicted Jeremiah's predictions and counseled Jeremiah's imprisonment as an impostor. He was denounced by Jeremiah and was overwhelmed by the divine judgments (Jer. 29 : 24–32).

Shem'er, the owner of the hill on which the city of Samaria was built (1 Kings 16 : 24).

Shem'in-ith [*the eighth*], a term occurring in the titles of two psalms (6 and 12), and denoting either a certain air known as "the eighth" or a certain key in which the psalm was to be sung.

She'nir. See SE'NIR.

Sheph-a-ti'ah [*Jehovah judges*], the name of many undistinguished persons.

1. A son of David (2 Sam. 3 : 4).

2. One of the princes who recommended that Jeremiah should be put to death (Jer. 38 : 1–4).

3. One of the valiant men who went to David at Ziklag (1 Chron. 12 : 1–5).

4. One of the rulers of the Simeonites (1 Chron. 27 : 16).

Shep'herd. In a nomadic state of society every man, from the sheikh down to the slave, is more or less a shepherd. The progenitors of the Hebrews in the patriarchal age were nomads, and their history furnishes many fine illustrations of pastoral life. Tending flocks was the occupation not only of the sons (Gen. 30 : 31 ; 37 : 12), but also of the daughters, of wealthy chiefs (Gen. 29 : 6; Ex. 2 : 16). The Egyptian sojourn did much to implant in the Hebrews a love of settled abode; consequently, the tribes which had a taste for shepherd-life selected their quarters in the trans-Jordanic district, apart from their brethren (Num. 32 : 1–5). Henceforward in Palestine proper the shepherd held a subordinate position. The routine of the shepherd's duties appears to have been as follows: In the morning he led forth his flock from the fold (John 10 : 4), which he did by going before them and calling to them, as is still the custom in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (Job 30 : 1), and should a sheep stray he had to search for it until he found it (Ezek. 35 : 12; Luke 15 : 4); he supplied the

flock with water, either at a running stream or at troughs attached to wells (Gen. 29 : 7; 30 : 38; Ex. 2 : 16; Ps. 23 : 2); at evening he brought the sheep back to the fold, and reckoned them to see that none were missing by passing them "under the rod"

Shepherd.

as they entered the door of the enclosure (Lev. 27 : 32; Ezek. 20 : 37), checking each sheep as it passed by a motion of the hand (Jer. 33 : 13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John 10 : 3). The shepherd's office was therefore attended with much hardship, and for its proper discharge required great watchfulness (Luke 2 : 8) and great tenderness toward the young and feeble (Isa. 40 : 11). The term *shepherd* is frequently used in a metaphorical sense, being applied to kings (Isa. 44 : 28), to prophets (Jer. 23 : 4), to God (Ps. 23 : 1), and especially to our Lord (Zech. 13 : 7; John 10 : 14; Heb. 13 : 20).

She'shach, a name applied to Babylon by Jeremiah (25 : 26; 51 : 41), but with what meaning or for what purpose has never been properly ascertained.

She'shai [*whitish*], one of the three sons of Anak the giant, who at the Exodus dwelt in Hebron (Num. 13 : 22). At a later period they were vanquished and driven from Hebron by Caleb (Josh. 15 : 14; Judg. 1 : 10).

Shesh'baz'zar. See ZERUBBABEL.

Shew'bread. See BREAD.

Shib'bo-leth, the Hebrew word which the Gileadites under Jephthah made use of at the passage of the Jordan after a victory over the Ephraimites to test the pronunciation of the sound *sh* by those who wished to cross the river. The Ephraimites substituted for *sh* the simple sound *s*, and whoever at the river said *Sibboleth* instead of *Shibboleth* was accounted an Ephraimite and was slain. The word *shibboleth* has two meanings in Hebrew—namely, an ear of corn and a stream or flood; and it was perhaps in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river.

Shib'mah. See SHEBAM.

Shield. See ARMS, ARMOR.

Shig-ga'i-on, a particular kind of psalm, the specific character of which is not now known (Ps. 7 : 1).

Shi'hor of Egypt. See SIHOR.

Shi-lo'ah, The Waters of, a certain soft-flowing stream mentioned by the prophet Isaiah (8 : 6), better known under the later name of SILOAM, the only perennial spring of Jerusalem. See SILOAM.

Shi'loh [*peaceful*], the name of a city, and in one passage in our Authorized Version (Gen. 49 : 10) the name of a person.

1. A city of Ephraim. It was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the Conquest (Josh. 10 : 43), was removed thence on the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (Josh. 18 : 1, 10; Judg. 18 : 31; 1 Sam. 4 : 3–11). From the time that Shiloh lost the ark of God the city

sank into insignificance, and in Jewish history stands forth as a striking example of the divine indignation (Jer. 7 : 12). Its site is now marked by the ruined town of *Seilûn*.

2. The passage in our Authorized Version in which SHILOH is commonly taken to be the name of a person, occurs in Jacob's predictive benedictions upon his sons, and especially in that upon Judah. If the rendering be correct, the allusion is to the promised Son of Judah, the Messiah, who in Isa. 9 : 6 is expressly called the Prince of Peace. On the supposition that the rendering is correct, the passage predicts the coming of Messiah the Prince just when the sceptre of sovereignty has fallen from Judah's hand and a more powerful hand than his is needed to grasp it.

Shim'e-i [*renowned*], the name of several persons.

1. Son of Gershom, the son of Levi (Num. 3 : 18; 1 Chron. 6 : 17, 29; 23 : 7, 9, 10; Zech. 12 : 13), called SHIMI in Ex. 6 : 17.

2. The son of Gera, a Benjaminite of the house of Saul, who lived at Bahurim. When David fled from Jerusalem in the time of Absalom's revolt, Shimei gave vent to the envy and malice of his family and tribe by hurling curses and stones at the king and his retinue from the ridge over against the defile along which the melancholy procession moved (2 Sam. 16 : 5–13). When, after a successful campaign, the victorious David was returning to Jerusalem by the same road, Shimei again appeared, not, however, with imprecations and insults as before, but with professions of loyalty and prayers for life. The king accepted his submission and granted him pardon (2 Sam. 19 : 18–23), but, accounting him an insincere and dangerous man, kept a watch upon him, and when nearing death gave Solomon a caution and a charge respecting him (1 Kings 2 : 8, 9). Solomon, after David's decease, made Shimei a prisoner at large in Jerusalem (1 Kings 2 : 36, 37). Three years afterward, forgetful of his parole, Shimei left Jerusalem in pursuit of two fugitive slaves, and on his return, by order of the king, was put to death (1 Kings 2 : 39–46).

3. One of the adherents of Solomon at the time of Adonijah's usurpation (1 Kings 1 : 8).

Shim'ron [*watch*], fourth son of Issachar (Gen. 46 : 13) and head of the family of the Shimronites (Num. 26 : 24).

Shim'ron-Me'ron, the complete name of the place elsewhere called SHIMRON, a city of Zebulun (Josh. 11 : 1; 19 : 15). Its king is mentioned as one of the thirty-one kings vanquished by Joshua (Josh. 12 : 20).

Shi'nar, the ancient name of that great alluvial tract which in later times was known as Chaldæa or Babylonia (Gen. 11 : 2). See BABYLONIA and CHALDÆA.

Ancient Ship, from Painting at Pompeii.

Ship. In the whole range of Greek and Roman literature no one writer has furnished so much information in respect to the merchant-ships of the ancients as the evangelist Luke in his account of the apostle Paul's voyage to Rome (Acts chs. 27, 28). The apostle made the voyage in three ships: first, the Adramyttian vessel which took him from Cæsarea to Myra, and which was probably a coasting vessel

of no great size; second, the large Alexandrian corn-ship in which he was wrecked on the coast of Malta; and third, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli. These corn-ships must have been large, for the one in which Paul was wrecked had on board two hundred and seventy-six persons and a cargo of wheat (Acts 27 : 37, 38), and all these passengers after the wreck were received into another ship (Acts 28 : 11) which had its own crew and cargo. Of the appearance of an ancient merchantman a better idea can be gained from a drawing than from a description.

The ships mentioned in the New Testament in connection with the Sea of Galilee (Matt. 13 : 2; Luke 5 : 3) were fishing-boats, and were not large.

Shi'shak, the king of Egypt to whom Jeroboam, when he fell under the suspicion of Solomon, fled for protection (1 Kings 11 : 40). It was probably at the instigation of Jeroboam that Shishak attacked Rehoboam and, after robbing Jerusalem of its wealth, laid Judah under tribute (1 Kings 14 : 25, 26; 2 Chron. 12 : 2–9). A record of this expedition, sculptured on the wall of the great temple of el-Karnak, still remains, and in it is a representation of the conquest of Judah. Shishak is the Sheshonk I. of the monuments, first sovereign of the Bubastite twenty-second dynasty.

Shit'tah Tree, Shit'tim, a species of acacia, of which three or four kinds are found in the Bible lands. Its wood was largely used in the construction of the tabernacle (Ex. chs. 25, 26, 36–38). The *Acacia seyal,* one of the species, is very common in some parts of the peninsula of Sinai, and yields the well-known substance called gum-arabic, which is obtained by incisions in the bark.

Shit'tim [*the acacias*], the place of Israel's encampment between the conquest of the trans-Jordanic highlands and the passage of the Jordan, and the scene of Israel's betrayal into enormous sin (Num. 25 : 1–5).

Sho'bach, the general of Hadarezer, king of the Syrians of Zoba, who was defeated and slain by David (2 Sam. 10 : 15–18).

Shoe. See SANDAL.

Sho-shan'nim [*lilies*], a musical direction to the leader of the temple choir which occurs in Ps. 45, 69, 80, and which indicates most probably the melody in which these psalms are to be sung.

Shu'hite, an ethnic appellative frequent in the book of Job, but applied to Bildad only (Job 2 : 11; 8 : 1). The local indications of the book of Job point to a region on the western side of Chaldæa, bordering on Arabia.

Shu'lam-ite, The, one of the personages in the poem of Solomon's Song (6 : 13), a woman belonging apparently to a place called Shulem, which is probably the same as Shunem.

Shu'nam-mite, The. This appellative, meaning a native of Shunem, is applied to two persons: 1. Abishag, the nurse of King David (1 Kings 1 : 3, 15; 2 : 17, 21, 22). 2. The nameless host of Elisha (2 Kings 4 : 12, 25, 36).

Shu'nem, a town of the tribe of Issachar (Josh. 19 : 18), where the Philistines encamped before Saul's last battle (1 Sam. 28 : 4). It is identified with the present *Sûlem,* a village three miles north of Jezreel and five from Gilboa.

Shur [*a wall*], a place just without the eastern border of Egypt (Gen. 25 : 18), and giving name to the wilderness which the Israelites entered after they had crossed the Red Sea (Ex. 15 : 22). It is first mentioned in the narrative of Hagar's flight from Sarah (Gen. 16 : 7). It may have been a fortified town east of the ancient head of the Red Sea, and from its being spoken of as a limit it was prob-

ably the last Arabian town before entering Egypt.

Shu'shan, or **Su'sa,** is said to have received its name from the abundance of the lily (*shûshan* or *shûshanah*) in its neighborhood. It was originally the capital of the country called in Scripture Elam, and by the classical writers Susis or Susiana. In the time of Daniel, Susa was transferred by the conquests of Cyrus from the possession of the Babylonians (Dan. 8 : 2) to the possession of the Persians, and in a few years became the capital of the whole Persian empire (Esth. 1 : 2). It was situated on the river Choaspes, or Ulai. It is identified with the modern *Sus* or *Shush*, and its ruins are about three miles in circumference.

Sib'bo-leth. See SHIBBOLETH.

Sib'mah. See SHEBAM.

Si'chem. See SHECHEM.

Sid'dim, The Vale of, mentioned in one passage only (Gen. 14 : 3, 8, 10). It seems to have been a broad and fertile plain, the site of the ancient cities which were destroyed by fire and brimstone from the Lord out of heaven.

Si'don, the Greek form of the Phœnician name spelled Zidon in the Old Testament. See ZIDON.

Attack on Besieged City with Battering-Ram and Archers.

Siege, the surrounding of a city or castle with an army in order to starve or force the inhabitants to surrender (Deut. 20 : 19). The sieges of Samaria, Nineveh, Babylon, Jerusalem and Tyre are among the most noted.

Sig'net, a ring used in sealing (Dan. 6 : 17). See SEAL.

Signs. See MIRACLES.

Si'hon [*sweeping away*], the king of the Amorites when Israel arrived on the borders of the Promised Land (Num. 21 : 21). Shortly before the time of Israel's arrival he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon (Num. 21 : 26–29). When the Israelites appeared he gathered his people and made a furious assault, but the battle was his last. He and all his host were destroyed, and his lands from Arnon to Jabbok became the possession of the conquerors.

Si'hor [*black*], accurately **Shi'hor,** once **Shi'hor of E'gypt.** In Isa. 23 : 3 and Jer. 2 : 18 the term designates the Nile; in the two other passages in the Bible where the term occurs (Josh. 13 : 3 and 1 Chron. 13 : 5) it refers to a stream supposed to be the *Wâdy-l' Areesh,* which formed the south-western limit of Palestine.

Si'las, an eminent member of the early Christian Church. The name Silas is that by which he is uniformly designated in the Acts, but in Paul's Epistles he is quite as uniformly called Silvanus, the full form from which Silas is the contraction. He first appears as one of the leaders of the church at Jerusalem deputed to return with Paul and Barnabas to Antioch with the decree of the council (Acts 15 : 22, 32). He accompanied Paul on the apostle's second missionary journey (Acts 15 : 40), tarried with Timothy at Berea while Paul pro-

ceeded to Athens (Acts 17 : 14) and rejoined the apostle at Corinth (Acts 18 : 5). His presence at Corinth is several times noticed (2 Cor. 1 : 19; 1 Thess. 1 : 1; 2 Thess. 1 : 1). Whether he was the Silvanus who conveyed the apostle Peter's first Epistle to Asia Minor (1 Pet. 5 : 12) is doubtful; the probabilities, however, favor the identity.

Silk. This word occurs in only three passages of the Bible. In the first one of them (Prov. 31 : 22) the rendering should have been "fine linen;" in the second of them (Ezek. 16 : 10, 13) the rendering "silk" is much disputed, but is as probable as any of the proposed renderings; in the third of them (Rev. 18 : 12) "silk" is undoubtedly the correct rendering. It is in the highest degree probable that silk was known to the Hebrews from the time that Solomon extended their commercial relations.

Sil'la. This place is mentioned in connection with "the house of Millo" (2 Kings 12 : 20), but where it was is entirely matter of conjecture. It has been supposed to be the Pool of Siloam.

Si-lo'ah, The Pool of [Neh. 3 : 15]. See SILOAM.

Si-lo'am (John 9 : 7, 11), **Si-lo'ah** (Neh. 3 : 15), **Shi-lo'ah** (Isa. 8 : 6), one of the few undisputed localities in the topography of Jerusalem, still retaining its old name in the Arabic modification *Silwân*, while every other pool has lost its Bible designation. It stands at the southern extremity of the temple mount, that part of the mount known as the Ophel of Scripture. It consists of an oblong reservoir, partly hewn out of the rock and partly built with masonry, measuring about fifty-three feet in length, eighteen feet in width and nineteen feet in depth, with a flight of steps leading to the bottom. The water flows into this reservoir from a small cave adjoining it at its northwestern end. This cave is the vestibule of a conduit cut for a distance of seventeen hundred and fifty feet northward through the rock to the "Fountain of the Virgin," a copious underground fountain on the west side of the Kidron Valley. Siloam is a sacred spot even to the Moslem, much more to the Jew and to the Christian. To Siloam the Levite was sent with the golden pitcher on the "last and great day of the feast" of tabernacles; from Siloam the Levite brought the water which was then poured over the sacrifice in memory of the water from the rock of Rephidim; to this Siloam-water our Lord probably pointed when he stood in the temple on that day and cried, "If any man thirst, let him come unto me and drink" (John 7 : 37); and at Siloam the blind man was bidden by our Lord to wash off from his eyes the adhering clay (John 9 : 6, 7).

Si-lo'am, Tower in, mentioned by our Lord in Luke 13 : 4, but of which, beyond this mention, nothing is known.

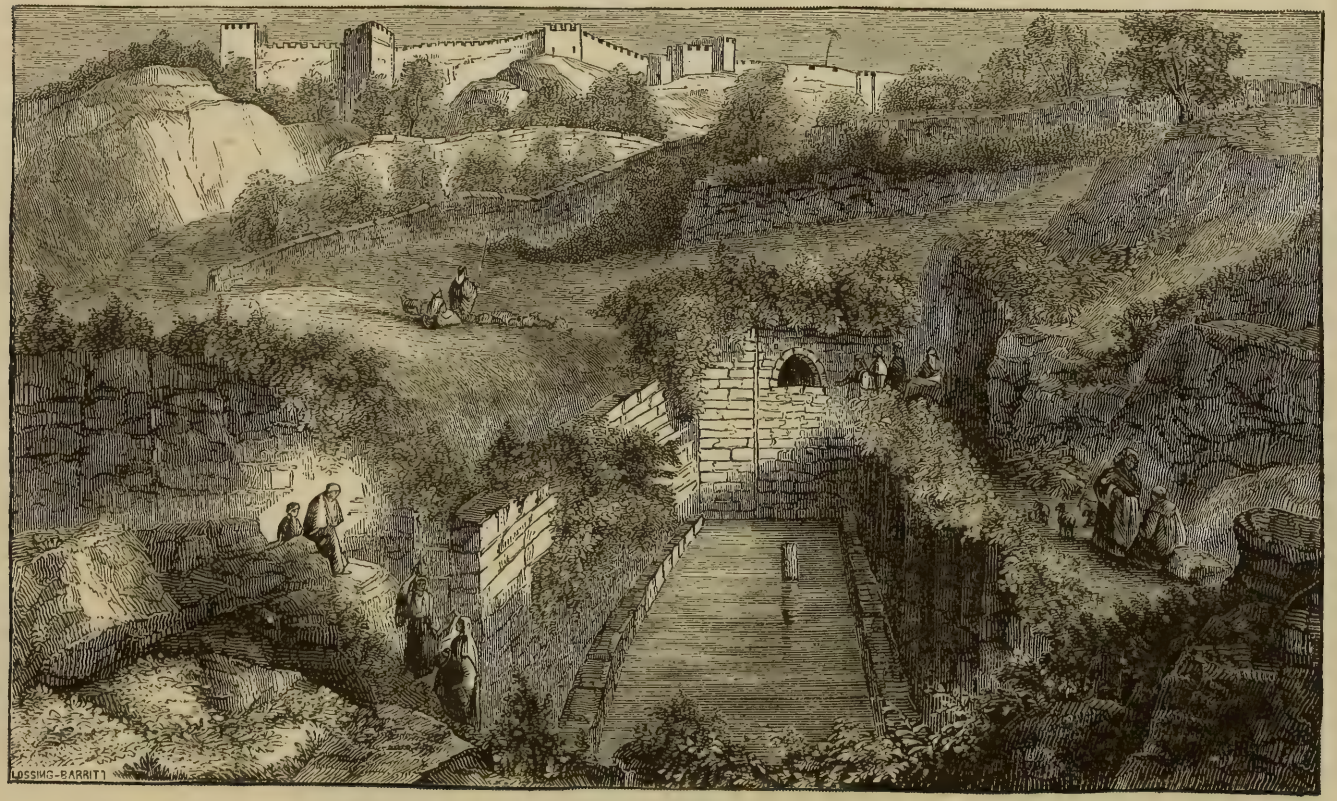
Sil-va'nus, Greek form of SILAS (which see).

Sil'ver, a well-known precious metal. The Hebrew term for it indicates its *paleness* as contrasted with gold; the Greek term for it represents its *whiteness*. In very early times ornaments (Gen. 24 : 53) and images for idolatrous worship (Ex. 20 : 23; Hos. 13 : 2) were made of it, but its chief use was as a medium of exchange, not coined, however, but weighed (Gen. 23 : 16). Spain appears to have been the chief source whence the ancients obtained it (2 Chron. 9 : 21; Ezek. 27 : 12).

Sil'ver-lings, a word occurring but once in our Authorized Version (Isa. 7 : 23), and there the rendering of the Hebrew word which elsewhere is rendered "silver" or "money."

Sim'e-on [*hearing*], a common name in Scripture, occurring most often, however, in the abbreviated form SIMON.

1. The second of Jacob's sons by Leah



Pool of Siloam.

(Gen. 29 : 33), and the father of the tribe bearing his name. Along with his next younger brother, Levi, he took a fearful revenge upon the Shechemites for the wrong done to his sister (Gen. 34 : 25–31). His spirit, transmitted to his descendants, seems to have been one of fierceness and cruelty, and is sternly denounced by the dying Jacob (Gen. 49 : 5–7). Besides the massacre of Shechem, the only personal incident related of Simeon is the selection of him by Joseph as the hostage for the appearance of Benjamin (Gen. 42 : 19, 24, 36; 43 : 23).

2. The tribe of Simeon at the census at Sinai numbered fifty-nine thousand three hundred fighting men (Num. 1 : 23), but when the second census was taken, in the plains of Moab, the number had fallen to twenty-two thousand two hundred (Num. 26 : 14). At the Conquest and ever afterward it was the weakest of all the tribes. The tribal inheritance was a mere section from the portion assigned to the tribe of Judah (Josh. 19 : 1–9). With the help of Judah the Simeonites possessed themselves of their lands (Judg. 1 : 3, 17), and here they were found residing in the reign of David (1 Chron. 4 : 31).

3. A devout Jew, who, inspired by the Holy Ghost, met the parents of our Lord in the temple, took the holy child Jesus in his arms and gave thanks to God for the birth of the promised Saviour (Luke 2 : 25–35). Who he was is not known, but a probable conjecture identifies him with the Simeon who succeeded his father Hillel as president of the Sanhedrim about A. D. 13, and whose son, Gamaliel, was Paul's teacher (Acts 22 : 3).

Si'mon [*hearing*], an abbreviated form of SIMEON, and the name of a number of persons mentioned in Scripture:

1. SIMON THE BROTHER OF JESUS, of whom the only undoubted notice occurs in Matt. 13 : 55; Mark 6 : 3.

2. SIMON THE CANAANITE, better, SIMON ZELOTES, one of the twelve apostles (Matt. 10 : 4; Mark 3 : 18), properly described as Simon Zelotes (Luke 6 : 15; Acts 1 : 13). The term Zelotes points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. See CANAANITE, THE.

3. SIMON OF CYRENE, a Hellenistic Jew, born at Cyrene on the north coast of Africa, and present at Jerusalem at the time of our Lord's crucifixion (Matt. 27 : 32). Mark describes him (15 : 21) as the father of Alexander and Rufus, perhaps because Rufus was known to the Roman Christians (Rom. 16 : 13), for whom he more especially wrote.

4. SIMON THE LEPER, a resident at Bethany, and perhaps the subject of a miraculous cure by our Lord. In his house Mary anointed our Lord preparatory to his death and burial (Matt. 26 : 6; Mark 14 : 3; John 12 : 1, 2).

5. SIMON MAGUS, a Samaritan living in the apostolic age, and distinguished as a sorcerer or magician (Acts 8 : 9, 10). In connection with the preaching of Philip he professed to be a Christian and was baptized. Witnessing subsequently the effects produced by the imposition of hands as practiced by the apostles Peter and John, and desirous of acquiring a similar power, he offered a sum of money for it. His proposition met with a severe denunciation from Peter (Acts 8 : 18–24), and the memory of his peculiar guilt is still perpetuated in the word *simony* as applied to all traffic in spiritual offices.

6. SIMON PETER. See PETER.

7. SIMON, a Pharisee, in whose house a penitent woman anointed the head and feet of our Lord (Luke 7 : 40).

8. SIMON THE TANNER, a Christian convert living at Joppa, at whose house Peter lodged (Acts 9 : 43). The house was near the seaside (Acts 10 : 6, 32), for the convenience of the water.

9. Simon, the father of Judas Iscariot (John 6 : 71; 13 : 2, 26).

Sin. In the Hebrew Scriptures three words, rendered in our Authorized Version iniquity, transgression and sin (Ex. 34 : 17), stand very closely related, and with their Greek equivalents represent the leading features of man's alienation from the life of God. The root-idea of the word rendered "iniquity" is *perversion* or *distortion;* it is the wrong or wrench or *twist* to man's moral nature which destroys the balance between his powers and makes him prone to evil. The root-idea of the word rendered "transgression" is *breaking one's allegiance* to another, especially to God; it is that positive rebellion against God's authority which leads man to *step beyond* the boundary-lines of God's law. The root-idea of the word rendered "sin" is *failure;* it is *missing the mark,* as spoken of one who shoots an arrow; it is *missing the way,* as spoken of one who wanders from the right and safe path. Of these three terms the first is generic, the second and third specific. *Iniquity,* or man's wrenched moral nature, is that out of which revolt and lawlessness spring forth on the one hand, and multiplied and most disastrous failures on the other. In accordance with this usage the Scriptures uniformly connect with "sin" three definite senses: 1. A perverted state of heart, which dominates and defiles (Ps. 51 : 2–5; Rom. 7 : 8–23); 2. An impious rebellion against God, which refuses either to come up to the requirement or to keep within the restraint of law (Dan. 9 : 5; James 1 : 15); 3. An ill-desert or just liability to punishment, which universally follows the act of wrong-doing (Ps. 32 : 1; Rom. 3 : 19–26).

Sin, a city of Egypt, mentioned only by Ezekiel (30 : 15, 16), and identified with the ancient Pelusium.

Sin, Wilderness of, a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num. 33 : 11, 12). It was between Rephidim and the coast of the Gulf of Suez. Here the manna was first gathered (Ex. 16 : 14, 15).

Sin-Offering, the sacrifice among the Jews in which the ideas of propitiation and expiation were distinctly marked (Lev. chs. 4 and 6). The trespass-offering is very closely connected with it, and yet is clearly distinguished from it. The leading differences between the two are these: 1. The sin-offering was far the more solemn and comprehensive of the two sacrifices; 2. The sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin either against the service of God or against man, and to the duty of atonement so far as atonement was possible; 3. The sin-offering symbolized the acknowledgment not only of sinfulness as inherent in man, but also of the need of expiation by sacrifice to renew the broken covenant between man and God.

Sina, Mount, the Greek form of the well-known name Sinai (Acts 7 : 30, 38).

Si′nai, the mountain-summit in the centre of the peninsula which stretches between the horns of the Red Sea whence Jehovah published his law to the Israelites. The relation between Sinai and Horeb in the usage of the sacred writers is an important one to note. In the book of Deuteronomy the place where Israel received the Law is uniformly called Horeb, but in the preceding books, with three exceptions (Ex. 3 : 1; 17 : 6; 33 : 6), it is denominated Sinai.

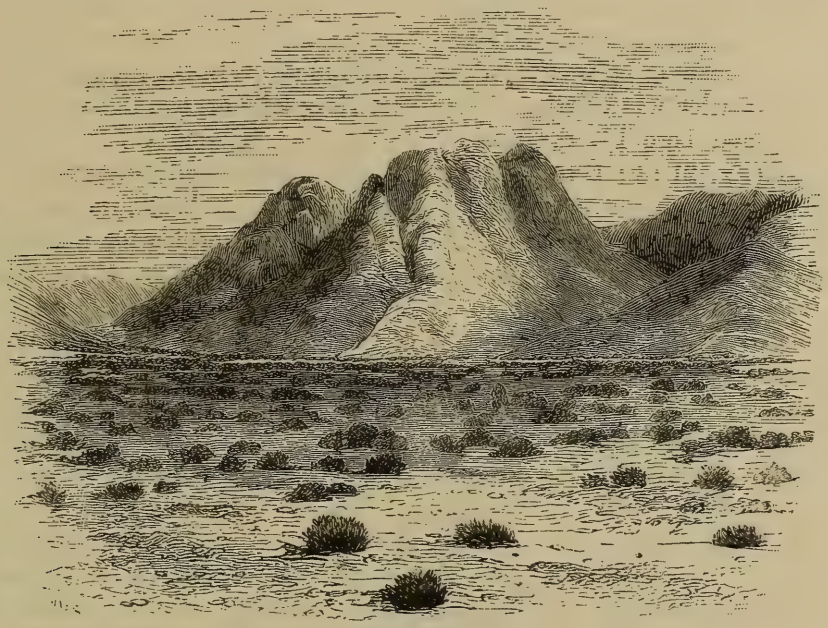
A careful examination of all the passages where the names occur justifies the conclusion that Horeb is the group of mountains of which Sinai is a particular summit. (See Ex. 19 : 18–23; 24 : 16; 32 : 15; Lev. 7 : 38; 25 : 1; Num. 1 : 1; 3 : 14, and compare with Deut. 1 : 2–6; 4 : 10–15;

9 : 8; 29 : 1). In respect to Horeb the expression commonly employed is "*in* Horeb;" in respect to Sinai, "*on*" or "*upon* Sinai." The mountains which form the group are composed of granite and porphyry, and run in long ranges inclining to the north-west, with rocky, sandy valleys interlying. They spread over a field of about forty miles in diameter, have a general similarity of aspect, and rear their naked and desolate summits to the sky. From the highest summits the view is one of wild grandeur. The deep valleys and rugged ravines are for the most part concealed, and the cluster of separate mountains has the appearance of a vast pile of gray rocks surmounted by lofty pinnacles. In the valleys, indeed, a few stunted shrubs and trees are found, and occasionally, in more favored spots, patches

Map of Mt. Sinai and its Vicinity.
A. *Ras Sufsâfeh.* B. *Jebel Mûsa.* C. Convent of St. Katherine. D. *Wâdy Esh-Sheikh.* E. *Wâdy Er-Rahah.*

of grass and herbage, but as these in the general prospect are wholly unobserved, the eye rests upon a sea of mountains dark, stern, savage.

The particular peak on which the Lord "descended in fire," while the people of Israel "stood at the nether part of the mount," is much disputed, and perhaps will never be conclusively settled. Three claimants for the name of Sinai are supported by their respective advocates—namely, *Mount Serbâl*, *Jebel Mûsa* (Mount of Moses) and *Ras Sufsâfeh* (a magnificent cliff on the north-western and lower face of the *Jebel Mûsa*). Against *Mount Serbâl*, thirty miles distant from *Jebel Mûsa*, the strong objection lies that near it is no plain sufficiently large for the encampment of a tenth part of the Israelite host. A similar objection against the south-western face of *Jebel Mûsa*, overlooking the plain or *Wâdy Sebayeh*, is strongly urged, but stoutly resisted. The *Ras Sufsâfeh*, a peak or cliff on the north-western face of *Jebel Mûsa*, and overlooking a plain which measures more than two miles in length and some half a mile in width, answers most fully the conditions of the Scripture narrative. Professor Palmer, a late explorer of the region, maintains with great plausibility and force that *Jebel Mûsa* was probably the scene of



North-western Face of *Jebel Mûsa* and Plain *Er-Rahah*.

the *delivery* of the Law to Moses, while from *Sufsâfeh* the Law was *proclaimed* to the people. From careful measurements taken on the spot, Professor Palmer calculates that the plain *er-Rahah* which *Ras Sufsâfeh* overlooks could have accommodated two millions of souls, with an allowance of a square yard for each individual.

Si'nim, a people noticed in Isa. 49 : 12 as living at the extremity of the known world. The name points to the *Chinese*.

Si'on. See ZION.

Sir'i-on. See HERMON.

Sis'e-ra, captain of the army of Jabin, the Canaanitish king. Defeated by Barak, he was slain by Jael (Judg. 4 : 2–22).

Si'van, the third month of the sacred and ninth month of the civil year-reckoning.

Slave. Although the Mosaic Law did not establish, it yet recognized and regulated, the institution of slavery. Slaves were

of two classes, Hebrew and non-Hebrew. The circumstances under which a Hebrew might be reduced to servitude were: 1. The pressure of poverty (Lev. 25 : 25, 39); 2. The commission of theft (Ex. 22 : 1, 3); 3. The exercise of paternal authority (Ex. 21 : 7). The servitude of a Hebrew might be terminated in three ways: 1. The satisfaction or the remission of all claims against him; 2. The recurrence of the year of jubilee (Lev. 25 : 40); 3. The expiration of six years from the time that his servitude began (Ex. 21 : 2; Deut. 15 : 12). At the termination of the servitude the master was enjoined not "to let him go away empty" (Deut. 15 : 13, 14). If a servant did not desire to avail himself of the opportunity of freedom, he was to signify his intention in a formal manner before the judges, and then the master was to take him to the door-post and bore his ear through with an awl (Ex. 21 : 6; Deut. 15 : 17). Of non-Hebrew slaves, the majority were war-captives, either of the Canaanites who had survived the general extermination of their race under Joshua or such as were conquered from the other surrounding nations (Num. 31 : 26–47). Many slaves were also purchased from foreign slave-dealers (Lev. 25 : 44, 45). The average value of a slave appears to have been thirty shekels (Ex. 21 : 32). The slave might be manumitted (Ex. 21 : 26, 27; Lev. 19 : 20), but the master had the power of disposing of him to heirs, as of any other article of personal property (Lev. 25 : 45, 46).

Slime, an adhesive *bitumen* or *pitch*, used by the Babel-builders as a cement (Gen. 11 : 3). See PITCH.

Sling. See ARMS, ARMOR.

Smyr'na, a celebrated city of Ionia, on the coast of Asia Minor, about forty miles north of Ephesus. During the reign of the first Roman emperor it was one of the finest cities of Asia, and became the seat of one of "the seven churches of Asia" (Rev. 1 : 11; 2 : 8–11). It is now called by the Turks *Ismir*, has a population of about one hundred and thirty thousand souls, and commands a large and lucrative commerce.

Snail. This word occurs but twice in our Authorized Version (Lev. 11 : 30; Ps. 58 : 8). It is the rendering of two distinct words in Hebrew. In the first passage cited the Hebrew word is supposed to represent one of the numerous species of lizards; in the second passage cited the Hebrew word is admitted to be the representative of the snail.

Snow. The allusions of Scripture make it certain that snowfalls were ordinary occurrences in Palestine in the winter months (2 Sam. 23 : 20; Ps. 147 : 16; 148 : 8). In the ravines of the highest ridge of Lebanon the snow lies deep until the summer is far advanced, and indeed never wholly disappears. From these sources, probably, the Jews obtained their supplies of ice for the purpose of cooling their beverages in summer (Prov. 25 : 13). At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies. At Nazareth it falls more frequently and deeply, and it has been observed to fall in the maritime plain of Joppa and about Carmel.

So, the king of Egypt with whom Hoshea, the last king of Israel, formed an alliance, and thereby so exasperated Shalmaneser, king of Assyria, that he invaded Israel and subverted the kingdom (2 Kings 17 : 3–6). He is supposed to be the king whom Herodotus names Sabaco, who appears in Manetho's lists as Sabakôn, and who on the Egyptian monuments is denominated Shebek.

Soap. The Hebrew word thus rendered is a general term for any substance of *cleansing* qualities. Its use in Jer. 2 : 22, in contradistinction from *nitre* (*natron*), a mineral alkali, justifies the inference that it was a vegetable alkali, most

likely of some kind of potash, which forms one of the usual ingredients in our soap. See FULLER.

So'coh, the name of two towns in the tribe of Judah.

1. A town in the maritime plain (Josh. 15 : 35), also with the forms of Shoco (2 Chron. 11 : 7), Shocho (2 Chron. 28 : 18), and Shochoh (1 Sam. 17 : 1). This was the place, near the vale of Elah, where the Philistines were gathered for the campaign in which Goliath was slain. It is identified with the modern *Suweikeh*.

2. A town in the mountains (Josh. 15 : 48) south-west of Hebron.

Sod'om [*enclosure*], the chief among the five cities which stood near each other on "the well-watered plain of Jordan" (Gen. 13 : 10, 11), near the northern end of the Dead Sea. It was one of the most ancient cities of Syria, and perhaps of the world. With the neighboring cities it was destroyed by a shower of brimstone and fire from Jehovah (Gen. ch. 19). In the Scriptures its fate is frequently instanced as a warning of God's terrible vengeance upon sinners (Deut. 29 : 23; 32 : 32; Isa. 1 : 9, 10; 3 : 9; 13 : 19; Jer. 23 : 14; 49 : 18; 50 : 40; Ezek. 16 : 49, 50; Amos 4 : 11; Zeph. 2 : 9; Matt. 10 : 15; 11 : 23, 24; 2 Pet. 2 : 6–8; Jude ver. 7; Rev. 11 : 8).

Sod'om-ites, not the inhabitants of Sodom, but the practicers of licentious and unnatural vices (Deut. 23 : 17; 1 Kings 14 : 24; 15 : 12; 22 : 46; 2 Kings 23 : 7).

Sol'dier, a man engaged in military service. The designation ordinarily applies to a private or one in the ranks, but sometimes to the officer of any grade who approves himself to be a man of distinguished valor and skill. The word in its singular form is not found in the Old Testament of our Authorized Version, and in its plural form is found but three times (2 Chron. 25 : 13; Ezra 8 : 22; Isa. 15 : 4). In the New Testament of our Authorized Version, however, the word in its singular and plural forms occurs quite frequently, and in every instance but two (2 Tim. 2 : 3, 4) refers to those who were engaged in the Roman military service.

The Roman army, which in New Testament times had representatives everywhere in Palestine, was divided into legions, the number of which varied considerably, each under six tribunes ("chief captains," Acts 21 : 31), who commanded by turns. The legion was subdivided into ten cohorts (each cohort a "band," Acts 10 : 1), the cohort or band into three maniples, and the maniple into two centuries, containing originally, as the name implies, one hundred men, but subsequently from fifty to one hundred men, according to the strength of the legion. Thus there were sixty centuries in a legion, each under the command of a centurion (Acts 10 : 1, 22; Matt. 8 : 5; 27 : 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these cohorts was named the Italian (Acts 10 : 1), as consisting of volunteers from Italy. The cohort named "Augustus" (Acts 27 : 1) may have consisted of volunteers from Sebaste, or it may have been an Augustan cohort because connected with an Augustan legion. The headquarters of the Roman forces in Palestine were at Cæsarea. The ordinary guard was a quaternion of four soldiers, answering to the four watches of the night, and relieving each other every three hours (Acts 12 : 4; John 19 : 23). Two watched outside a prisoner's door, two inside (Acts 12 : 6). The captain of the guard (Acts 28 : 16) was probably commander of the prætorian guards, to whom prisoners from the provinces were committed. The spearmen (Acts 23 : 23) were light-armed bodyguards.

Every Christian, inasmuch as he fights "the good fight of faith" (1 Tim. 6 : 12),

and under the leadership of the great Captain of salvation overcomes the Wicked One (1 John 2 : 14), is represented in Scripture as "a soldier" (2

Roman Soldier.

Tim. 2 : 3), and is summoned to "put on the whole armor of God" (Eph. 6 : 11). The Roman soldier's equipment for battle is the type of the Christian soldier's equipment in respect both to offensive and defensive weapons. As the Roman soldier prepares himself for the conflict by tightening his girdle, fastening his breastplate, drawing on his sandals and greaves, adjusting his shield, assuming his helmet, belting his sword and grasping his spear, so the Christian soldier arms himself with a divine panoply and stands firmly up against the assaults of evil. The engraving shows the Roman soldier in armor, and well represents the armed Christian soldier.

Sol'o-mon [*peaceful*], son and successor of David, the child of David's old age and the last born of all his sons (1 Chron. 3 : 5). He came to the throne at the early age of twenty, and reigned forty years. His reign began under very propitious auspices. He "loved the Lord and walked in the statutes of David his father" (1 Kings 3 : 3). During the night which followed a day of sacrifice and solemn religious service at Gibeon the Lord appeared to him and gave him his choice of blessings, when the young monarch asked, not long life or wealth or victory, but wisdom, "an understanding heart to judge the people" (1 Kings 3 : 9). In response to his prayer the Lord promised him wisdom so unusual that he would excel all who had ever been before him or who should come after him, together with riches and honors surpassing those of contemporary sovereigns (1 Kings 3 : 11–14). The principal events of his reign were his alliances with Egypt and Tyre, his erection of the temple and of several palaces, his establishment of commercial relations with distant lands, his fall into idolatry, his heavy impositions of taxes, his forced levies of labor, and his gradual weakening of the ties which held the tribes together and bound them in allegiance to his father's house. Before he died he must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. His latest days, as the book of Ecclesiastes witnesses, were days of penitence and of returning loyalty to the God of his fathers. In our Scriptures the Song of Songs, the Proverbs and Ecclesiastes, with Ps. 72 and 127, remain to attest his genius, culture, wisdom and piety.

Sol'o-mon's Porch, a portico of the temple at Jerusalem, which is occasionally mentioned in the New Testament (John 10 : 23; Acts 3 : 11; 5 : 12), and which,

according to Josephus, had survived from the time of Solomon. It was built upon a high wall rising from the valley of Kidron, and its columns supported magnificent galleries.

Sol'o-mon's Song, the twenty-second in the order of the books of the Old Testament, and a dramatic poem celebrating the conjugal love of Solomon and Shulamith. It is best interpreted, perhaps, when regarded as typical of the relation of Jehovah, the covenant God, to the anciently chosen people, the bride in pre-eminence, and as prophetic of the stronger and more tender union between the Christ and his Church. It has always had a place in the canon of Scripture.

Son. In Scripture the term "son" is very often extended to more distant relations than the one originally and strictly indicated by it, such as grandchildren (2 Sam. 19 : 24), offspring generally, even to remote generations, and heirs of a particular person or family, though not in the direct line of descent. The term was also used in a figurative sense to denote the possession in a marked and characteristic manner of some natural or moral quality (Acts 4 : 36).

Son of God, one of the titles of our Lord, applied to none else except in a connection which shows the sense to be different from that peculiar and exalted sense which the application to him very manifestly bears (John 5 : 17–25; 10 : 24–38). The Jews understood our Lord in appropriating the title to himself to claim an absolute equality with God, and they not only rejected his claim, but held the making of it to be a capital crime (Matt. 26 : 63–66). Our Lord never intimated that the Jews had misinterpreted his words; but, on the other hand, he admitted and defended the correctness of their interpretation.

Son of Man. This title is given to our Lord eighty times in the New Testament, and in thirty instances he applies it to himself. It is also applied to him by Daniel (7 : 13). The Jews understood it to denote the Messiah. As the phrase "Son of God" indicates our Lord's peculiar relation to Godhead, so the phrase "Son of man" indicates our Lord's equally peculiar relation to the human family.

Sooth'say-er. See DIVINATION.

So'pa-ter, son of Pyrrhus of Beræa, and one of Paul's companions on his return from Greece into Asia (Acts 20 : 4).

Sor'ce-rer. See DIVINATION.

So'rek, the Val'ley of, a valley or *wâdy* in which lay the residence of Delilah (Judg. 16 : 4). It has been conjecturally identified with the *Wâdy Surâr*, a broad vale half a mile across, with a pebbly torrent-bed in the middle and low white hills on either side. It is in the neighborhood of Zorah, Samson's birthplace.

So-sip'a-ter, a kinsman of Paul (Rom. 16 : 21), and probably the same person as SOPATER of Beræa.

Sos'the-nes, a ruler of the Jewish synagogue at Corinth (Acts 18 : 17). He was seized and beaten by a party of Greeks in that city, who were excited thus to acts of violence by what they thought the unjustifiable and malicious persecution of Paul. The mention of the name in 1 Cor. 1 : 1 has led to the supposition that he afterward became a convert to the Christian faith; the name, however, was a very common one.

Soul. According to Scripture usage, the *soul* is that which animates the body, which distinguishes a living body from a dead body, whether of man or beast (Gen. 2 : 7; 1 Kings 17 : 21; Job 12 : 10; Ps. 49 : 8). It is the real *life*, in contradistinction from the body, which is the instrument or organ of life. Hence, it is conceived of as the seat of the appetites, the desires, the affections and the acts of will. The soul as thus represented is the very man himself, and so is frequently

translated by the English words *person, self, creature.* The link between the soul and the body, that which makes the body one with the man, is the blood; "the blood is the life" (Lev. 17 : 14). Hence, to shed the blood is to take away the life. Hence, too, to offer the blood to God is to signify that the life is forfeited to God because of sin.

South, or South Coun'try [Hebrew, *Negeb*]. The designation in Scripture of a large district of Judah (Judg. 1 : 16; Jer. 13 : 19). It extends from the southern end of the Dead Sea southwestward across Palestine to the coast-plain. Upon it, in ancient times, were twenty-nine cities (Josh. 15 : 21–32). Its present condition is one of solitude and desolation. Walls of solid masonry remain; fields and gardens surrounded with goodly walls, every sign of human industry, remains of wells, aqueducts, reservoirs; mountain-forts to resist forays of the sons of the desert; desolated gardens, terraced hillsides and *wâdies* dammed to resist the torrent; but no living being, except the lizard and screech-owl, amidst the crumbling walls.

Sow'er, Sow'ing. The ancient mode of sowing seed was with the hand (Ps. 126 : 6), except in wet soils, where the seed was trodden in by the feet of animals (Isa. 32 : 20). The sowing season commenced in October, and continued to the end of February, wheat being put in before, and barley after, the beginning of January.

Spain, the classical name of a well-known country in Europe, anciently applied to the whole peninsula, or what we now term Spain and Portugal. The original designation of the country was *Tarshish.* In Paul's time (Rom. 15 : 24) it was subject to Rome and the resort of many Jews. The purpose of Paul to visit it implies two interesting facts—namely, the establishment of a Christian community in the country, and this by means of Hellenistic Jews residing there.

Span, a measure of length not very determinate, but usually estimated at nine and a half inches, being the space from the extremity of the thumb to that of the little finger when stretched apart (Ex. 28 : 16; 1 Sam. 17 : 4).

Spar'row. The Hebrew word which designates this common bird occurs upwards of forty times in the Old Testament.

Syrian Sparrow.

In all passages excepting two it is rendered in our Authorized Version indifferently "bird" or "fowl;" in the two passages referred to (Ps. 84 : 3 and Ps. 102 : 7) it is rendered "sparrow." It is the derivative from a verbal root which signifies to "chirp" or "twitter." Its Greek equivalent occurs twice in the New Testament (Matt. 10 : 29; Luke 12 : 6, 7), and represents the small sparrow which may be seen to-day in vast numbers on Mount Olivet and about the mosque of Omar, and throughout the country.

Spear. See ARMS, ARMOR.

Spear'men. The Greek word thus rendered in Acts 23 : 23 is of very rare occurrence, and its meaning is quite obscure. They were probably troops so

lightly armed as to be able to keep pace on the march with mounted soldiers.

Spi'ces. Several Hebrew words are thus rendered in our Authorized Version, and indicate not only fragrant gums, as myrrh, but also roots and barks, as cassia, cinnamon, cane, and even the odors of flowers and various perfumes (Song 4 : 13, 14). Spices were imported into Judæa chiefly from Southern Arabia. Sweet spices, in Mark 16 : 1, are aromatic substances used in embalming.

Spi'der, a well-known animal of singular structure and habits. In our Authorized Version two Hebrew words are thus rendered: the first in Job 8 : 14 and Isa. 59 : 5, and meaning "the weaver;" the second in Prov. 30 : 28, a derivative from a verbal root meaning to *poison*, and supposed to refer to the *gecko*, a species of poisonous lizard. The spider's web, in the thinness and frailty of the structure, is the striking emblem of a false hope. Its skill in adjusting its web to the ensnarement of its prey is the not less striking emblem of the artifice by which a wicked man achieves his successes.

Spikenard.

Spike'nard, a fragrant oil expressed from a plant of India. It is mentioned twice in the Old Testament (Song 1 : 12; 4 : 13, 14) and twice in the New (Mark 14 : 3–5; John 12 : 3, 5). It was very precious, a pound of it costing in our Lord's times some forty dollars in gold. It was carried in a box or vase closely sealed. Opening this seal is called *breaking the box.*

Spin'ning. The notices of spinning in the Scriptures are confined to Ex. 35 : 25, 26; Prov. 31 : 19; and Matt. 6 : 28. As spinning was the almost universal employment of women in the East, the distaff or whirling spindle was everywhere used in Palestine and Egypt.

Spir'it. The root-idea of this word is wind or air, hence *breath* as the sign, first of life, and second of emotion. Quick breathing indicates kindled feelings, excited notions, stirred-up energies; and so we reach the idea of *spirit*—namely, that which is the source of emotion and energy, of feeling and of force. One of the most definite revelations in Scripture is that "God is a spirit" (John 4 : 24). God, therefore, is the fountain of all true and good emotion and the source of all power. The Scriptures pointedly teach, moreover, that the Spirit of God is a living, personal agent, working in man, inspiring man in the sense of breathing into him divine emotion, divine light and divine force, striving with man and making God present to him. In the Gospels our Lord is set forth as the embodiment of God, and as possessing the Spirit of God without measure. By our Lord's death and subsequent exaltation the Spirit of God, denominated the Holy Ghost, streamed forth from him into the life of all believers. The book of the Acts is the history of the fulfilment of God's promises in Jesus, the Christ, to all nations and kindreds and peoples and tongues. By faith in our Lord Jesus Christ the called and justified people of God obtain the spirit of sonship, are made one with the Son of God and partakers of the divine nature, are made temples of the Spirit of God, and are prepared for the glorious day when mortality shall be swallowed up in life.

Spoil, Spoils, goods taken from conquered enemies (Deut. 2 : 35; 2 Chron. 20 : 25; Heb. 7 : 4). See BOOTY.

Sponge, mentioned only in the New Testament (Matt. 27 : 48; Mark 15 : 36; John 19 : 29). Although no notice of it appears in the Old Testament, it was probably used by the ancient Hebrews, who could readily have obtained it from the Mediterranean.

Sprinkling, Blood of. On the great day of atonement the Jewish high priest carried blood into the inner sanctuary, and, sprinkling it upon the mercy-seat (Lev. 16 : 11–19), "made an atonement for the Holy Place because of the uncleanness of the children of Israel." The blood of sprinkling became, therefore, a very significant type of the atoning blood of our Lord Jesus Christ (Heb. 11 : 28; 12 : 24; 1 Pet. 1 : 2; 1 John 1 : 7).

Sta'chys, a Christian at Rome saluted by Paul (Rom. 16 : 9).

Stac'te, the name of one of the spices which composed the holy incense (Ex. 30 : 34). It is identified by some with the gum of the storax tree, but all that is positively known is that it signifies an odorous distillation from some plant.

Stand'ard. See BANNER, ENSIGN.

Star, a general name applied to the heavenly bodies, but usually excepting the sun and moon (Gen. 15 : 5; 22 : 17; Ps. 8 : 3; 147 : 4). Figuratively, a star is a prince or ruler (Num. 24 : 17; Dan. 8 : 10). Pastors of churches are also stars (Rev. 1 : 20).

Steel. In all cases where the word "steel" occurs in our Authorized Version the true rendering of the Hebrew is "copper" (2 Sam. 22 : 35; Job 20 : 24; Ps. 18 : 34; Jer. 15 : 12).

Steph'a-nas, a Christian convert of Corinth, whose household Paul baptized as the "first-fruits of Achaia" (1 Cor. 1 : 16; 16 : 15).

Ste'phen [*crown*], the first Christian martyr. He was the chief of the seven deacons in the early church of Jerusalem (Acts 6 : 5). His name indicates his Hellenistic origin. Noted at the first as a man "full of faith and of the Holy Ghost," he presently appears as one also full of "power," for he does "great wonders and miracles among the people" (Acts 6 : 8). His prominence, and especially his zeal for Christ, arouse a very determined opposition on the part of the Greek-speaking section of the Jews, who prefer charges against him and bring him before the Sanhedrim. His masterly defence and his death by stoning are related at length in Acts ch. 7. Those who took the lead in the execution were the persons who had taken upon themselves the responsibility of denouncing him (Deut. 17 : 7; John 8 : 7). In this instance they were the witnesses who had reported or misreported the words of Stephen. They, according to the custom, stripped themselves; and one of the prominent leaders in the transaction was deputed to signify his assent to the act by taking the clothes into his custody and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus named Saul (Acts 7 : 58), afterward Paul, the great apostle to the Gentiles.

Whether the death of Stephen had any connection with Paul's conversion to Christianity, we are not told, and yet it was quite in keeping with the grace of the Lord Jesus to make the blood of the first martyr the seed of the greatest apostle.

Stocks. In our Authorized Version the term "stocks" is applied to two different articles—namely, to what answers to a pillory, and to what held in a constrained and painful position the feet of prisoners. The prophet Jeremiah (20 : 2) was confined in the first sort; the "stocks" properly so called are noticed in Job 13 : 27; 33 : 11 and Acts 16 : 24. The He-

brew word rendered "stocks" in Prov. 7 : 22 would be more nearly represented by the word "fetters."

Stocks.

Sto'ics. The Stoics and Epicureans, who are mentioned together in Acts 17 : 18, represent the two opposite schools of practical philosophy in Greece. The Stoic school was founded by Zeno, and derived its name from the *stoa* or portico in which he taught. In opposition to the Epicurean idea, that *pleasure* is the chief end of life, the Stoics insisted upon *virtue*. The moral system of the Stoics has been often represented as resembling that of Christianity, but the differences are radical. The morality of Stoicism is essentially based on pride, that of Christianity on humility ; the one upholds individual independence, the other, absolute faith in another ; the one looks for consolation in the issue of Fate, the other, in Providence ; the one is limited by periods of material wreck and ruin, the other is consummated in a personal resurrection.

Stom'a-cher. The Hebrew word so translated in Isa. 3 : 24 describes some article of female attire, the character of which is a matter of conjecture—perhaps a festive outer robe.

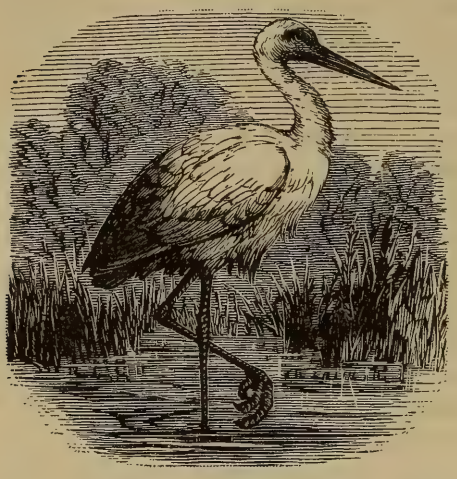
Stones. To commemorate remarkable events stones were set up in the early times (Gen. 28 : 18 ; 35 : 14 ; Josh. 4 : 9 ; 1 Sam. 7 : 12). The worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites (Isa. 57 : 6). Stones are used metaphorically to denote hardness or insensibility (1 Sam. 25 : 37 ; Ezek. 11 : 19 ; 36 : 26), as well as firmness or strength (Gen. 49 : 24). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ himself, "a living stone," is the chief or head of the corner (Eph. 2 : 20–22 ; 1 Pet. 2 : 4–8).

Stones, Pre'cious. Precious stones are frequently alluded to in the Scriptures. The art of engraving on precious stones was known from the very earliest times (Gen. 38 : 18). The twelve stones of the high priest's breastplate were engraved each one with the name of one of the tribes (Ex. 28 : 17–21). As the Hebrews seem to have had no means of engraving a name upon the "diamond," the stone thus denominated probably was not used in the breastplate. In a figurative sense, precious stones are used in Scripture to signify value, beauty, durability and the like in those objects with which they are compared (Song 5 : 14 ; Isa. 54 : 11, 12 ; Rev. 4 : 3 ; 21 : 11, 21).

Ston'ing. See PUNISHMENT.

Stork. The Hebrew word thus rendered designates the white stork, one of the largest and most conspicuous of land-birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. 5 : 9). The black stork is also found in Palestine, but, preferring marshy places in forests and breeding on the loftiest trees, it is never

found about buildings. The white stork, however, attaches itself to man, and for the service which it renders in the destruction of reptiles and the removal of



Stork.

offal has been repaid from the earliest times with protection and reverence.

Strain at. This expression in Matt. 23 : 24 is a printer's error, the true reading being "strain out." A traveler in North Africa illustrates the passage in a letter from which the following extract is taken: "I observed that a Moorish soldier who accompanied me when he drank always unfolded the end of his turban and placed it over the mouth of his *bota*, drinking through the muslin to strain *out* the *gnats*, whose larvæ swarm in the water of that country."

Strait, narrow, confined. A strait gate (Matt. 7 : 13, 14) is a gate so narrow as to be difficult of entrance. To be in a strait is to be in a difficulty (1 Sam. 13 : 6; 2 Sam. 24 : 14). The word "strait" should never be confounded with the word "straight."

Stran'ger. In the Scriptures the word "stranger" commonly denotes a person of foreign—that is, non-Israelite—extraction resident within the limits of the Promised Land. The stranger was distinct from the proper "foreigner," inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveler; he was still more distinct from the "nations," or non-Israelite peoples, for he had cast in his lot with the Israelites. As the word "stranger" in our Authorized Version of the Old Testament represents six different Hebrew terms, each of which, in addition to the rendering "stranger," is rendered now "alien," now "foreigner," and now "sojourner," the sense of many passages is necessarily indefinite and confused. See PROSELYTE. All the terms, however, applied to the stranger have special reference to the fact of his *residing* in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. 12 : 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and still more important one; captives taken in war formed a third; fugitives, hired servants, merchants and the like formed a fourth. The enactments of the Mosaic Law, which regulated the political, social and religious position of resident strangers, were conceived in a spirit of great liberality, and yet were admirably adapted to keep the Hebrew people distinct from all other peoples, and to maintain within the Jewish nation a spiritual community or Church in covenant with the God of Israel. When the stranger identified himself with Israel, obeyed the precepts of the Law and received circumcision in sign that spiritually he was a new creature, he was admitted to the passover, was invested with all the rights, civil and religious, of a born Israelite, and thereafter by all Israelites was to be treated as a brother (Lev. 19 : 34; Deut. 10 : 19).

Stripes. See PUNISHMENT.

Suc'coth [*booths, tents* or *tabernacles*].

1. An ancient town first mentioned in the account of the homeward journey of Jacob from Padan-Aram (Gen. 33 : 17). It lay probably between Peniel, near the ford of the Jabbok, and Shechem. In accordance with this is the mention of Succoth in the narrative of Gideon's pursuit of Zebah and Zalmunna (Judg. 8 : 5, 17). Succoth is named once again after this as marking the spot at which the brass-foundries were placed for casting the metal-work of the temple (1 Kings 7 : 46).

2. The first camping-place of the Israelites when they left Egypt (Ex. 12 : 37 ; 13 : 20; Num. 33 : 5, 6). Its site is disputed, but probably is to be placed in *Wâdy Tumeylât.*

Suc'coth-be-noth' [*tents of daughters*], the name, according to Sir H. Rawlinson, of the Chaldæan goddess *Zirbanit*, wife of Merodach, who was especially worshiped at Babylon. The name occurs but once (2 Kings 17 : 30).

Sum'mer. See SEASONS.

Sun, the "greater light," in contradistinction to the moon, or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. 1 : 14–16). Between sunrise and sunset the Jews recognized three periods—namely, when the sun became hot, about 9 A. M. (1 Sam. 11 : 9; Neh. 7 : 3); the double light or noon (Gen. 43 : 16; 2 Sam. 4 : 5); and "the cool of the day," shortly before sunset (Gen. 3 : 8). The sun also served to fix the quarters of the hemisphere, east, west, north and south, which were represented respectively by the rising sun, the setting sun (Isa. 45 : 6; Ps. 50 : 1), the dark quarter (Gen. 13 : 14; Joel 2 : 20), and the brilliant quarter (Deut. 33 : 23; Job 37 : 17; Ezek. 40 : 24), or otherwise by their position relative to a person facing the rising sun, before, behind, on the left hand and on the right hand (Job 23 : 8, 9). The worship of the sun as the most prominent and powerful agent in the kingdom of Nature was widely diffused throughout the countries adjacent to Palestine, and was a form of idolatry to which the Jews were especially inclined. In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. 19 : 7), of the cheering presence of God (Ps. 84 : 11), of the person of our Lord (Mal. 4 : 2; John 1 : 9), and of the glory and purity of heavenly beings (Rev. 1 : 16; 10 : 1; 12 : 1).

Sup'per, the chief meal of the Jews, and also of the Greeks and Romans, taken at or toward evening and often prolonged into the night. Hence it denotes an evening banquet or feast in general (Matt. 23 : 6; Mark 6 : 21; 12 : 39; Luke 14 : 12, 16, 17, 24; 20 : 46; John 12 : 2). It is associated with the passover (John 13 : 2) and with the communion (1 Cor. 11 : 20). Tropically, it is used to denote the destruction of the enemies of the Church (Rev. 19 : 17) and the happiness of the Church during the millennium (Rev. 19 : 9). See MEAL-TIME.

Sure'ty, one who becomes bound to answer for another and to make good the debt or loss occurring from another's delinquency. The earliest form of suretyship mentioned in Scripture is the pledging of person for person, as when Judah became surety for Benjamin (Gen. 43 : 9). In this sense the Psalmist asks God to be surety for him for good (Ps. 119 : 122). More commonly, however, the suretyship has respect to pecuniary obligations (Prov. 6 : 1; 11 : 15; 17 : 18; 20 : 16; 22 : 26; 27 : 13). In the highest sense the term surety is applied to our Lord Jesus Christ (Heb. 7 : 22), who has made himself responsible for all that was required to be accomplished in the covenant of redemption for the salvation of his people.

Swal'low. In the passages where

the Hebrew name of this bird occurs (Ps. 84 : 3; Prov. 26 : 2; Isa. 38 : 14; Jer. 8 : 7) the characteristics of the swallow are mentioned—namely, its swiftness of flight, its nesting in the buildings of

The Swallow.

the temple, its mournful, garrulous note, and its regular migration. Many species of swallow are found in Palestine.

Swan. The Hebrew word rendered "swan" in our Authorized Version occurs twice (Lev. 11 : 18; Deut. 14 : 16) in the list of unclean birds. It designates, in the opinion of the best scholars, not the swan, but the purple water-hen of Egypt. The water-hen frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt.

Swear'ing. See OATH.

Sweat, Bloody. See AGONY.

Swine. The flesh of swine was forbidden as food by the Levitical Law (Lev. 11 : 7; Deut. 14 : 8), and the abhorrence which the Jews as a nation had of it may be inferred from Isa. 65 : 4. The ground of the prohibition of the flesh as food is not stated, but if, as is alleged, its use in hot countries tends to induce cutaneous disorders, and especially that dreaded scourge the leprosy, the necessity for some strict rule is obvious. At the time of our Lord's ministry Jews were apparently engaged to some extent in swine-breeding (Matt. 8 : 32; Mark 5 : 13) for the purpose of selling the flesh to the heathen around them or to the troops in the Roman garrisons.

Sword. See ARMS, ARMOR.

Syc'a-mine Tree, mentioned only in Luke 17 : 6. It is the mulberry tree, of which the white and black species are common in Palestine.

Syc'a-more. This word, occurring in 1 Kings 10 : 27; 1 Chron. 27 : 28; Ps. 78 : 47; Isa. 9 : 10; Amos 7 : 14; Luke 19 : 4, designates the fig-mulberry or sycamore-fig. The tree, in Egypt and Palestine, is one of great importance and very extensive use. It attains the size of a walnut tree, has wide, spreading branches and affords a delightful shade. Its branches spring from the trunk horizontally and near the ground, thus making it easy to climb and adapted to the use to which it was put by Zaccheus (Luke 19 : 1–10). Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the branches and the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must be punctured with a sharp instrument or the finger-nail. This was the original employment of the prophet Amos.

Sy'char, the modern *'Askar*, a village about a mile east of *Nablûs*, the ancient Shechem. It stands on the slope of Ebal, within sight of Jacob's Well, from which it is distant about half a mile. It is memorable as the scene of our Lord's interview with the Samaritan woman (John 4 : 5–30). It is now merely a collection of mud hovels.

Sy'chem. See SHECHEM.

Sy'e-ne [*opening, key*], properly **Sev'-e-neh,** a town of Egypt, on the frontier of Cush or Ethiopia (Ezek. 29 : 10; 30 : 6). The modern town of *Aswan* or *Assouan*, lying a little to the north-east of the old city, represents Syene. A few remains of the ancient city are still found.

Syn'a-gogue [*congregation*], a recognized place of worship. Synagogues appear to have arisen during the Exile in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The synagogue is therefore the characteristic institution of the later phase of Judaism. After the Maccabæan struggle for independence every town had one or more synagogues. To the synagogue system more than to any other agency is to be ascribed the tenacity with which the Jews adhered to the religion of their fathers and never again relapsed into idolatry. The worship consisted of prayers, Scripture readings—especially readings of the Law—and addresses (Matt. 6 : 5; Mark 6 : 2; Luke 4 : 16–32). Each synagogue was under the government of a bench of elders called rulers (Mark 5 : 22; Acts 13 : 15), which had a president or moderator called the chief ruler (Acts 18 : 8). The synagogue had an important bearing not only on the preparation of the Jewish people for Christianity, but also upon the organization of Christian churches.

Syn'ty-che, a female member of the church of Philippi (Phil. 4 : 2, 3).

Syr'a-cuse, a celebrated and wealthy city on the eastern coast of Sicily. The apostle Paul, on his voyage to Rome in an Alexandrian ship from Melita, landed here and tarried three days (Acts 28 : 12). Its site and its excellent harbor made it a convenient port for the African corn-ships.

Syr'i-a, the region of country known to the Hebrews as *Aram*, and deriving its name from *Tsur* or Tyre, the first of the Syrian towns accessible to the Greeks. Its boundaries are indefinite, but, lying on the north of Palestine and stretching east from the Mediterranean to the Euphrates and the Arabian desert, it is commonly understood to be a tract of about three hundred miles in length and from fifty to one hundred and fifty miles in breadth. The general character of the tract is mountainous. The most fertile and valuable portion of Syria is the long valley intervening between Libanus and Anti-Libanus. The first settlers of Syria were Hamites, followed after a time by Shemites. The former settled on the coast and on the heights of Lebanon, and had an inland station at Hamath (Gen. 10 : 18); the latter occupied Damascus and overspread the remaining portions of the country (Gen. 14 : 15; 15 : 2). For many centuries Syria seems to have been broken up among a number of petty kingdoms. The Jews first came into hostile contact with the Syrians, *under that name*, in the time of David (2 Sam. 8 : 3–13). In the later days of Solomon an independent kingdom was formed at Damascus (1 Kings 11 : 23–25). In the year B. C. 333, Syria submitted without a struggle to Alexander, but upon his death it became for the first time the head of a great kingdom. On the division of the provinces among his generals (B. C. 321), Seleucus Nicator received Mesopotamia and Syria, and as his capital built, on the Orontes, the city of Antioch, which for more than two centuries was the most splendid of all the cities of the East. The Roman power became supreme throughout Syria B. C. 64. Christianity was carried into Syria by the disciples "scattered" at the time of Stephen's persecution (Acts 11 : 19), and Paul frequently visited its churches (Acts 15 : 41; 18 : 18; 21 : 3; Gal. 1 : 21).

Sy'ro-Phœ-nic'ian. This word occurs only in Mark 7 : 26. It denotes most likely a mixed race, half Phœnicians and half Syrians. Matthew (15 : 22) speaks of "a woman of Canaan" in place of Mark's "Syro-Phœnician," and the expression implies that Canaan and Phœnicia were interchangeable names. The actual country of the Syro-Phœnician woman was the northern portion of Phœnicia.

T.

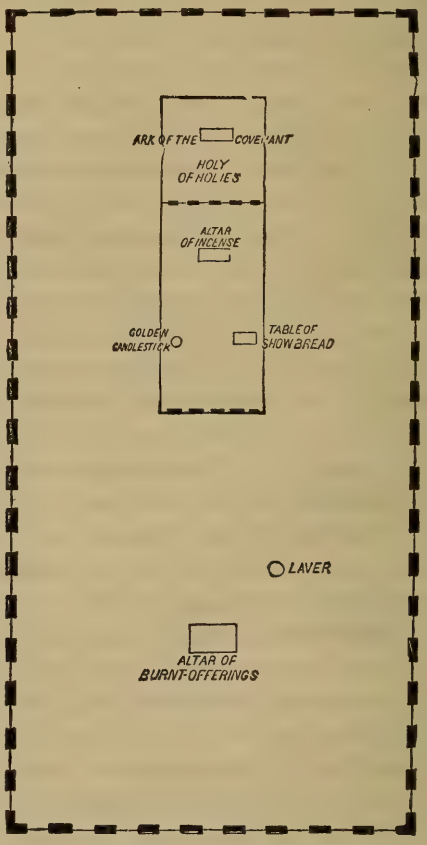
Ta'a-nach [*castle*], an ancient Canaanitish city, the king of which is enumerated amongst the thirty-one conquered by Joshua (Josh. 12 : 21). It came into the half-tribe of Manasseh (Josh. 17 : 11; 21 : 25; 1 Chron. 7 : 29), and was bestowed on the Kohathite Levites (Josh. 21 : 25). Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of the fine rich district which forms the western portion of the great plain of Esdraelon (1 Kings 4 : 12). It is still called *Ta'annuk*, and stands about four miles south-east of *Lejjûn*, the ancient Megiddo.

Tab'e-rah [*burning*], one of the stations of the Israelites in the wilderness of Paran, where a fire from the Lord broke forth upon the people and consumed many of them on account of their murmurings (Num. 11 : 3; Deut. 9 : 22).

Ta'ber-ing, an obsolete English word found in Nah. 2 : 7. The "taber" was a musical instrument of the drum-type, and "to taber" is to beat with loud strokes, as men beat upon such an instrument.

Tabernacle.

Tab'er-na'cle (Ex. chs. 25–27; 35–40). The tabernacle was the *tent of Jehovah*, called by the same name as the tents of the people, in the midst of which it stood. As a portable structure, it was designed to contain the sacred *ark*, the special symbol



Ground-Plan of Tabernacle.

of God's presence, and was surrounded by an outer court entered on the eastern side. Within the entrance was placed the altar of burnt-offering; between this altar and the tabernacle was placed the laver at which the priests washed their hands and feet; and toward the western end of the enclosure was placed the tabernacle itself. This was an oblong, rectangular structure, thirty cubits in length by ten in width (forty-five feet by fifteen), and ten in height; the interior was divided into two

chambers, the first or outer of twenty cubits in length, the inner of ten cubits, and consequently an exact cube. The former was the *Holy Place*, or *First Tabernacle* (Heb. 9 : 2), containing the golden candlestick on one side, the table of shew-bread opposite, and between them in the centre the altar of incense. The latter was the *Most Holy Place*, or the *Holy of Holies*, containing the ark surmounted by the cherubim, with the two tables of the Law inside. The front of the *Holy Place* was closed by a hanging of fine linen embroidered in blue, purple and scarlet, and supported by golden hooks on five pillars of shittim-wood overlaid with gold and standing in brass sockets. A more sumptuous curtain of the same kind, embroidered with cherubim, and hung on *four* such pillars with silver sockets, divided the *Holy* from the *Most Holy Place*. It was called the *veil*, as it hid from the eyes of all but the high priest the inmost sanctuary, where Jehovah dwelt on his mercy-seat, between the cherubim above the ark. Hence, "to enter within the veil" is to have the closest access to God. The veil was only passed by the high priest once a year, on the day of atonement, in token of the mediation of our Lord Christ, who, with his own blood, hath entered for us within the veil which separates God's own abode from earth (Heb. 6 : 19). The *Holy Place* was only entered by the priests daily to offer incense at the time of morning and evening prayer, and to renew the lights on the golden candlestick, and on the Sabbath to remove the old shew-bread and to place the new upon the table.

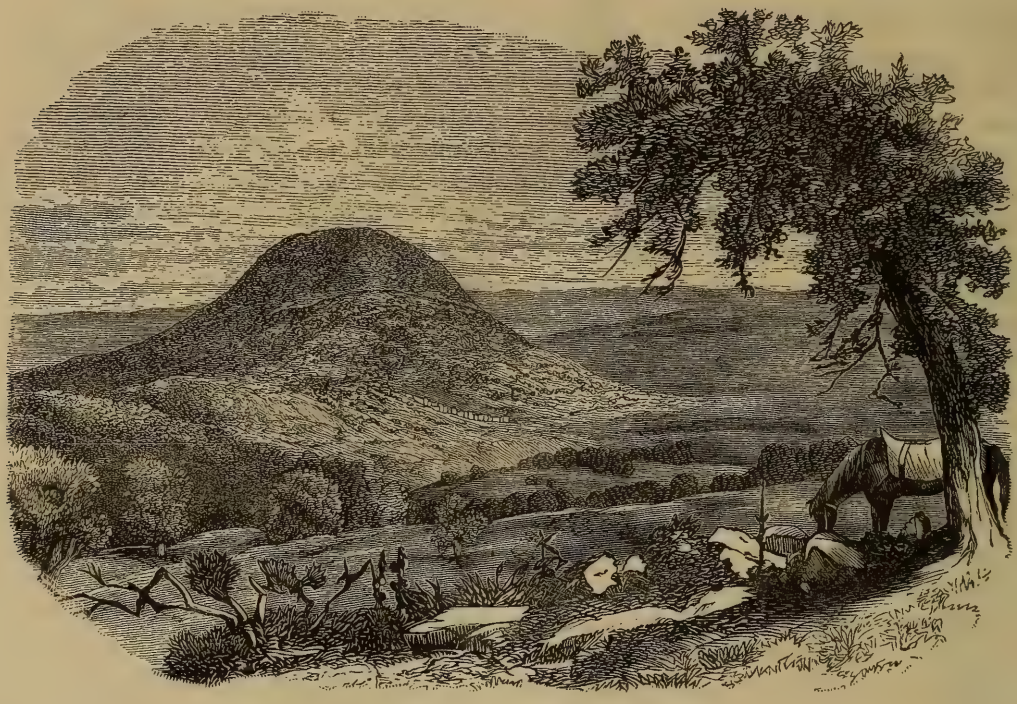
Tabernacles, The Feast of, called also "the feast of ingathering" (Ex. 23 : 16), was the third of the three great festivals of the Hebrews, which lasted from the fifteenth till the twenty-second of Tisri. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine and the oil, had been gathered in (Lev. 23 : 39; Deut. 15 : 13–15). Its duration was seven days strictly (Deut. 16 : 13; Ezek. 45 : 25). During these days the Israelites were commanded to dwell in booths or huts formed of the boughs of trees (Lev. 23 : 40–43). The feast of tabernacles was to be at once a thanksgiving for the harvest and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness.

Tab'i-tha [*gazelle.*]. See DORCAS.

Ta'bor [*the height*], the name of a mount, of a city and of an oak.

1. Mount Tabor is one of the most interesting and remarkable of the single mountains in Palestine. It rises abruptly from the north-eastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. As seen from a distance, it presents to the eye a beautiful appearance, resembling that of a cone with the point rounded off. The summit is an irregular platform, from which the view is very fine. On the west is the Mediterranean; on the east we catch a glimpse of the Sea of Galilee; to the north-east is the snow-crowned Hermon; on the south are numerous valleys winding into the hills which skirt the plain of Esdraelon and the noble plain itself, with Mount Carmel at the one extremity and Gilboa at the other.

Tabor is not mentioned in the New Testament, but it makes a prominent figure in the Old. The name first occurs in the sketch of Issachar's boundaries (Josh 19 : 22). On Tabor, Barak, at the command of Deborah, assembled his forces, and, descending thence with "ten thousand men after him" into the plain, conquered Sisera on the banks of the Kishon (Judg. 4 : 6-15). The brothers of Gideon were here murdered by Zebah and Zalmunna (Judg. 8 : 18, 19). In popular tradition Tabor is regarded as the mount of our Lord's trans-



Mount Tabor from the S. W.

figuration, but for the tradition there is no support whatever. Proof is abundant from the Old Testament and from later history that a fortress or town existed on Tabor from very early times down to B. C. 50, and as Josephus says that the fortifications there were strengthened about A. D. 60, it is morally certain that, during the intervening period—that is, in the days of our Lord—Tabor must have been inhabited. Tabor, therefore, could hardly have been the Mount of Transfiguration. The probable scene of that event was one of the lower summits of Mount Hermon, as the connection would imply that our Lord was then at or near Cæsarea Philippi, which is at the foot of Hermon, sixty miles north-north-east of Tabor (Matt. 17 : 1, 2). See HERMON. The modern name of Mount Tabor is *Jebel et-Tur*.

2. TABOR, a city of the Merarite Levites, in the tribe of Zebulun (1 Chron. 6 : 77). It is supposed to have stood on the summit and side of the mount.

3. TABOR, THE PLAIN OF, an incorrect translation of the passage in 1 Sam. 10 : 3; the correct rendering is *the oak of Tabor*.

Ta'bret. See TIMBREL.

Taches, hooks or clasps of gold and copper used in connecting the curtains of the tabernacle (Ex. 26 : 6, 11, 33; 35 : 11; 36 : 13; 39 : 33).

Tad'mor [*city of palms*], the city built by Solomon "in the wilderness" (1 Kings 9 : 17, 18; 2 Chron. 8 : 4), and known to the Greeks and Romans under the name of *Palmyra*. It lay between the Euphrates and Hamath, in a fertile tract or oasis of the desert, and from its position commanded a large share of the caravan-traffic.

Ta-hap'a-nes (Jer. 2 : 15), **Te-haph'ne-hes** (Ezek. 30 : 18), **Tah'pa-nes** (Jer. 43 : 7), abbreviated form, HAN'ES (Isa. 30 : 4), a boundary city of Lower Egypt, near or on the eastern border. It is thought to be the same as the Daphne of the Greeks. It was an im-

portant town, and is mentioned in connection with Noph or Memphis (Jer. 46 : 14). The Jews in Jeremiah's time remained here (Jer. 44 : 1).

Tah'pe-nes, an Egyptian queen, wife of the Pharaoh who received Hadad the Edomite and who gave him her sister in marriage (1 Kings 11 : 18–20).

Tale, an old English word meaning a full number. It is what we call the *tally* or the number *told* off or counted (Ex. 5 : 8, 18; 1 Sam. 18 : 27; 1 Chron. 9 : 28).

Tal'ent, a Jewish weight, commonly of silver, but also of gold. A talent of silver (Ex. 38 : 25) is estimated as worth about sixteen hundred dollars.

Tal'mai, the name of two men.

1. One of the three sons of "the Anak" who were slain by the men of Judah (Num. 13 : 22; Josh. 15 : 14; Judg. 1 : 10).

2. Son of Ammihud, king of Geshur (2 Sam. 3 : 3; 13 : 37; 1 Chron. 3 : 2), and probably a petty chieftain dependent on David.

Ta'mar [*palm tree*], the name of three women and a place.

1. The daughter-in-law of Judah and the mother of the twins Pharez and Zarah (Gen. 38 : 6–30).

2. The daughter of David and of Maachah, the Geshurite princess, and thus sister to Absalom (2 Sam. 13 : 1–32).

3. The daughter of Absalom (2 Sam. 14 : 27), who, by her marriage with Uriah of Gibeah, became the mother of Maachah, the future queen of Judah as the wife of Abijah (1 Kings 15 : 2).

4. A spot on the south-eastern frontier of Judah, so called evidently from a palm tree (Ezek. 47 : 19; 48 : 28).

Tam'muz, properly "**the Tam'muz**" (Ezek. 8 : 14), is commonly, and perhaps correctly, identified with the Syrian Adonis, the rites of whose idolatrous worship were shockingly obscene. Adonis is the Phœnician and Hebrew *Adon*, *Lord*, and has the same meaning as *Baal*. His worship therefore was one of the forms of the ancient widespread worship of the sun.

Tap'es-try, cloth woven or wrought with the needle in ornamental figures (Prov. 7 : 16; 31 : 22).

Tap-pu'ah [*apple*, hence of a place fruitful in apples], the name of two places.

1. A city of Judah in the low country (Josh. 15 : 34).

2. A place on the boundary of the children of Joseph (Josh. 16 : 8; 17 : 8).

Tares, the weed called "darnel" (Matt. 13 : 25). Before it comes into ear the darnel is very similar in appearance to wheat, hence the command that it be left to the harvest, lest while men plucked up the tares they should "root up also the wheat with them."

Tares.

Tar'get. See ARMS, ARMOR.

Tar'shish, one of the sons of Javan, ancestor perhaps of the Greek element in the population of Tarsus in Cilicia.

Tar'shish, occasionally **Thar'shish**, an ancient commercial city, usually identified with *Tartessus* in the south of Spain (Gen. 10 : 4; Isa. 2 : 16; 23 : 1, 6, 10, 14; Jer. 10 : 9; Ezek. 27 : 12, 25). The voyage through the Mediterranean to Tarshish was made by the largest ships of ancient times, so that vessels of a large tonnage were called "ships of Tarshish" (1 Kings 22 : 48), without reference to the Mediterranean trade. As Tarshish was rich in the precious metals (Ezek. 27 : 12), it was the seat of a very extensive and lucrative commerce.

Tar'sus, the chief town of Cilicia,

Asia Minor, memorable as the birthplace and early home of the apostle Paul (Acts 9 : 11; 21 : 39; 22 : 3). Augustus made it a "free city." Under the early Roman emperors it was renowned as a place of education. Its commerce was also considerable. It stood on the banks of the river Cydnus, in the midst of a wide and fertile plain. The modern town, called *Tarsous*, is a poor and filthy place with a population of twenty thousand Turks. Of the ancient city no ruins of any importance remain.

Tar'tak, the name of one of the idol-gods worshiped by the Avites whom the king of Assyria sent to people the desolated kingdom of Israel (2 Kings 17 : 31). Of the god or the form of his worship nothing is known. Tartak is a Persian or Pehlevi word, meaning "hero of darkness."

Tar'tan. This word, occurring in 2 Kings 18 : 17 and Isa. 20 : 1, has been generally regarded as a proper name, but, like Rabsaris and Rabshakeh, it is more probably an official designation, and designates the Assyrian commander-in-chief.

Tat'na-i, a Persian satrap or governor of the province on the Jewish side of the river Euphrates in the times immediately succeeding the return from Babylon (Ezra 5 : 3, 6). He endeavored with others to obstruct the work of the returned captives.

Tav'erns, the Three. See THREE TAVERNS.

Tax'ing (Luke 2 : 2), the enrollment or registration of the people for the purpose of a poll-tax.

Teb'eth, the tenth month in the sacred and fourth in the civil year-reckoning of the Hebrews (Esth. 2 : 16).

Teil Tree, mentioned but once (Isa. 6 : 13), and supposed to be the terebinth, a deciduous, long-lived tree still found in Palestine.

Te'kel [*weighed*], one of the significant words written on the wall of Belshazzar's palace, and predictive of that monarch's doom (Dan. 5 : 25, 27).

Te-ko'a, Te-ko'ah [*pitching*—i. e. *of tents*], a town in the territory of the tribe of Judah (2 Chron. 11 : 6), on the range of hills which rise near Hebron and stretch eastward toward the Dead Sea. The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was from Tekoa (2 Sam. 14 : 2). Here also was born Ira, the son of Ikkesh "the Tekoite," one of David's mighty men (2 Sam. 23 : 26). But Tekoa is chiefly memorable as the birthplace of the prophet Amos (Amos 7 : 14). It is known still as *Tekûa*. It lies on an elevated hill which spreads itself out into an irregular plain of moderate extent. Various ruins exist, such as the walls of houses, cisterns, broken columns and heaps of building-stones.

Tel-a'bib, the place in Chaldæa on the river Chebar (Ezek. 3 : 15) where were those Jewish captives with whom the prophet Ezekiel began his prophetic functions.

Tel-a'im, the place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. 15 : 4).

Tel-as'sar [*heap of Asshur*], mentioned in 2 Kings 19 : 12 and in Isa. 37 : 12 as a city inhabited by "the children of Eden," which had been conquered and was held in the time of Sennacherib by the Assyrians. It must have been in Western Mesopotamia, in the neighborhood of Harran and Orfa, and its name points to some site where Asshur was worshiped.

Te'ma [*desert, untilled land*], the ninth son of Ishmael (Gen. 25 : 15; 1 Chron. 1 : 30), giving his name to a tribe (Job 6 : 19; Jer. 25 : 23) and also to the land which the tribe occupied (Isa. 21 : 13, 14). The name is identified with *Teymâ*, a small town on the confines of Syria.

Te'man [*on the right*, that is, *south*], a

son of Eliphaz and grandson of Esau (Gen. 36 : 11), who gave his name to the southern district of the Edomite territory. Teman, as a part of Edom, is so connected with Dedan as to indicate that the former refers to the southern and the latter to the northern portion (Jer. 49 : 7, 8; Ezek. 25 : 13). Eliphaz the *Temanite* appears in Job (2 : 11; 22 : 1) as one of the wise men of his day.

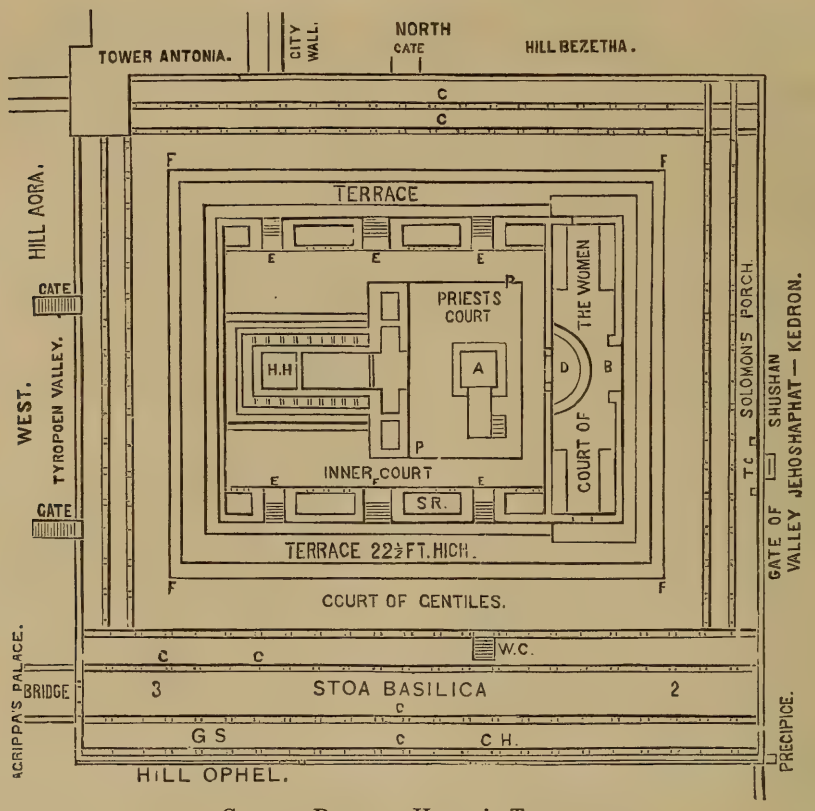
Tem'per-ance. This word in our Authorized Version of the New Testament has the sense of self-control, the avoidance of excess in the indulgence of the appetites (Acts 24 : 25; 2 Pet. 1 : 6).

Tem'ple. David first proposed to replace the tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. 7 : 5–16). He collected the materials, however, and made the necessary arrangements, but left to his son Solomon the execution of the task. Solomon, with the assistance of Hiram, king of Tyre, commenced this great undertaking in the fourth year of his reign (B. C. 1012), and completed it in seven years (B. C. 1005). It occupied the site selected by David, which had formerly been the threshing-floor of the Jebusite Ornan or Araunah, on MOUNT MORIAH. The whole area enclosed by the outer walls of the temple of Solomon formed a square of about six hundred feet, but the sanctuary was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation of the people assembling in the courts. In this and all other essential points the temple followed the model of the tabernacle, from which it differed chiefly in having chambers built about the sanctuary for the abode of the priests and attendants and the keeping of treasures and stores. In all its dimensions, length, breadth and height, the sanctuary itself was exactly twice the size of the tabernacle, the ground-plan measuring eighty cubits by forty, whilst that of the tabernacle was forty by twenty, and the height of the temple being thirty cubits, while that of the tabernacle was fifteen.

As did the tabernacle, so did the temple consist of three parts—the Porch, the Holy Place and the Holy of Holies. The whole interior was lined with woodwork richly carved and overlaid with gold. Within and without, the building was chiefly conspicuous by the lavish use of the gold of Ophir and Parvaim. Above the sacred ark, which was placed, as of old, in the Most Holy Place, were made new cherubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the altar of incense, which was made of cedar overlaid with gold, there were seven golden candlesticks instead of one, and the table of shew-bread was replaced by ten golden tables, bearing, besides the shew-bread, the innumerable golden vessels for the service of the sanctuary.

The *outer court* contained an inner court called the "Court of the Priests." In the outer court there was a new altar of burnt-offering, much larger than the old one. Instead of the brazen laver, there was for the ablution of the priests "a molten sea" of brass, a masterpiece of Hiram's skill. The chambers for the priests were arranged in successive stories against the sides of the sanctuary. This temple was destroyed by Nebuchadnezzar B. C. 586.

After the Captivity a second temple was built by Zerubbabel, somewhat larger in dimensions than Solomon's, but much inferior in ornamentation and splendor. This second temple Herod replaced by a very grand structure, on which he lavished great wealth, and in the building of which he employed many years. Herod's temple had the unspeakable honor of receiving into its courts Messiah the Prince,



GROUND-PLAN OF HEROD'S TEMPLE.

The lines C C C represent the Corinthian columns that ran around all sides of the Court of the Gentiles. On the south there were four rows, forming the Stoa Basilica, the portico of Herod. The Court of the Gentiles was separated from the sacred enclosure by a marble screen or wall, F F F F, over five feet high, beautifully ornamented with carving, and bearing inscriptions in Greek and Latin forbidding any Gentile to pass within its boundaries. T C, the treasure-chests on each side of the Shushan Gate. B, the Beautiful Gate. D, the steps of Degrees. A, the Great Altar. P, the partition, about one and a half feet high, which separated the officiating priests and the altar from the people. H H, the Holy of Holies, within the temple proper. E E E E, steps leading up from the Court of the Gentiles to the terrace or platform of the temple, an elevation of about twenty-two and a half feet. W G, the Water Gate. G S, Single Gate. G H, Gate of Huldah. S R, Sanhedrim Room.

the Lord of life and glory, but its priests and worshipers knew him not. It was utterly destroyed by the Romans under Titus, A. D. 70.

Tempt, Tempt'a-tion. The ground-idea of these words is *trial, test.* In the Scriptures this idea takes the following forms:

1. *The temptation or trial whereby one man tests another.* Thus the Jewish priests and scribes "tempted" our Lord in the matter of the tribute-money (Luke 20 : 23), that they might discover some ground of accusation against him.

2. *The temptation or trial whereby men test God.* Thus the Israelites "tempted" God in the wilderness when by their rebellion they tried or tested his patience (Ex. 17 : 2, 7; Num. 14 : 22).

3. *The temptation or trial whereby God tests men.* Thus God "tempted" Abraham, in the sense that he tested the patriarch's obedience (Gen. 22 : 1). Temptations from God are never enticements to sin, but trials to determine and develop right sentiments and holy sympathies.

4. *The temptation or allurement to evil whereby Satan entices men.* Thus the Scriptures represent Satan as the Tempter in pre-eminence (Gen. 3 : 1–6; 1 Chron. 21 : 1; Matt. 4 : 1; 1 Thess. 3 : 5). He tempts either by appealing to depraved desires or

by suggesting sin. In tempting by an appeal to depraved desires, Satan presents some outward allurement, which if one yield to one "is drawn away of his own lust and enticed" (James 1 : 14); in tempting by a suggestion of sin, Satan has some direct access to the human soul and some mysterious power of interjecting thought. In the cases of Adam and our Lord, Satan tempted by suggestion, for in Adam before the Fall and in our "holy, harmless, undefiled" Lord Jesus there were no sinful lusts.

Ten Com-mand'ments. The Scriptures expressly mention that the Ten Commandments (Hebrew "ten words") were written by the Lord on *two* tables of stone (Ex. 31 : 18; 32 : 15, 16; 34 : 1, 4, 28, 29; Deut. 4 : 13; 10 : 1–5). But whilst the Scriptures give prominence to the fact that there were two tables, they nowhere indicate any formal division of the commandments, or what was their number on each of the tables. The modern Jews take the words which are often called the *Preface* (Ex. 20 : 2; Deut. 5 : 6) as the *first* commandment, and the prohibitions both against having other gods and against image-worship as the *second*, the rest being arranged as with us. The Roman Catholic and Lutheran churches regard the *first* commandment as embracing the two prohibitions in one comprehensive law against idolatry. Hence our *third* commandment becomes their *second*, and so on to our *ninth*, which is their *eighth*. Then they make our *tenth* against coveting their *ninth* and *tenth*. In their arrangement of the two tables the first contains three commandments, closing with the Sabbath law, and the second the remaining seven. The Greek and English churches make the law against having other gods besides Jehovah the *first* commandment, and that against image-worship the *second*. This is the arrangement which is familiar to us. It places *four* commandments on the first table and *six* on the second.

Tent. The early migrations of mankind and their pastoral occupation would naturally lead to tent-life. The Scriptures tell us that Jubal, the son of Lamech, "was the father of such as dwell in tents and of such as have cattle" (Gen. 4 : 20). After the Flood, Noah and his family dwelt in tents (Gen. 9 : 21, 27); so also

Tent.

did Abraham and his descendants (Gen. 13 : 3; 18 : 9; 26 : 17; 31 : 33) till Jacob and his sons went down into Egypt. Upon the deliverance of the Israelites from Egyptian bondage and during their long sojourn in the wilderness they resumed their original tent-life (Ex. 16 : 16; Josh. 7 : 24), and continued it for some time even after their settlement in Canaan (Josh. 22 : 8). The phraseology of tent-life remained among the people long after such life had ceased to be their normal condition (1 Kings 12 : 16), and, indeed, at all times many persons engaged in pastoral pursuits were dwellers in tents (Judg. 4 : 11–22), as were also for the summer those engaged in agricultural pursuits. The tent of an Arab chief to-day is such an exact reproduction of the tent of Abraham that a description of the one is a description of the other. The tent-covering consists of stuff about three-quarters of a yard broad, made

of black goat's hair (Song 1 : 5), laid parallel with the tent's length. This is sufficient to resist ordinary rains. The tent-poles or columns are usually nine in number, placed in three groups. The ropes which hold the tent in its place are fastened to loops of leather tied to the ends of a stick, round which a piece of cloth is twisted and sewed to the tent-cover. The ends of the tent-ropes are fastened to short sticks or pins, which are driven into the ground with a mallet (Judg. 4 : 21). Round the back and sides of the tent runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. As in ancient times so now, when the pasture near an encampment is exhausted the tents are taken down, packed on camels and removed (Gen. 26 : 17; Isa. 38 : 12).

Tenth deal [*tenth part*], a liquid measure, supposed to be the tenth part of an ephah, or about six pints.

Te'rah, the father of Abram, Nahor and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites and Ammonites (Gen. 11 : 24–32). He was an idolater (Josh. 24 : 2), dwelt beyond the Euphrates in Ur of the Chaldees (Gen. 11 : 28), and in that south-westerly migration which in his old age, from some unexplained cause, he undertook, went with his son Abram, his daughter-in-law Sarai and his grandson Lot to Haran, on the way to Canaan, where, two hundred and five years old, he died (Gen. 11 : 31, 32).

Ter'aph-im. The derivation of the name, found only in the plural and connected with images used in idolatrous worship, is obscure. In one case a single statue seems to be intended by the plural (1 Sam. 19 : 13, 16), but generally several "images" are thus designated (Gen. 31 : 19, 30–35; Judg. 17 : 3–5; 18 : 17, 18, 20). Teraphim were consulted by the Israelites for oracular answers (Zech. 10 : 2), and by Nebuchadnezzar, king of Babylon (Ezek. 21 : 19–22).

Ter'ti-us, the amanuensis of Paul in writing the Epistle to the Romans (Rom. 16 : 22), probably a Roman.

Ter-tul'lus, "a certain orator" (Acts 24 : 1) who was retained by the high priest and Sanhedrim to accuse the apostle Paul at Cæsarea before the Roman procurator, Antonius Felix. He evidently belonged to the class of professional orators.

Tes'ta-ment, New. See SCRIPTURES.

Tes'ta-ment, Old. See SCRIPTURES.

Tet'rarch, the sovereign or governor of the "fourth" part of a country (Matt. 14 : 1; Luke 3 : 1). The title is apparently applied sometimes to petty tributary princes without any such determinate meaning.

Thad'de-us, the surname of the apostle Jude, called also Lebbeus (Matt. 10 : 3; Mark 3 : 18; Luke 6 : 16; Acts 1 : 13).

Thank-Of'fer-ing. See OFFERING.

The'a-tre, a Greek word which means not only the *place*, as in English, where dramatic performances are exhibited, but also the *scene* or *spectacle* itself which is witnessed there. In the first sense the word occurs in Acts 19 : 29; in the second sense in 1 Cor. 4 : 9, where our Authorized Version has "spectacle."

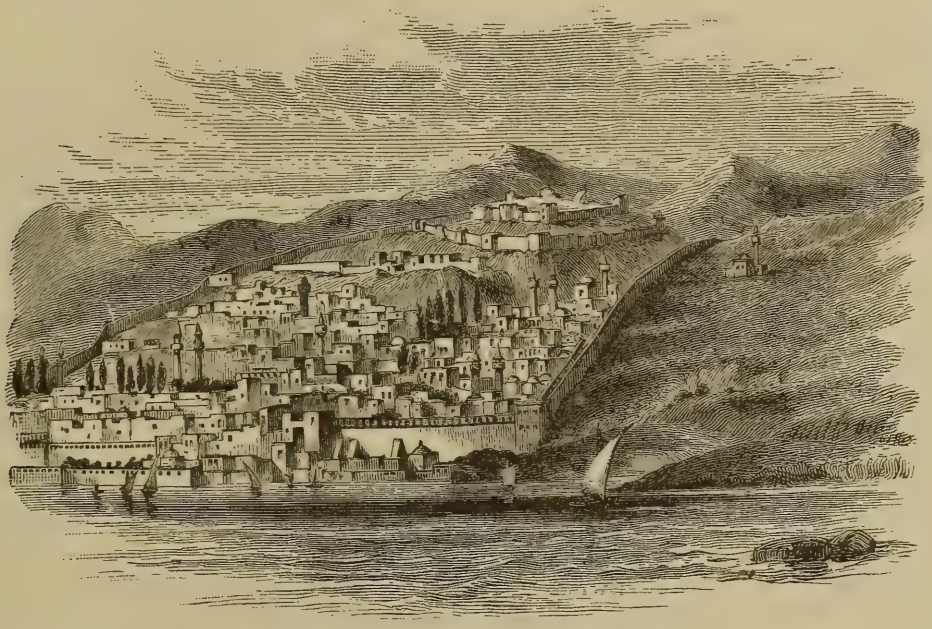
The'bez [*brightness*], a place memorable for the death of the brave Abimelech (Judg. 9 : 50). It was near Shechem, and is identified with the modern village *Tubâs*, the name scarcely changed.

Thel-as'sar, a variation of TELASSAR.

The-oph'i-lus, the person to whom Luke inscribed his Gospel and the Acts of the Apostles (Luke 1 : 3; Acts 1 : 1). From Luke's style of address to him it

has been argued with much probability that he was a Gentile and that he occupied some high official position.

Thes-sa-lon-i'ca, a town of Macedonia, on an arm of the sea formerly called the Thermaic Gulf and now the Gulf of Saloniki. Its original name was Therma, but, rebuilt and enlarged by Cassander, it was named by him Thessalonica, after his wife, the sister of Alexander the Great. Under the name *Saloniki* it still exists, and after Constantinople is the



Saloniki, the Modern Thessalonica.

most important town of European Turkey. During his second missionary journey the apostle Paul, accompanied by Silas and Timothy, visited Thessalonica and founded the church there (Acts 17 : 1–4; 1 Thess. 1 : 1; 2 : 1). To this church the apostle Paul wrote two Epistles, the earliest of all his Epistles—the first about A. D. 53, and the second not many months later.

Theu'das, the name of an impostor and insurgent mentioned in Gamaliel's speech before the Jewish council (Acts 5 : 35–39) at the time of the arraignment of the apostles. He was probably one of the insurrectionary chiefs or fanatics by whom the land was overrun in the last year of Herod's reign.

Thieves. Theft and robbery have characterized the East from a very early period to the present day. The New Testament furnishes ample proof that during our Lord's times thieves were numerous (Matt. 6 : 19; 21 : 13), and bands of robbers were scarcely less numerous (Mark 15 : 7). In the parable of the Good Samaritan (Luke 10 : 30–37), which is a graphic description of scenes then frequently occurring, the Greek word rendered "thieves" would be more accurately rendered "robbers." These robbers sometimes coupled with their lawlessness such fanatical zeal for emancipating the Jewish nation from Roman bondage that the people were disposed to accept this zeal as an atonement for very flagrant crimes against society. It was on this account that the popular sympathy went out so strongly to Barabbas and his companions (John 18 : 39, 40).

This'tle. See THORNS and THISTLES.

Thom'as, one of the apostles, surnamed Didymus, or "a twin" (John 11 : 16; 21 : 2). All we know of him is derived from John's Gospel, and this amounts to but three traits, which, however, agree so exactly that, slight as they are, they place his character before us with admirable precision. This character is that of a man slow to believe, seeing all the difficulties of a case; subject to despondency, viewing things on the darker side; and yet full of ardent love of his Master. The first trait is his speech when our Lord determined to face the dangers that awaited him in Judæa on his journey to Bethany (John 11 : 16). The second was his speech during the Last Supper (John 14 : 5), that prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry as to how this step was to be taken. The third was after the Resurrection. He was absent, possibly by accident, perhaps characteristically, from the first assembly where our Lord had appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt and the vivid picture which his mind had retained of his Master's form as he had last seen him lifeless on the cross (John 20 : 25). On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week, and our Lord stood amongst them. Our Lord uttered the same salutation, "Peace be unto you," and then turning to Thomas, as if this had been the special object of his appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt. The effect on Thomas was immediate. The conviction produced by the removal of his doubt became deeper and stronger than that of any of the other apostles. The words, "My Lord and my God!" in which he expressed his belief, contain a far higher assertion of his Master's divine nature than is contained in any other expression by apostolic lips. In the New Testament we hear of Thomas only twice again—once on the Sea of Galilee with six other disciples (John 21 : 2); once in the assembling of the apostles after the Ascension (Acts 1 : 15).

Thorns and Thistles. Eighteen or twenty Hebrew words point to different kinds of prickly or thorny shrubs. These words are variously rendered in our Authorized Version by "thorns," "briers," "thistles" and the like. The "crown of thorns" (Matt. 27 : 29) which was placed in derision upon our Lord's head before his crucifixion was obviously woven from some flexible, thorny shrub, and not, as has been maintained, from the *Rhamnus*, or *Spina Christi*, the thorns of which are quite too strong and large for weaving into a wreath. The real shrub was probably the Arabian *nabk*, which, having many thorns of sufficient size and sharpness to inflict painful wounds, has also round and pliant branches that could easily be plaited into a crown. It also resembles the rich, dark green of the triumphal ivy-wreath, which would give additional pungency to its ironical purpose.

Three Tav'erns, a station on the Appian road, along which the apostle Paul traveled from Puteoli to Rome (Acts 28 : 15). It was about thirty-three miles from Rome, near the modern *Cisterna*.

Thresh'ing. Grain, when reaped by the sickle or pulled up by the roots, was bound in sheaves, which were carted (Amos 2 : 13) to the threshing-floor, a circular spot of hard ground, probably, as now, from fifty to eighty or one hundred feet in diameter. Such floors, most likely, were permanent and became well-known spots (Gen. 50 : 10, 11; 2 Sam. 24 : 16, 18). On these the oxen,

forbidden to be muzzled (Deut. 25 : 4), trampled out the grain. At a later time the Jews used a threshing-sledge (Isa. 41 : 15; 2 Sam. 24 : 22; 1 Chron. 21 : 23), a

Threshing-Sledge.

stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out the grain, often injuring it, and always cutting and tearing the straw. Lighter grains were beaten out with a stick (Isa. 28 : 27).

Throne. The Hebrew word thus rendered applies to any elevated seat occupied by a person in authority, whether a high priest (1 Sam. 1 : 9), a judge (Ps. 122 : 5) or a military chief (Jer. 1 : 15). The use of a chair in a country where the usual postures were squatting and reclining was at all times regarded as a symbol of dignity (2 Kings 4 : 10; Prov. 9 : 14). In order to specify a throne in our sense of the term it was necessary to add to the word the notion of royalty; hence the frequent occurrence of such expressions as "throne of the kingdom" (Deut. 17 : 18; 1 Kings 1 : 46; 2 Chron. 7 : 18). The characteristic feature in the royal throne was its elevation. Solomon's throne was approached by six steps (1 Kings 10 : 19; 2 Chron. 9 : 18), and Jehovah's throne is described as "high and lifted up" (Isa. 6 : 1). In materials and workmanship Solomon's throne was very costly. It was furnished with arms or "stays" and two lions standing by the stays; its steps were lined with six pairs of lions, and its footstool was of gold (2 Chron. 9 : 17–19). The king sat on his throne on state occasions, as when granting audiences (1 Kings 2 : 19; 22 : 10; Esth. 5 : 1), receiving homage (2 Kings 11 : 19), or administering justice (Prov. 20 : 8). At such times he appeared in his royal robes (Jonah 3 : 6; Acts 12 : 21).

Thum'mim. See URIM and THUMMIM.

Thun'der. From the middle of April to the middle of September thunder is but occasionally heard in Palestine. It was therefore selected by Samuel as a striking expression of the divine displeasure toward the Israelites (1 Sam. 12 : 17). It was regarded by the Hebrews as the voice of Jehovah (Job 37 : 2, 4, 5; 40 : 9; Ps. 18 : 13; 29 : 3–9; Isa. 30 : 31), who dwelt behind the thunder-cloud (Ps. 81 : 7). Hence thunder is occasionally described in Hebrew by the term "voices" (Ex. 9 : 23, 28; 1 Sam. 12 : 17). Hence the people in the Gospel supposed that the voice of the Lord was the sound of thunder (John 12 : 29). Thunder was to the mind of the Jew the symbol of divine power (Ps. 29 : 3) and vengeance (1 Sam. 2 : 10; 2 Sam. 22 : 14; Ps. 77 : 18; Isa. 29 : 6; Rev. 8 : 5). It was either the sign or the instrument of his wrath on numerous occasions, as during the plague of hail in Egypt (Ex. 9 : 23, 28), at the promulgation of the Law (Ex. 19 : 16), at the discomfiture of the Philistines (1 Sam. 7 : 10), and when the Israelites demanded a king (1 Sam. 12 : 17). The term "thunder" is used as a superlative expression in Job 26 : 14, where the "thunder of his power" represents the infinite stretch of the divine almightiness, the whole compass of God's mighty deeds.

The Modern Thyatira.

Thy-a-ti′ra, a city in Asia Minor, on the confines of Mysia and Ionia, and the seat of one of the seven churches of Asia (Rev. 2:18–29). Dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colosse and Laodicea (Acts 16:14). The modern name of the city is *Ak-Hissar*.

Thy′ine-wood, an odoriferous wood of the cypress family, greatly prized by the ancient Greeks and Romans (Rev. 18:12). It is a native of North Africa, and grows to the height of fifteen to twenty-five feet.

Ti-be′ri-as, a city in our Lord's times on the western shore of the Sea of Galilee (John 6:1, 23; 21:1). It was built by Herod Antipas, and named by him in honor of the emperor Tiberius. For a time it was the capital of Galilee. The ancient name has survived in the modern *Tubarieh*, which occupies the original site.

It is remarkable that the Gospels give us no information that our Lord, who spent so much of his public life in Galilee, ever visited Tiberias. Apart from its biblical associations, Tiberias has an interesting history. It bore a conspicuous part in the wars between the Jews and the Romans. After the fall of Jerusalem, and about the middle of the second century, the Sanhedrim became fixed there. Here too, through a succession of several centuries, flourished some of the most celebrated schools of Jewish learning.

Ti-be'ri-as, the Sea of. See GALILEE.

Ti-be'ri-us, in full TIBERIUS CLAUDIUS NERO, the second Roman emperor, successor of Augustus (Luke 3 : 1–3). He began to reign A. D. 14 and continued to reign until A. D. 37. He became emperor in his fifty-fifth year. He was grossly dissolute in life, cruel and vindictive in disposition and very despotic in his government. In his reign our Lord was crucified.

Tib'ni, a son of Ginath and an officer in the Israelitish army when Zimri burned himself to death. He was proclaimed king by a portion of the people, and so was Omri by another portion. In the course of four years Omri prevailed and reigned alone (1 Kings 16 : 21, 22).

Ti'dal, a confederate of Chedorlaomer, mentioned only in Gen. 14 : 1, 9. He is called "king of nations," in the sense probably that he was a chief over various nomadic tribes.

Tig'lath-pi-le'ser, the second Assyrian king who is mentioned in Scripture as coming into contact with the Israelites. He attacked Samaria in the time of Pekah (2 Kings 15 : 29), and subsequently becoming an ally of Ahaz, king of Judah, he overran the whole district east of the Jordan and carried its inhabitants into captivity (1 Chron. 5 : 26). The annals of his reign, as inscribed on the Assyrian tablets and slabs which are now preserved in the British Museum, confirm these Scripture records in every essential particular, and furnish additional details of great historic value.

Tim'brel, Tab'ret. In old English *tabor* was used for any drum. *Tabouret* and *tabourine* are diminutives of *tabor*, and denote the instrument now known as the tambourine. *Tabret* is a contraction of *tabouret*. It was played principally by women (Ex. 15 : 20; Judg. 11 : 34; 1 Sam. 18 : 6; Ps. 68 : 25) as an accompaniment to the song and dance.

Tim'na, a concubine of Eliphaz, son of Esau, and mother of Amalek (Gen. 36 : 12).

Tim'nah, a duke or phylarch of Edom (Gen. 36 : 40–43; 1 Chron. 1 : 51–54).

Tim'nah, Tim'nath. 1. One of the landmarks on the north boundary of Judah's allotment (Josh. 15 : 10). It is probably identical with the THIMNATHAH of Josh. 19 : 43, and with the Timnath, or more accurately the Timnathah, of Samson (Judg. 14 : 1, 2, 5).

2. A town in the mountain-district of Judah (Josh. 15 : 57), supposed to have been south of Hebron.

3. The unknown scene of the adventure of Judah with his daughter-in-law (Gen. 38 : 12–14).

Tim'nath-Se'rah, the name of the city which was presented to Joshua after the partition of the country, and in the border of which he was buried (Josh. 19 : 50; 24 : 30). In Judg. 2 : 9 the name is altered to TIMNATH-HERES, which Jewish writers and travelers suppose to be identical with the modern *Kef'r Hâris*, a village five miles south of *Nablûs*. Dr. Eli Smith, however, suggests the identification of the place with *Tibneh*, a ruined site on the great Roman road from Lydda to Jerusalem. Here there are several excavated sepulchres which in size and in the richness and character of their decorations resem-

ble the so-called "Tombs of the Kings" at Jerusalem.

Ti'mon, one of the seven deacons in the church at Jerusalem (Acts 6 : 5)

Tim'o-thy, Tim-o'the-us [*honored of God*], (2 Cor. 1 : 1; Phil. 1 : 1). He is first mentioned in Acts 16 : 1, where he is described as the son of a Greek Gentile by a Jewish mother. The father's name is unknown; his mother's was Eunice, his grandmother's Lois (2 Tim. 1 : 5). His father seems to have died during the son's infancy, for upon his mother and grandmother the care of the boy devolved. Under their training his education was emphatically Jewish. The arrival of Paul and Barnabas in Lycaonia (Acts 14 : 6) brought the message of glad tidings to Timothy and his mother, and they received it with unfeigned faith. During the interval of seven years between the apostle's first and second journeys Timothy grew up to manhood. His Christian zeal and energy had so largely developed, and his reputation for consecrated earnestness was so widely extended, that the apostle Paul took him as a helper in evangelistic work (Acts 16 : 2, 3). Thenceforward, until Paul's death, he was intimately associated with the apostle. He was entrusted with the charge of the church of Ephesus when he was quite young (1 Tim. 4 : 12), and to him the apostle sent two Epistles. Whether he reached Rome before Paul's death (2 Tim. 4 : 21) we do not know, nor do we know the time and circumstances of his own death.

Tin. Among the various metals found among the spoils of the Midianites tin is enumerated (Num. 31 : 22). It was known to the Hebrew metal-workers as an alloy of other metals (Isa. 1 : 25; Ezek. 22 : 18, 20). It was brought to Tyre by the ships of Tarshish (Ezek. 27 : 12).

Tiph'sah [*ford*], a town mentioned in 1 Kings 4 : 24 as the limit of Solomon's empire toward the Euphrates, and in 2 Kings 15 : 16 it is said to have been attacked by Menahem. It was known to the Greeks and Romans under the name of Thapsacus, and was the point where it was usual to cross the Euphrates.

Ti'ras, the youngest son of Japheth (Gen. 10 : 2), usually identified with the Thracians.

Tire, an ornamental head-dress worn on festive occasions (Isa. 3 : 18; Ezek. 24 : 17).

Tir'ha-kah, king of Ethiopia (Cush), the opponent of Sennacherib (2 Kings 19 : 9; Isa. 37 : 9). According to the Assyrian cuneiform inscriptions, an Ethiopian king of this name contested with Assurbanipal, grandson of Sennacherib, the sovereignty of Egypt.

Tir'sha-tha, the title of the governor of Judæa under the Persians (Ezra 2 : 63; Neh. 7 : 65; 8 : 9; 10 : 1). It is always written with the article.

Tir'zah [*delight*], the youngest of the five daughters of Zelophehad (Num. 26 : 33; 27 : 1; 36 : 11; Josh. 17 : 3).

Tir'zah, an ancient Canaanite city whose king is enumerated amongst those overthrown in the conquest of the country (Josh. 12 : 24). It reappears as a royal city, the residence of Jeroboam and of his successors (1 Kings 14 : 17, 18). Its site was in the mountains north of Shechem, and its reputation for beauty was widespread throughout the country (Song 6 : 4). It is supposed to be represented now by *Tellûzah*, a place of some size and thrift, but without any obvious marks of antiquity.

Tish'bite, the, Elijah's well-known designation (1 Kings 17 : 1; 21 : 17, 28; 2 Kings 1 : 3, 8; 9 : 36). The town thus indicated as the prophet's birthplace is usually taken to be Thisbe in Naphtali.

Tis'ri, the first month of the civil and seventh month of the sacred year-reckoning among the Hebrews.

Tithes [*tenths*], ordinarily the dues

paid for the maintenance of religion. They were in use before they were regulated by the Levitical Law. Abram presented to Melchizedek the tenth of the spoils of his victory (Gen. 14 : 20; Heb. 7 : 2, 6), and Jacob after his vision at Luz devoted to God a tenth of all his property (Gen. 28 : 22). The first enactment of the Law in respect of tithes is the declaration that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be offered to him (Lev. 27 : 30–33). This tenth is assigned to the Levites as the reward of their service, and they are to dedicate to the Lord a tenth of these receipts, which is to be devoted to the maintenance of the high priest (Num. 18 : 21–28). Subsequent legislation required tithes for festival purposes (Deut. 12 : 5–18), and enacted that every third year every Israelite should make an exculpatory declaration that he had done his best to fulfil the divine command (Deut. 26 : 12–14). Under the kings the tithe system shared in the general neglect into which the observance of the Law had declined, and Hezekiah, among other reforms, took effectual means to revive its use (2 Chron. 31 : 5, 12, 19). Similar measures were taken after the Captivity by Nehemiah (Neh. 12 : 44). The prophet Malachi (3 : 8–12) severely denounces those who, by withholding tithes rob God, and promises munificent blessings to those who faithfully discharge their tithe obligations. In our Lord's times the minuteness with which the tithe law is complied with, even to the tenth of garden-herbs, is the boast of the Pharisees (Matt. 23 : 23; Luke 11 : 42; 18 : 12); and in rebuking them therefor our Lord censures not their scrupulosity in tithe-paying, but their reliance upon the tithes of mint and anise and cummin for justification before God, whilst they notoriously neglect "the weightier matters of the Law—judgment, mercy and faith."

Tit'tle, the least point (Matt. 5 : 18). See JOT.

Ti'tus. This distinguished preacher of the gospel and fellow-laborer with the apostle Paul is not mentioned in the Acts. From the Epistles of Paul we learn that he was a Gentile convert to Christianity (Gal. 2 : 1–5); that he owed his conversion to Paul's labors (Tit. 1 : 4); that he was intimately associated with Paul in evangelistic work (2 Cor. 2 : 13); that, sent to Corinth (2 Cor. 8 : 6, 16) on a special mission, he was not with Paul during his first imprisonment, but between the first and second imprisonment accompanied Paul to Crete, where the apostle left him in order to complete what had been left unfinished (Tit. 1 : 5). These are all the facts which Paul's Epistles bring clearly into view. The presence of Titus with Paul during his second imprisonment has been inferred from Tit. 3 : 12, but the fact cannot be asserted. The Epistle of Paul to Titus was written between the writing of the First and Second Epistles to Timothy, about A. D. 67. Tradition maintains that Titus, after Paul's death, made Crete his permanent place of residence, and that he died there at an advanced age.

Tob [*good*], **Land of**, a region east of Gilead, probably, where Jephthah took refuge when expelled from home by his half-brother (Judg. 11 : 3), and where, at the head of a band of freebooters, he remained till he was brought back by the elders of Gilead. It has not been identified with any modern district.

To-bi'ah [*good is Jehovah*], the Ammonite who played a conspicuous part in the opposition made by Sanballat the Moabite and his adherents to the rebuilding of Jerusalem (Neh. 2 : 10). The two races of Moab and Ammon found in these men fit representatives of that hereditary hatred to the Israelites which began before the entrance into Canaan,

and was not extinct when the Hebrews as a nation had ceased to exist.

To-gar'mah, a son of Gomer and brother of Ashkenaz and Riphath (Gen. 10 : 3). As a geographical term, Togarmah is connected with Armenia, and the subsequent notices of the name (Ezek. 27 : 14; 38 : 6) accord with this view.

To'la. 1. The first-born of Issachar and ancestor of the Tolaites (Gen. 46 : 13; Num. 26 : 23; 1 Chron. 7 : 1, 2). 2. Judge of Israel after Abimelech (Judg. 10 : 1, 2). He judged Israel for twenty-three years at Shamir in Mount Ephraim, where he died and was buried.

Tombs. See BURIAL.

Tongues, Confusion of. The unity of the human race is clearly implied, if not positively asserted, by Moses (Gen. 1 : 27; 2 : 22), who certainly assumes, as a corollary of this unity, the unity of language (Gen. 11 : 1). No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. The original unity of speech was restored in Noah, but causes were early at work to disturb and destroy it. The human family endeavored to check the tendency to separation by the establishment of a great central edifice, and of a city which should serve as the metropolis of the whole world. The project was defeated by the interposition of Jehovah, who took measures to "confound their language," so that they might "not understand one another's speech" (Gen. 11 : 7). The confusion of tongues and the dispersion of nations are spoken of in the Scriptures as contemporaneous events. The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus the tenth chapter of Genesis is posterior in historical sequence to the events recorded in the eleventh chapter. In the tenth chapter of Genesis, Moses refers the whole human race to Noah's three sons, Shem, Ham and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed, and the Hamites stand next to the Shemites, apparently in order to show that these were more closely related to each other than to the Japhethites. See NATIONS.

Tongues, Gift of. The promise of our Lord to his disciples, "They shall speak with new tongues" (Mark 16 : 17), was fulfilled on the day of Pentecost, when "cloven tongues like as of fire" sat upon them, and "every man heard them speak in his own language" (Acts 2 : 1–12). This supernatural knowledge of languages was given to the disciples for their work as evangelists, and was obviously an endowment of immense practical worth. The disciples were Galileans. They knew only the tongues spoken in Galilee, but suddenly they surmounted their provincialism. They could go east or west, north or south; could cross oceans or continents; could visit without restriction equatorial or polar climes, and everywhere could publish the glad tidings of salvation. The endowment, however, was liable to abuse, and from the fourteenth chapter of Paul's First Epistle to the Corinthians we gather that it was abused. It soon served its purpose, and then passed away.

Tool, an instrument of manual labor (Ex. 20 : 25; 32 : 4; Deut. 27 : 5; 1 Kings 6 : 7). See AXE, HAMMER, KNIFE, SAW.

To'paz. This precious stone is of a brilliant yellow color, and when fine is of great value (Ex. 28 : 17; 39 : 10; Ezek. 28 : 13; Job 28 : 19; Rev. 21 : 20). It occupied the second place in the sacerdotal breastplate of Aaron. It is generally identified with our chrysolite.

To'phet, To'pheth. See HINNOM.

Tor-ment'ors. The word occurs but once in Scripture (Matt. 18 : 34), and is commonly understood to denote a class

of officers who examined accused persons by torture.

Tor'toise. The word thus rendered is found in Lev. 11 : 29, and designates a species of lizard.

Tow'er. Watch-towers, or fortified posts in frontier or exposed situations, are not infrequently mentioned in Scripture (Gen. 35 : 21; Judg. 8 : 17; Isa. 21 : 5, 8, 11; Mic. 4 : 8), and in some parts of Palestine are common at the present day. Besides these military structures, towers were built in vineyards as an almost necessary appendage to them (Isa. 5 : 2; Matt. 21 : 33). Such towers in vineyards are still in use in Palestine, but they are rudely and slightly built.

Town-Clerk, the magistrate at Ephesus (Acts 19 : 35) who appeased the mob excited by Demetrius and his fellow-craftsmen. He was the recorder of the laws and decrees of the state, and the reader of them in public.

Trach-o-ni'tis, the Greek equivalent for the Aramaic Argob. See ARGOB.

Tra-di'tion, a precept or custom not contained in the written Law, but handed down from generation to generation (Matt. 15 : 1–6; Mark 7 : 5–13). The Jews of our Lord's time maintained that God gave Moses, besides the Law, a variety of precepts, which he communicated to Joshua, by whom they were communicated to the elders, and by them to the judges and prophets in regular succession. Many of these traditions were in direct opposition to the divine law.

Trance. This word is used by Luke (Acts 10 : 10; 11 : 5; 22 : 17) with the same meaning, apparently, which it still bears—namely, the loss of conscious perception.

Trans-fig'ured. This word is descriptive of our Lord's changed appearance on the mount (Matt. 17 : 1–8; Mark 9 : 2–7; Luke 9 : 28–36; 2 Pet. 1 : 16–18). The change was in the form and face and apparel of our Lord. It was a complete *metamorphose* or *transformation*, and was exceedingly majestic and glorious. His countenance shone with radiant splendor, and his robes glistened with snowy whiteness. The design of this miraculous event was chiefly to attest, in the most solemn and impressive manner, the divinity of our Lord's person and mission, and to furnish the disciples the most conclusive evidence of a higher spiritual world in which God's people, represented by Moses and Elias, are consciously existent. It was, moreover, a revelation of the transcendent glory awaiting the redeemed when they "all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory" (2 Cor. 3 : 18). The exact scene of this wonderful event is not stated in Scripture. Tradition has for many centuries pointed to Tabor, but Hermon is the more probable locality. See TABOR; also HERMON.

Tres'pass-Of'fer-ing. See OFFERING and SIN-OFFERING.

Trib'ute. This word, as used in Scripture, sometimes means a tax levied by a victorious nation upon a conquered state (Josh. 16 : 10), and sometimes—most generally, indeed—either the ordinary capitation-tax for the expenses of government or the tolls and imposts levied on particular commodities (Matt. 18 : 25; Luke 20 : 22; Rom. 13 : 6, 7). The tribute-money mentioned in Matt. 17 : 24, 25 was the half-shekel (Ex. 30 : 13), which was the poll-tax of every Israelite, and which in our Lord's time was applied to defray the general expenses of the temple. Another tribute-money, meaning the tax paid to the Roman emperor, is mentioned in Matt. 22 : 19.

Tro'as, full name ALEXANDREIA TROAS, the city from which the apostle Paul first set sail to carry the gospel from Asia to Europe (Acts 16 : 8, 11). It was situated on the coast of Mysia, opposite the south-eastern extremity of the

island of Tenedos. The modern name is *Eski-Stamboul.*

Tro-gyl'li-um, the rocky extremity of the ridge of Mycale, exactly opposite Samos (Acts 20 : 15). A little to the east of the extreme point is an anchorage where Paul tarried one night.

Troph'i-mus. See TYCHICUS.

Trum'pet, a wind instrument closely related to the horn. Two trumpets made of silver were used by the priests to assemble the people and to regulate the time for marching (Num. 10 : 1–9). They were also used on festive occasions (Lev. 23 : 24; 25 : 9, 10).

Trum'pets, Feast of. This was the festival of the New Year's day of the civil year, the first of Tisri, the month which commenced the sabbatical year and the year of jubilee. A characteristic feature of the festival was a "blowing of trumpets" (Lev. 23 : 24; Num. 29 : 1).

Try-phe'na and **Try-pho'sa,** two Christian women at Rome whom Paul salutes (Rom. 16 : 12). They may have been sisters, but it is more probable that they were fellow-deaconesses.

Tu'bal, a son of Japheth, commonly associated in Scripture with Javan and Meshech (Isa. 66 : 19; Ezek. 27 : 13; 32 : 26; 38 : 2, 3; 39 : 1), and represented as nations of the North. Josephus identifies the descendants of Tubal with the Iberians—that is, the inhabitants of a tract of country between the Caspian and Euxine Seas which nearly corresponds to the modern Georgia. In the Assyrian inscriptions the Moschi and Tibareni, under the names *Muskai* and *Tuplai,* are constantly associated.

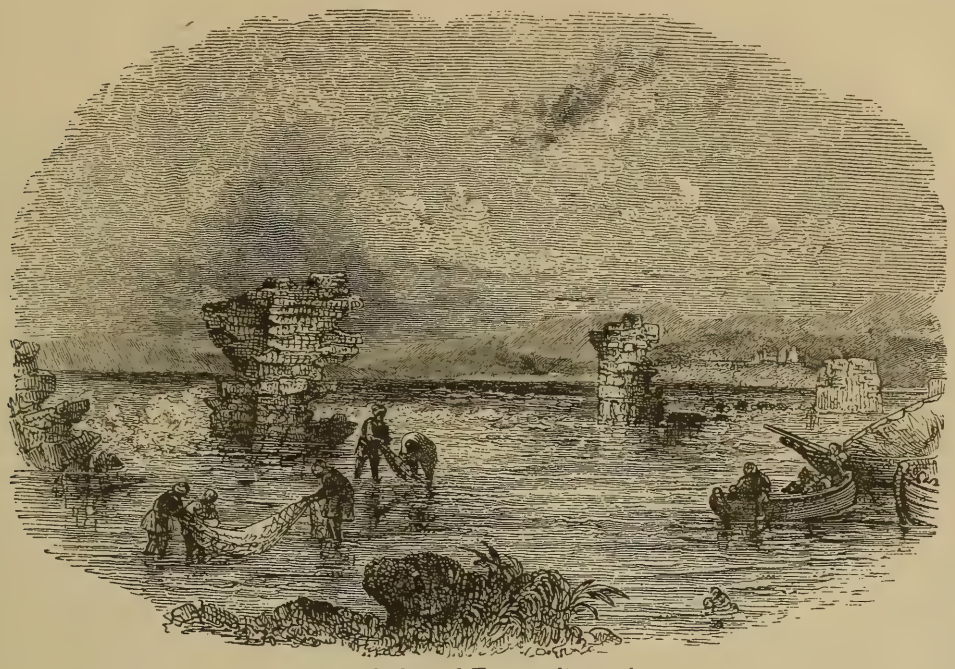
Tu'bal-Cain, the son of Lamech the Cainite by his wife Zillah (Gen. 4 : 22). He is called in our Authorized Version "an instructor of every artificer in brass and iron," but the original Hebrew denominates him "a forger of every edged tool of copper and iron."

Tur'tle, Tur'tle-Dove, a species of pigeon very abundant in Palestine. The Levitical Law permitted poor persons, whose circumstances forbade more expensive offerings, to present at God's altar two turtle-doves or two young pigeons (Lev. 12 : 8). Such an offering was made by our Lord's mother when she brought him "to Jerusalem to present him to the Lord" (Luke 2 : 22–24). The regular migration of the turtle-dove and its return in spring are alluded to in Jer. 8 : 7 and Song 2 : 11, 12. In Ps. 74 : 19, David compares himself to a turtle-dove because, perhaps, his lament before God resembles, as he fancies, the plaintive note of the bird.

Tych'i-cus and **Troph'i-mus,** companions of Paul on some of his journeys, are mentioned as natives "of Asia" (Acts 20 : 4), probably of Ephesus. With others they accompanied the apostle returning from his third missionary journey. Trophimus is mentioned once, Tychicus several times, by the apostle in his Epistles, and both in such connections as imply that they had his firm confidence and warm affection (Col. 4 : 7, 8; Eph. 6 : 21, 22; Tit. 3 : 12; 2 Tim. 4 : 12, 20).

Ty-ran'nus, the name of a man in whose school or place of audience Paul taught the gospel for two years during his sojourn at Ephesus (Acts 19 : 9). The presumption is that Tyrannus was a Greek and a public teacher of philosophy or rhetoric.

Tyre, Tyrus, a celebrated commercial city of Phœnicia on the eastern coast of the Mediterranean Sea. Its Hebrew name, *Tsôr,* signifies a rock, which well agrees with the site of *Sûr,* the modern town, on a rocky peninsula, formerly an island. In the Scriptures, Tyre is named for the first time in the book of Joshua (19 : 29), where, in reference to the boundaries of the tribe of Asher, it is spoken of as a "strong" (fortified) city. The first passages in the Hebrew historical writings, or in ancient



The Harbor of Tyre as it now is.

history generally, which afford glimpses of the actual condition of Tyre are in the book of Samuel (2 Sam. 5 : 11), in connection with Hiram, king of Tyre, sending cedar-wood and workmen to David for building him a palace; and subsequently in the book of Kings (1 Kings 5 : 1–12), in connection with the building of Solomon's temple. Between the Tyrians and Hebrews very friendly relations existed until mercantile cupidity induced the former to buy Hebrew captives from their enemies and sell them as slaves to the Greeks and Edomites. Then the prophets commenced denunciations and threats of retaliation (Joel 3 : 4–8; Amos 1 : 9, 10; Isa. ch. 23). Some of the notices of Tyre by the Hebrew prophets—that in Ezek. ch. 27, for example—are singularly full, and furnish us on some points with details such as we do not have respecting any ancient city, with the exception of Athens and Rome. We there learn that its trade extended to very many lands—to Syria, Arabia, the countries along the Persian Gulf, the countries beyond the Indus, and the countries south of the Black Sea in Asia; to Egypt in North Africa; to the Mediterranean Islands, to Greece, to Southern Spain and to distant Britain in Europe. Resisting successfully many sieges, and retaining its marvelous prosperity for many centuries, Tyre was forced at length to yield to Alexander the Great, who butchered many thousands of its inhabitants and sold other thousands into slavery. Through the immigration of fresh settlers it gradually, however, recovered its importance, but never was able, in consequence of the vicinity and rivalry of Alexandria, to get back all its ancient trade. In the times of our Lord it was a populous city, but subsequent wars and political changes wrought its ruin. It is now the mere wreck of a town. Than it few places in the East afford more striking illustrations of fulfilled prophecy. Of its former grandeur nothing remains but prostrate columns and heaps of dressed stones. On the rocks, opposite the prostrate columns, the fishermen spread their nets, as Ezekiel (26 : 14) foretold.

U.

U'la-i, a river mentioned by Daniel (8 : 2, 16), near to Shushan, where he had the vision of the ram and the he-goat. It has been commonly identified with the Eulæus of the Greek and Roman geographers. The Eulæus is supposed by many to be the Choaspes, the modern *Kerkhah*, an affluent of the Tigris; by others, with less probability, it is regarded as the *Kuran*, a large river considerably farther to the eastward.

Un'clean. See CLEAN and UNCLEAN.

Unc'tion [*anointing*], the special grace of God's Spirit vouchsafed to believers for their sanctification and consecration (1 John 2 : 20).

Un-der-gird'ing, an expedient for keeping ships from opening and sinking, by encircling them with coils of strong cable (Acts 27 : 17).

U'ni-corn [*one-horned*]. The Hebrew word rendered "unicorn" in our Authorized Version occurs seven times in the Old Testament as the name of some large wild animal. The notion that this animal had but one horn rests on nothing more solid than the fancies of Greek and Roman writers, and is fully disproved by the passage in Deut. 33 : 17, where, in the blessing of Joseph, it is said, "his glory is like the firstling of his bullock, and his horns are like the *horns* of *a unicorn*," the Hebrew text of the passage requiring "unicorn" to be singular, whilst the English text improperly has it "unicorns." It is expressly declared, moreover, in this same passage that the "horns" of Joseph "are the ten thousands of Ephraim and the thousands of Manasseh," those *two* sons of the patriarch who became the heads of powerful tribes. Since, therefore, the animal referred to in the Hebrew Scriptures is a two-horned animal of great strength and ferocity (Num. 23 : 22; 24 : 8; Isa. 34 : 7), well known to the Jews and often seen by them, fit for sacrificial purposes and associated frequently with bulls and oxen, there can be little doubt that some species of wild ox is intended.

U-phar'sin [*dividers*], the plural form of the singular PERES, one of the words of doom written on the wall of Belshazzar's palace, and interpreted, "Thy kingdom is divided and given to the Medes and Persians" (Dan. 5 : 25, 28).

U'phaz. A term used twice (Jer. 10 : 9; Dan. 10 : 5) in connection with fine gold, as the term Ophir is used. It has been commonly regarded as a variation of Ophir. Of a place or region called Uphaz nothing is known.

Ur [*fire* or *light*], the land of Haran's nativity (Gen. 11 : 38), and the place whence Terah and Abram started "to go into the land of Canaan" (Gen. 11 : 31). It is called in Genesis "Ur of the Chaldees," while in the Acts (7 : 2, 4) Stephen places it by implication in Mesopotamia. These are all the indications which Scripture gives as to its locality. Sir Henry Rawlinson identifies its site with the modern *Mugheir*, on the west of the confluence of the Euphrates with the Tigris. Here have been found cylinders and bricks of the oldest type and inscribed with the names of a series of kings extending from Urukh (B. C. 2230) to Nabonidus (B. C. 540). One of the inscriptions found is as follows: "Orchanus (or Urukh), king of Ur, is he who hath built the temple of the moon-god." The ruins of this temple, which was built of large bricks cemented with bitumen, are the chief ruins of *Mugheir*. This city was perhaps the first capital of Chaldæa.

Ur'bane, a disciple at Rome whom

Paul salutes (Rom. 16 : 9). The name is properly *Urbanus*, and either that or *Urban* is the form it should have had in our Authorized Version.

U-ri'ah, U-ri'jah [*Jehovah is my light*], the name of three prominent men.

1. One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chron. 11 : 41; 2 Sam. 23 : 39). Like others of David's officers, he was a foreigner, a Hittite, but his name and his manner of speech (2 Sam. 11 : 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam (2 Sam. 11 : 3; 23 : 34). His wife's beauty became a snare to King David and the occasion of his own death (2 Sam. 11 : 6–27). A touching incident of the story is that Uriah fell in battle before Rabbath-Ammon when he was altogether unconscious of his wife's dishonor.

2. High priest in the reign of Ahaz (Isa. 8 : 2; 2 Kings 16 : 10–16). Of his parentage we know nothing. He probably succeeded Azariah, who was high priest in the reign of Uzziah. He is chiefly remembered for his irreligious subserviency to the idolatrous fancies of Ahaz.

3. A priest of the family of Hakkoz, the head of the seventh course of priests (Ezra 8 : 33; Neh. 3 : 4, 21).

4. A faithful prophet of God, who, being threatened with death by King Jehoiakim, fled to Egypt. The king of Egypt, unwilling to afford him refuge, returned him to Jehoiakim, who put him to death and cast his dead body into a dishonored grave (Jer. 26 : 20–24).

U'ri-el [*God is my light*], the name of several men.

1. A Kohathite Levite, son of Tahath (1 Chron. 6 : 24).

2. Chief of the Kohathites in the reign of David (1 Chron. 15 : 5, 11).

3. The father of Maachah or Michaiah, the favorite wife of Rehoboam and mother of Abijah (2 Chron. 13 : 2).

U'rim and **Thum'mim**, plurals of excellence denoting *light* and *perfection*. We are told that "the Urim and Thummim" were to be on Aaron's heart when he went in before the Lord (Ex. 28 : 15–30). When Joshua is solemnly appointed to succeed the great hero-lawgiver, he is bidden to stand before Eleazar the priest, "who shall ask counsel for him after the judgment of Urim," and this counsel is to determine the movements of the host of Israel (Num. 27 : 21). In the blessings of Moses they appear as the crowning glory of the tribe of Levi (Deut. 33 : 8, 9). How the Urim and Thummim were consulted is quite uncertain. The rabbins maintained that the stones on the high priest's breastplate gave out the oracular answer by preternatural illumination. The simplest supposition, however, and the one most accordant with the accounts we have of inquiries made by Urim and Thummim (1 Sam. 14 : 3, 18, 19; 23 : 2, 4, 9, 11, 12; 28 : 6; Judg. 20 : 28; 2 Sam. 5 : 23), is that the answer was given simply by the word of the Lord to the high priest when he had inquired of the Lord clothed with the ephod and breastplate. How long the Urim and Thummim were consulted, and what led to their withdrawal, we are not informed. The statement of Josephus, that they had continued to shine with supernatural lustre till within two hundred years of his own time, is simply a Jewish fable, at variance with the direct confession of their absence on the return from the Captivity (Ezra 2 : 63). Inasmuch as Abiathar was the last priest who is mentioned in Scripture as habitually using the ephod with its appendages for the purpose of consulting Jehovah (1 Sam. 23 : 6–12; 28 : 6; 2 Sam. 21 : 1), it would seem that the duration of the Urim and Thummim cannot be extended beyond the days

of David. Apparently, too, the utterances of the prophets who spake by the word of the Lord gradually superseded the oracles of the Urim (1 Sam. 9 : 9).

U'su-ry. This word, which now means the lending of money at extortionate interest, meant at the time of the translation of our Authorized Version *any* interest, a sum paid for the *use* of money. Hence "mine own with *usury*" (Luke 19 : 23) means "mine own with *interest*." (For the laws respecting interest among the Hebrews see LOAN.)

Uz, the country in which Job lived (Job 1 : 1). It lay, so far as we can gather, either east or south-east of Palestine (Job 1 : 3), adjacent to the Sabæans and the Chaldæans (Job 1 : 15, 17), consequently north of the Southern Arabians and west of the Euphrates, and lastly adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. 4 : 21), and whose troglodyte habits are apparently described in Job 30 : 6, 7. Uz corresponded perhaps to the *Arabia Deserta* of classical geography; at all events, to so much of it as lies north of the thirtieth parallel of latitude. This district has in all ages been occupied by nomadic tribes, who roam from the borders of Palestine to the Euphrates, and northward to the confines of Syria.

U'zal, the sixth son of Joktan (Gen. 10 : 2; 1 Chron. 1 : 21), the settlements of whose descendants were most likely in Yemen. The name of *San'à*, the capital city of the Yemen, was originally *Awzál*. This city, *San'à*, from the earliest ages of which any traditions have come down to us, has disputed with the rival cities *Sebà* and *Zafâr* the right to be the chief city of the kingdom of Sheba. It seems to have always belonged to the people of Sheba, and from its position in the centre of the best portion of that kingdom it must always have been an important city. The houses and palaces of *San'à*, Niebuhr says, are finer than those of any other town of Arabia, and it possesses many mosques, public baths and caravanserais. It resembles Damascus in the number and beauty of its gardens and in the abundance and excellence of its fruits.

Uz'za, the Gar'den of, the spot in which Manasseh, king of Judah, and his son Amon were both buried (2 Kings 21 : 18, 26). The fact of its mention shows that it was not where the usual sepulchres of the kings were. No clue, however, is afforded to its position.

Uz'zah, one of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for twenty years. Accompanying the ark when David first undertook to remove it to Jerusalem, and steadying it with his hand when jostled in the cart by the stumbling of the oxen, he was suddenly struck dead (2 Sam. 6 : 6–8). But Uzzah's fate was not merely the penalty of his own rashness. The improper mode of transporting the ark, which ought to have been borne on the shoulders of the Levites, was perhaps the primary cause of his unholy act and startling death. As Uzzah died immediately by the side of the ark, the event produced a deep sensation. David, with a mixture of awe and resentment, was afraid to carry the ark farther, and the place of the tragedy, apparently changing its ancient name, was thenceforth called PEREZ-UZZAH (which see), the "breach" or "disaster" of Uzzah (2 Sam. 6 : 8; 1 Chron. 13 : 11).

Uz-zi'ah. See AZARIAH.

Uz'zi-el [*God is my strength*], fourth son of Kohath, father of Mishael, Elzaphan or Elizaphan and Zithri, and uncle to Aaron (Ex. 6 : 18, 22; Lev. 10 : 4). His descendants, the Uzzielites, were one of the four great families of the Kohathites (Num. 3 : 27; 1 Chron. 26 : 23).

V.

Vash'ti, the "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet when sent for by the king, was repudiated and deposed (Esth. ch. 1). Her displacement opened the way for the elevation of Esther.

Veil.

Veil. The use of the veil by women in the East was not so general in ancient as in modern times, since Mohammedanism has exerted its influence so widely and powerfully for the seclusion of the female sex. In ancient times the veil was adopted only in exceptional cases, either as an article of ornamental dress (Song 4 : 1, 3 ; 6 : 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. 24 : 65; 29 : 25), or by women of loose character for purposes of concealment (Gen. 38 : 14). The Eastern veils of the present day vary greatly in form and extent of concealment.

Veil of the Tab'er-na-cle and Tem'ple. See TABERNACLE and TEMPLE.

Ver-mil'ion, a red pigment used for ornamenting dwellings and temples (Jer. 22 : 14 ; Ezek. 23 : 14).

Vil'lage. In the Scriptures the word "village" is used to denote either the unwalled suburb of a walled town (Josh. 13 : 23, 28) or a small collection of houses, often huts, destitute of walls or external defences (Lev. 25 : 31 ; Judg. 5 : 7 ; Matt. 14 : 15; Luke 24 : 13, 28).

Vine, the well-known valuable plant (*Vitis vinifera*), very frequently referred to in the Old and New Testaments and cultivated from the earliest times. The first mention of it occurs in Gen. 9 : 20, 21. The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced (Num. 13 : 23, 24; Isa. 16 : 8–10; Jer. 48 : 32). From the abundance and excellence of the vines of Palestine this plant is the subject of frequent metaphor in the Scriptures. To dwell under the vine and fig tree is an emblem of domestic happiness and peace (1 Kings 4 : 25; Mic. 4 : 4). The rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine" (Isa. 5 : 2, 4; Hos. 10 : 1 ; Jer. 2 : 21). It is a vine which our Lord selects to show the spiritual union which subsists between himself and his members (John 15 : 1–6). The vintage, which formerly was a season of general and great festivity, began, as at present, in July and lasted till December. The grapes were gathered with shouts of joy (Isa. 16 : 10), put into baskets (Jer. 6 : 9), and then carried on the head and shoulders or slung upon a yoke to the wine-press. The finest grapes were dried as raisins (1 Sam. 25 : 18), and the juice expressed from the rest was either boiled down to a syrup (an article of food which under the name of *dibs* is still used most extensively by all classes in the East) or was made into wine.

Vin'e-gar [*sour wine*]. The Hebrew word translated "vinegar" was applied to a liquid consisting generally of wine turned sour, but sometimes artificially made by an admixture of barley and wine, which rapidly passed into the acetous stage of fermentation. It was acid to a proverb (Prov. 10 : 26), and was much used by laborers (Ruth 2 : 14), and in our Lord's time by Roman soldiers (Matt. 27 : 48; Mark 15 : 36; John 19 : 29, 30).

Vint'age. See VINE.

Vi'ol. This word occurs in a few passages (Isa. 5 : 12; 14 : 11; Amos 5 : 23; 6 : 5) as the English equivalent for a Hebrew term elsewhere rendered PSALTERY (which see).

Vi'per. See ADDER.

Vis'ion. See DREAM.

Vow, a solemn religious engagement to do or to abstain from doing some certain thing. The earliest mention of a vow is that of Jacob (Gen. 28 : 18–22; 31 : 13). The Law therefore did not introduce, but regulated, the practice of vows. Three sorts are mentioned: 1. Vows of devotion; 2. Vows of abstinence; 3. Vows of destruction. As to vows of devotion, the following rules are laid down: A man might devote to sacred uses possessions or persons, but not the first-born of man or beast, which was devoted already (Lev. 27 : 26). If he vowed land, he might either redeem it or not (Lev. 27 : 17–23). Animals fit for sacrifice, if devoted, were not to be redeemed or changed (Lev. 27 : 9, 10, 33). The case of persons devoted stood thus: A man might devote either himself, his child (not the first-born) or his slave. If no redemption took place, the devoted person became a slave of the sanctuary. Otherwise, he might be redeemed at a valuation according to age and sex, on the scale given in Lev. 27 : 1–7. The principal general regulations affecting vows were these: 1. Vows were entirely voluntary, but once made were regarded as compulsory (Num. 30 : 2; Deut. 23 : 21; Eccles. 5 : 4). 2. If persons in a dependent condition made vows, as an unmarried daughter living in her father's house, or a wife, even if she afterward became a widow, the vow, if in the first case her father, or in the second her husband, heard and disallowed it, was void; but if they heard without disallowance it was to remain good (Num. 30 : 3–16). 3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (Deut. 23 : 18). (For vows of abstinence see CORBAN, and for vows of destruction see ANATHEMA and ACCURSED.)

Vulture.

Vul'ture. The three Hebrew words thus rendered in our Authorized Version refer to some of the smaller species of raptorial birds, as kites or buzzards (Job 28 : 7; Isa. 34 : 15). Two other Hebrew words, the one rendered in our Authorized Version *gier-eagle* (Deut. 14 : 17), the other, *eagle* (Micah 1 : 16), are really vultures of great size and power, which scent their prey from afar and congregate in the wake of an army (Job 39 : 30). All the species of vultures are found in Palestine, are very numerously represented, and by the ceremonial Law were unclean (Lev. 11 : 14; Deut. 14 : 13).

W.

Wa′ges, compensation for labor. The earliest mention of wages is of a recompense —not in money, but in kind—to Jacob from Laban (Gen. 29 : 15, 20; 30 : 28; 31 : 7, 8, 41). The only mention in Scripture of the rate of wages, when paid in money, is in the parable of the Householder and the Vineyard (Matt. 20 : 2), where the laborers' wages are set at one "penny" (the denarius) per day, about fifteen cents. The Law was very strict in requiring daily payment of wages (Lev. 19 : 13; Deut. 24 : 14, 15), and the iniquity of withholding wages is in Scripture severely denounced (Jer. 22 : 13; Mal. 3 : 5; James 5 : 4).

Wag′on. See CART.

Walls. See CITY, TOWN.

War. The military organization of the Jews began with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above twenty years of age was a soldier (Num. 1 : 3); each tribe formed a regiment with its own banner and its own leader (Num. 2 : 2; 10 : 14); their positions in the camp or on the march were accurately fixed (Num. ch. 2); the whole army started and stopped at a given signal (Num. 10 : 5, 6); thus they came up out of Egypt ready for battle (Ex. 13 : 18). On the approach of an enemy a conscription was made from the general body under the direction of a muster-master (Deut. 20 : 5; 2 Kings 25 : 19), by whom also the officers were appointed (Deut. 20 : 9). The army was then divided into thousands and hundreds under their respective captains (Num. 31 : 14), and still further into families (Num. 2 : 34; 2 Chron. 25 : 5; 26 : 12), the family being regarded as the unit in the Jewish polity. With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus, Saul had a band of three thousand select warriors (1 Sam. 13 : 2; 14 : 52; 24 : 2), and David, before his accession to the throne, a band of six hundred warriors (1 Sam. 23 : 13; 25 : 13). This band David retained after he became king, and added the Cherethites and Pelethites (2 Sam. 15 : 18; 20 : 7), together with another class, officers of high rank (*shalishim*), the chief of whom (2 Kings 7 : 2; 1 Chron. 12 : 18) was immediately about the king's person. David further organized a national militia, divided into twelve regiments under their respective officers, each of which was called out for one month in the year (1 Chron. 27 : 1); at the head of the army when in active service he appointed a commander-in-chief (1 Sam. 14 : 50).

Hitherto the army had consisted entirely of infantry (1 Sam. 4 : 10; 15 : 4), the use of horses having been restrained by divine command (Deut. 17 : 16); but as the foreign relations of the kingdom extended, much importance was attached to horses. David had reserved a hundred chariots from the spoils of the Syrians (2 Sam. 8 : 4); these probably served as the foundation of the force which Solomon afterward enlarged through his alliance with Egypt (1 Kings 10 : 26, 28, 29). It does not appear that the system established by David was maintained by the kings of Judah, but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. In Judah, however, the body-guard appears to have been regularly kept up (1 Kings 14 : 28; 2 Kings 11 : 4, 11). Occasional reference is made to war-chariots (2 Kings 8 : 21), but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for

horses and chariots (2 Kings 18 : 23, 24; Isa. 31 : 1). It is doubtful whether the soldier ever received pay, even under the kings.

Before entering upon an aggressive war the Hebrews sought the divine sanction by consulting either the Urim and Thummim (Judg. 1 : 1; 20 : 27, 28; 1 Sam. 14 : 37; 23 : 2; 30 : 8) or some acknowledged prophet (1 Kings 22 : 6; 2 Chron. 18 : 5). When their land had been invaded the people were summoned to repel the invasion—sometimes by messengers, sometimes by trumpets, and sometimes by signals set up on the hills (Judg. 3 : 27; 1 Sam. 11 : 7; Jer. 6 : 1). In the actual warfare of early times divine aid was occasionally and improperly sought by bringing into the field the ark of the covenant, which was the symbol of Jehovah himself (1 Sam. 4 : 4–18; 14 : 18). When an engagement was imminent a sacrifice was sometimes offered (1 Sam. 7 : 9; 13 : 9) and an inspiriting address delivered, either by the commander (2 Chron. 20 : 20) or by a priest (Deut. 20 : 2). Then followed the battle-signal (1 Sam. 17 : 52; Isa. 42 : 13). The combat assumed the form of a number of hand-to-hand contests. At the same time various strategic devices were practiced, such as the ambuscade (Josh. 8 : 2, 12; Judg. 20 : 36), surprise (Judg. 7 : 16) or circumvention (2 Sam. 5 : 23).

The siege of a town or fortress was conducted in a systematic manner. A line of circumvallation was drawn round the place, constructed out of the trees found in the neighborhood, together with earth and any other materials at hand (Deut. 20 : 20). This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more mounds or "banks" in the direction of the city (2 Sam. 20 : 15; 2 Kings 19 : 32; Isa. 37 : 33), which were gradually increased in height until they were about half as high as the city wall. On these mounds or banks towers were erected (2 Kings 25 : 1; Jer. 52 : 4; Ezek. 4 : 2; 17 : 17; 21 : 22; 26 : 9), whence the slingers and archers might attack with effect. Battering-rams were brought up to the walls by means of these banks, and scaling-ladders, when needed, were placed on them.

In ancient times the treatment of the conquered was exceedingly severe. The bodies of the soldiers killed in action were plundered (1 Sam. 31 : 8); the survivors were either killed (Judg. 9 : 45; 2 Sam. 12 : 31), mutilated (Judg. 1 : 6; 1 Sam. 11 : 2) or carried into captivity (Num. 31 : 26; Deut. 20 : 14). Sometimes the mass of the population of the conquered country was removed to a distant locality. The conquerors celebrated their success by the erection of monumental stones (1 Sam. 7 : 12), by hanging up trophies in their public buildings (1 Sam. 21 : 9) and by triumphal songs and dances in which the whole population took part (1 Sam. 18 : 6–8). See SOLDIER, BATTERING-RAM, SIEGE, ARMS, etc.

Wars of the Lord, Book of, the title of an ancient book referred to in Num. 21 : 14. The book was perhaps a record of military achievements, and apparently a poetical composition. It has not been transmitted to us.

Wash'ing. The religious import of washing is indicated in the articles BATH, BATHING, PURIFICATION (which see).

Wash'ing the Hands and Feet. As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering the house was an act both of respect to the company and of refreshment to the traveler. The former of these usages was transformed

by the Pharisees of the New Testament age into a matter of ritual observance (Mark 7 : 3), and special rules were laid down as to the times and manner of its performance. Washing the feet did not

Washing the Hands.

rise to the dignity of a ritual observance except in connection with the services of the sanctuary (Ex. 30 : 18–21). It held a high place, however, among the rites of hospitality. So soon as a guest presented himself at the tent-door it was usual to offer the necessary materials for washing the feet (Gen. 18 : 4; 19 : 2; 24 : 32; 43 : 24; Judg. 19 : 21). A more complimentary act, and one betokening equal humility and affection, was the host's actual performance of the office of feet-washing for the guest (1 Sam. 25 : 41; Josh. 13 : 5–14).

Watch'es of the Night. See Cock, Cock-Crowing.

Watch'man, one who watches against danger in order to ward it off (Isa. 21 : 11). In ancient times some watchmen walked the streets of cities by night (Song 5 : 7), others were placed in watch-towers on elevated spots (Isa. 21 : 5, 6), and others still were posted in towers over the gates of cities (2 Sam. 18 : 24–27; 2 Kings 9 : 17). At the approach of danger an alarm was given by a trumpet-blast (Jer. 6 : 17; Ezek. 33 : 2–9).

Water. Many of the most beautiful allusions in Scripture depend on the fact that in Oriental countries, where the heat is intense and the water-courses comparatively few and inconsiderable, the highest value is set on water. The Jordan is the most important stream in Palestine; the others, with few exceptions, are temporary, flowing in the rainy seasons and dried during the heat of summer. Hence the necessity of constructing pools or reservoirs for preserving the water to be used in times of scarcity, especially for the purpose of artificial irrigation. Solomon says, "I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees" (Eccles. 2 : 5, 6). Wells, too, were dug wherever water could be reached, and these wells became, in many cases, links in the history and landmarks in the topography of Palestine.

The difference between a cistern (Heb. *Bôr*) and a well (Heb. *Bĕêr*) consists chiefly in the use of the former to denote a reservoir for rain-water, while the latter denotes a receptacle for water springing up freshly from the ground (Prov. 5 : 15; John 4 : 14). Of the two, wells are much the more important and valuable, and in the desert are the exclusive property either of a whole tribe or of individuals whose ancestors dug the wells. If a well be the property of a tribe, the tents are pitched near it, and from it other Arabs are not permitted to water their camels. If a well, however, belong to an individual, he receives presents from all strange tribes and persons who there refresh their beasts and themselves. Hence wells were watched with jealous care, and in the pastoral districts were subjects of contention between rival parties (Gen. 26 : 19–22). Hence, too, when Moses requested permission to

pass through Edom, he was willing to stipulate that all the water that was used on the march should be paid for (Num. 20 : 17–19).

Lieut. Lynch, in his *Expedition to the Dead Sea*, refers to the extreme sufferings of his party from heat and thirst. Although continually resorting to the limited supply of the precious element they carried with them, their parching thirst could not be allayed; and when their supply was exhausted he remarks, "Our last waking thought was water. In our disturbed and feverish slumbers we fancied the cool beverage purling down our parched and burning throats. . . . Our thoughts could not revert to home save in connection with the precious element."

Eastern Water-Seller.

In view of such facts the force of many allusions and figurative expressions in Scripture is readily perceived. What so valuable to the thirsty as "living waters" or as "fountains of living water"! What so terrible as "a dry and thirsty land, where no water is"! (Ps. 63 : 1), or so disappointing as "broken cisterns that can hold no water"! (Jer. 2 : 13). What refreshment so grateful as "rivers of waters in a dry place"! How beautiful the description of the righteous man, who is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season"! (Ps. 1 : 3). To one who has had an experience of thirst the invitation comes with peculiar emphasis: "Ho, every one that thirsteth, come ye to the waters" (Isa. 55 : 1). Hence, in representing the blessings of the gospel as food for the hungry (Isa. 55 : 2) and water for the thirsty (Matt. 5 : 6) there is a special and very suggestive propriety.

Water is carried in the East by women, and nothing burdens the Bedouin women so

much as this menial service. The tents are seldom pitched very close to a well, and whatever may be the distance of the well away, the women must carry the water every evening on their backs in long water-skins, and sometimes are obliged to seek a second supply. In the cities water is sold by men from jars or leather bottles; hence the force of the expression in Isa. 55 : 1, "Without money and without price." See FOUNTAIN, WELL.

Water of Jealousy. See JEALOUSY.

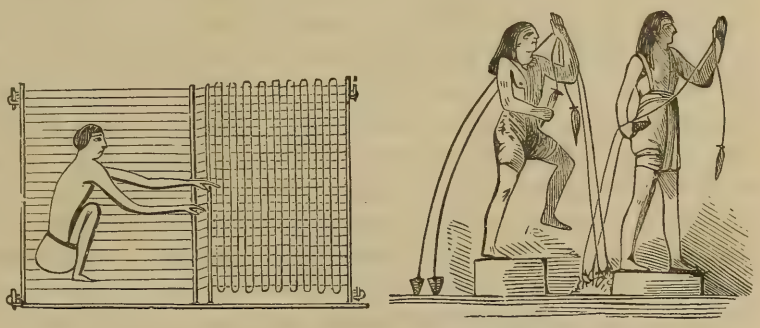
Wave-Of'fer-ing. This rite, together with that of "heaving" or "raising" the offering, was an inseparable accompaniment of peace-offerings. In such, the right shoulder, considered the choicest part of the victim, was to be "heaved," and viewed as holy to the Lord, was therefore only to be eaten by the priest; the breast was to be "waved," and eaten by the worshiper. On the second day of the passover a sheaf of corn in the green ear was to be waved, accompanied by the sacrifice of an unblemished lamb of the first year; from the performance of which ceremony the days till Pentecost were to be counted. When that feast arrived, two loaves, the first-fruits of the ripe corn, were to be offered with a burnt-offering, a sin-offering and two lambs of the first year for a peace-offering. These likewise were to be waved. The scriptural notices of these rites are to be found in Ex. 29 : 24, 28; Lev. 7 : 30, 34; 8 : 27; 9 : 21; 10 : 14, 15; 23 : 10, 15, 20; Num. 6 : 20; 18 : 11, 18, 26–29. The design of these rites was to acknowledge God's greatness and his right over the creature, and also to bear witness to a ratified covenant and to an established communion between God and man.

Wax. As a verb, to "wax" means to *grow* (Gen. 19 : 13; Ex. 22 : 24; Lev. 25 : 39; 1 Sam. 3 : 2; Matt. 24 : 12; Luke 12 : 33). As a noun, "wax" is the name of a well-known substance, easily softened and dissolved by heat (Ps. 22 : 14; 68 : 2; 97 : 5; Mic. 1 : 4).

Way'far-ing Man, one who journeys on foot and who depends on the hospitality he may meet with on the road (Isa. 35 : 8; Jer. 9 : 2; 14 : 8).

Weap'ons. See ARMS.

Wea'sel. The word occurs but once in our Authorized Version (Lev. 11 : 29), in the list of unclean animals; the Hebrew word thus rendered is thought to be a representative of the "mole," which is very common in Palestine.



Weaving and Spinning, from an Egyptian Painting.

Weav'ing. The art of weaving was practiced in the very earliest times. The "vestures of fine linen," such as Joseph wore (Gen. 41 : 42), were the products of Egyptian looms. The Israelites were probably acquainted with the process before their sojourn in Egypt, but there undoubtedly they attained that proficiency which enabled them to execute the hangings of the tabernacle (Ex. 35 : 35; 1 Chron. 4 : 21). The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth and the hairy garments of the poor, were made of goat's or camel's hair (Ex.

26 : 7; Matt. 3 : 4). Wool was extensively used for ordinary clothing (Lev. 13 : 47; Prov. 27 : 26; 31 : 13; Ezek. 27 : 18), while for finer work flax was used, varying in quality, and producing the textures described in the Scriptures as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. 19 : 19; Deut. 22 : 11).

Wed'ding. See MARRIAGE.

Wed'ding-Gar'ment. At a wedding-feast the host provided a garment for each of the guests. To appear, therefore, at such a feast without the provided garment was a discourtesy to the host and the occasion for immediate and ignominious expulsion (Matt. 22 : 11–13).

Week. Measuring time by a period of seven days is a custom of remote antiquity (Gen. 8 : 10; 29 : 27). Its antiquity is so great, its observance so widespread, and its relation to sacred things so intimate and important, that it must date back to the creation of man. Thus, the week and the Sabbath are as old as man himself. In Exodus the week comes into very distinct manifestation. Two of the great feasts, the passover and the feast of tabernacles, are prolonged for seven days after that of their initiation (Ex. 12 : 15–20; Lev. 23 : 34–36). The division by seven was expanded so as to make the seventh month and the seventh year sabbatical. The Christian Church from the very first was familiar with the week (1 Cor. 16 : 2).

Weeks, Feast of. See PENTECOST.

Weights and Meas'ures. These were in use from the earliest period (Gen. 6 : 15; 23 : 16).

I. In respect to WEIGHTS, the chief unit was the SHEKEL (that is, *weight*), called also the *holy shekel* or *shekel of the sanctuary*, subdivided into the *beka* (that is, *half*) or *half-shekel*, and the *gerah* (that is, a *grain* or *bean*). The chief multiple, or higher unit, was the *kikkar* (that is, *circle* or *globe*), translated in our Authorized Version *talent*, subdivided into the *maneh* (that is, *part*). The foregoing weights were usually employed for the standard of weighing *silver*. For *gold* a different *shekel* was used, probably of foreign introduction. The *talent* of this system was just double that of the silver standard; it was divided into one hundred *manehs*, and each *maneh* into one hundred shekels. A different standard still for *copper* seems to have existed—namely, a shekel four times as heavy as the gold shekel. In the coinage it seems to have been subdivided into *halves*, *quarters* and *sixths*.

II. Of MEASURES there were two kinds, measures of LENGTH and measures of CAPACITY.

1. Measures of *length* were of two classes—*length* in the ordinary sense, and *distance* or *itinerary* measures. Measures of *length* in the ordinary sense were derived in the first instance from the parts of the human body, the only parts used for this purpose, however, being the *hand* and *fore-arm* to the exclusion of the *foot*, which was the chief unit of the Western nations. Hence arises the difficulty of determining the ratio of the *foot* to the CUBIT, which appears as the chief Oriental unit from the very building of Noah's ark (Gen. 6 : 15, 16; 7 : 20). The Hebrew lesser measures were the *finger's breadth* (Jer. 52 : 21), the *palm* or *handbreadth* (Ex. 25 : 25) and the *span*—that is, the full stretch between the tip of the thumb and the tip of the little finger (Ex. 28 : 16). The actual length of the Mosaic cubit cannot be exactly determined, but is placed approximately by the best authorities at a little more than eighteen inches. Of *itinerary* measures, or those of *distance*, the smallest was the *pace* and the largest the *day's journey*. The *pace* (2 Sam. 6 : 13), if *single* like our *step*, was about thirty inches; if *double*, like the Latin *passus*, it was about five feet. The *day's journey* was the most usual meth-

od of calculating distances in traveling (Gen. 30 : 36; Ex. 3 : 18 and many other passages). The ordinary day's journey among the Jews was thirty miles, but when they traveled in companies only ten miles. The *Sabbath-day's journey* of two thousand cubits (Acts 1 : 12) is peculiar to the New Testament, and arose from a rabbinical interpretation of Ex. 21 : 29 and Num. 35 : 5.

2. Measures of *capacity* were *liquid* and *dry*. The *liquid* measures were the *log* (Lev. 14 : 10); the *hin* (Ex. 29 : 40), equal to twelve logs; the *bath* (1 Kings 7 : 26), equal to six hins or seventy-two logs; and the *cor* (Ezek. 45 : 14), equal to ten baths. The *dry* measures were the *cab* (2 Kings 6 : 25); the *omer* (Ex. 16 : 16–36), a little less than two cabs; the *seah* or "measure" (Gen. 18 : 6), equal to six cabs; the *ephah* (Ex. 16 : 36), equal to ten omers; and the *homer* (Lev. 27 : 16), equal to ten ephahs.

The following tables exhibit at one view the Hebrew weights and measures, with their nearest modern representatives:

I. Hebrew Weights.

	Troy Weight. grains.	lbs.	oz.
1 Gerah	11	...	$\frac{1}{40}$
10 Gerahs = 1 Beka	110	...	$\frac{1}{4}$
2 Bekas = 1 Shekel	220	...	$\frac{1}{2}$
50 Shekels = 1 Maneh	11,000	1	11
60 Manehs = 1 Talent (Kikkar)	660,000	114	7

The above table was for *silver;* for *gold* a different shekel was used. The talent of *gold* was just double that of the silver standard; it was divided into one hundred manehs, and each maneh into one hundred shekels. A third standard for copper appears to have existed—namely, a shekel four times as heavy as the gold shekel, and subdivided in the coinage into *halves, quarters* and *sixths*. The money-value of the several silver and gold weights given in the table was, in the currency of the United States, approximately, this:

	Silver. $	cts.
1 Gerah	0	2.73
1 Bekah	0	27.30
1 Shekel		54.60
1 Maneh or Minah	27	30
1 Talent	1638	
	Gold.	
1 Gold Shekel	8	76
1 Gold Talent	26,280	00

This money-value of weighed silver and gold furnishes a suggestive commentary on several historic facts recorded in Scripture. Joseph was sold for twenty pieces of silver (shekels), hence his price was $10.92. Judas sold our Lord for thirty pieces of silver (shekels), and therefore received $16.38. The debtor (Matt. 18 : 24) who had been forgiven ten thousand talents (silver), equal to $16,380,000, refused to forgive his fellow-servant one hundred pence (Roman penny, worth fifteen cents), or $15. Naaman's offering to Elisha of six thousand pieces (shekels) of gold was equivalent to $52,560.

II. Hebrew Measures of Length.

	Inches.
1 Finger	0.75
4 Fingers = 1 Palm	3.02
3 Palms = 1 Span	9.07
2 Spans = 1 Cubit	18.14
6 Cubits = 1 Reed	108.84

III. Hebrew Liquid Measures.

	Josephus. gals.	qts.	pts.	Rabbins. gals.	qts.	pts.
One Log	...	...	0.99	...	...	0.56
4 Logs = 1 Cab	...	1	1.96	...	1	0.24
3 Cabs = 1 Hin	1	1	1.88	...	3	0.72
6 Hins = 1 Bath	8	3	1.28	5	0	0.32
10 Baths = 1 Cor	89	0	0.80	50	1	1.20

IV. Hebrew Dry Measures.

	Josephus. bsh.	pks.	qts.	pts.	Rabbins. bsh.	pks.	qts.	pts.
1 Cab	...	...	2	...	...	...	1	0.24
$1\frac{1}{5}$ Cabs = 1 Omer	...	...	3	1.1	...	...	2	...
$3\frac{1}{3}$ Omers = 1 Seah	...	1	3	1.7	...	...	6	1.44
3 Seahs = 1 Ephah	1	0	2	3.2	...	2	4	0.32
10 Ephahs = 1 Homer	11	0	4	0	6	1	1	1.2

The *absolute values* of the liquid and dry measures are stated differently by Josephus

and the rabbins. Unable to decide between them, we give a double estimate of the various denominations.

Well. The special necessity of a supply of water (Judg. 1 : 15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes has given rise to serious contention (Gen. 21 : 25–32). Wells in Palestine are often excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. 24 : 16). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water. It was on a curb of this sort that our Lord sat when he conversed with the woman of Samaria (John 4 : 6). The usual method of raising water was the rope and bucket or water-skin (Gen. 24 : 14–20; John 4 : 11). Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells.

Whale. The Hebrew word rendered "whales" in Gen. 1 : 21 designates sea-monsters in general, and the Greek word rendered "whale" in Matt. 12 : 40 is not restricted in its meaning to a whale or any *cetacean,* but may denote any sea-monster, either a whale or a shark or a seal. The whale which swallowed Jonah is supposed to have been the white shark, which is abundant in the Mediterranean, and which frequently attains the length of thirty feet. Whales are also found in the Mediterranean.

Wheat. This well-known valuable cereal, cultivated from the earliest times, is first mentioned in Gen. 30 : 14 in the account of Jacob's sojourn with Laban in Mesopotamia. As a plant no trace of it is found in any of the geological strata until we come to the most recent formations contemporaneous with man. It has never been found in a wild state. It has never been known as anything but a cultivated plant. History and observation prove that it cannot grow spontaneously. It is never, like other plants, self-sown and self-diffused. Neglected of man, it speedily disappears and becomes extinct. It can only be reared permanently by being sown by man's own hand and in ground which man's own hand has tilled.

Egypt in ancient times was celebrated for the growth of its wheat; the best qualities were bearded, and, according to Pliny, were grown in the Thebaid. The same varieties existed in ancient as in modern times, among which may be mentioned the seven-eared variety described in Pharaoh's dream (Gen. 41 : 22). Syria and Palestine produced wheat of very fine quality and in large quantities (Ps. 147 : 14). In the parable of the Sower our Lord alludes to grains of wheat which in good ground produce a hundred-fold (Matt. 13 : 8). Wheat is reaped toward the end of April, in May and in June, according to the differences of soil and position. It was sown broadcast, and then ploughed in or trampled in by cattle (Isa. 32 : 20).

Wheat was ground into flour; the finest qualities were expressed by the term "fat of kidneys of wheat" (Deut. 32 : 14). The curious expression in Prov. 27 : 22, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," appears to point to the custom of mixing the grains of inferior cereals with wheat. The meaning will then be, "Let a fool be ever so much in the company of wise men, yet he will continue a fool."

Whirl'wind. In our Authorized Version four Hebrew words have the common rendering "whirlwind," which, indeed, is not suitable to any of them. They all refer, not to a wind revolving with great impetuosity on its own axis, but to a wind

blowing with fury and producing blight and desolation. *Tempest* or *storm*, rather than *whirlwind*, would have been a more exact translation. Of these four terms, two only are used with any frequency: one, from a root signifying to snatch away or carry off, denotes a sweeping, desolating blast (Job 21 : 18; 37 : 9; Isa. 21 : 1; Hos. 8 : 7); the other indicates very nearly the same thing, but makes a distinct reference to its vehement agitating motion (2 Kings 2 : 1, 11; Job 40 : 6; Isa. 40 : 24). Of the remaining two terms, one should have been rendered simply "wind" (Ezek. 1 : 4), and the other has respect to the sense of horror which is occasioned by blasts of a more destructive and terrific kind (Ps. 58 : 9; Dan. 11 : 40).

Whis'per-er, a secret slanderer (Prov. 16 : 28; Rom. 1 : 29).

Wid'ow. The Levitical Law made no specific provision for the maintenance of widows, but toward widows the spirit of the Law was singularly considerate and generous. They were left dependent partly on the affection of relatives (more especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him), and partly on the privileges accorded to other distressed classes, such as a participation in the triennial third tithe (Deut. 14 : 29; 26 : 12), in leasing or gleaning (Deut. 24 : 19–21) and in religious feasts (Deut. 16 : 11, 14). With regard to the remarriage of widows, the only restriction imposed by the Law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. 25 : 5, 6; Matt. 22 : 23–30). In the apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of officers appointed for this special purpose (Acts 6 : 1–6). The apostle Paul gives particular directions as to the class of persons entitled to such public maintenance (1 Tim. 5 : 3–16).

Wife. See MARRIAGE.

Wil'der-ness of the Wan'der-ing. This, as the designation of the region in which the children of Israel sojourned for thirty-eight years (Josh. 14 : 10), must have included three great groups or districts of mountains, each called a wilderness—namely, the wilderness of Sinai to the south, the wilderness of Paran to the north of that, extending toward the northwest, and the wilderness of Zin to the northeast. The whole of this region was deficient in water and in food for man. Hence the occasion for the miraculous stream which flowed from the smitten rock (Ex. 17 : 6) and for the miraculous manna which fell from heaven (Ex. 16 : 15).

Wild Hon'ey. See HONEY.

Wil'low, Wil'lows. Of these words, the first occurs in our Authorized Version but once (Ezek. 17 : 5); the second five times (Lev. 23 : 4; Job 40 : 22; Ps. 137 : 2; Isa. 15 : 7; 44 : 4). The Hebrew word rendered "willows" in the five passages cited is only found in the plural, and is undoubtedly *generic*, including not only the numerous species of *willows*, but also the numerous species of *poplars*, all the plants indeed which constitute the natural order *Salicaceæ*. Of willows proper, the *Salix alba* or white willow, the *Salix viminalis* or osier willow, and the *Salix Ægyptiaca* or Egyptian willow, are the most common in Eastern countries. The Hebrew word rendered "willow" is a different word from that rendered "willows," and is supposed to be the *specific* designation of *Salix Ægyptiaca*. As to the tree upon which the captives in Babylon hung their harps, opinions are diverse. The weeping willow received the name *Salix Babylonica* because in Ps. 137 : 2 "willows" were mentioned, and the "weeping willow" seemed the most appropriate willow to be associated with the

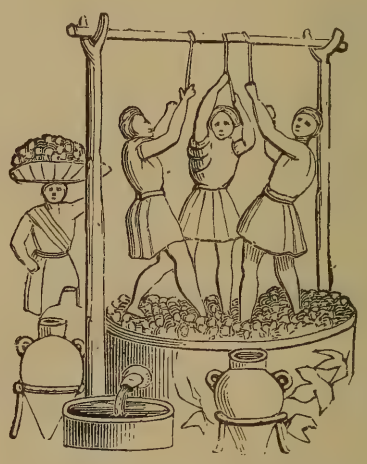
grief of the Jewish captives, but Hebrew scholars are now agreed that the word "willows" in the Psalm should be "poplars." According to Karl Koch, the weeping willow is a native of China. The specific poplar referred to by the Psalmist is not certain. It is thought by some to be the *Populus Euphratica*, which grows abundantly in the Mesopotamian valley; by others to be the *Salix pendula*.

Wil'lows, The Brook of the, a wâdy mentioned by Isaiah (15 : 7) in his dirge over Moab. His language implies that it was one of the boundaries of the country, and it is possibly identical with a wâdy mentioned by Amos (6 : 14), as the then recognized southern limit of the Northern kingdom. This latter is denominated in our Authorized Version "the river of the wilderness," and, widely different as the two names seem, they are all but identical in the original Hebrew.

Wim'ple, an old English word for hood or veil (Isa. 3 : 22). The Hebrew word rendered "wimple" in our Authorized Version is translated "veil" in Ruth 3 : 15, but it signifies rather a kind of shawl or mantle.

Win'dow. See HOUSE.

Winds. The Hebrews used the expression "four winds" as equivalent to the four cardinal points, north, south, east and west (Ezek. 37 : 9; Dan. 8 : 8; Zech. 2 : 6; Matt. 24 : 31). Of winds proper, the north-west wind prevails in Palestine from the autumnal equinox to the beginning of November, and the north wind from June to the equinox. The east wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness" (Job 1 : 19; Jer. 13 : 24). It blows with violence, and the word is used generally to represent any violent wind (Job 27 : 21; Ps. 48 : 7; Isa. 27 : 8; Ezek. 27 : 26). In Palestine the east wind prevails from February to June. The south wind, which traverses the Arabian Peninsula before reaching Palestine, must of necessity be extremely hot (Job 37 : 17; Luke 12 : 55). The west and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean, and are termed by the Arabs "the fathers of the rain." Westerly winds prevail in Palestine from November to February. The Scriptures notice the local squalls to which the Sea of Galilee was liable (Mark 4 : 37; Luke 8 : 23); and in the narrative of the apostle Paul's voyage to Rome special mention is made of "a tempestuous wind" called *Euroclydon*, and coming from east-north-east (Acts 27 : 14). See EUROCLYDON.



Treading Grapes in the Wine-Press.

Wine. Seven different Hebrew words have in our Authorized Version the common rendering "wine." The word "wine" has therefore a general rather than a specific sense, and of this an examination of passages furnishes abundant confirmation. The leading senses of the word "wine" as found in our English Bible are these: 1. Vintage-fruit (Num. 18 : 12; Deut. 7 : 13; 11 : 14; 12 : 17; 14 : 23; 18 : 4; Isa. 36 : 17; Jer. 40 : 10–12; Mic. 6 : 15); 2. Grape-juice unexpressed (Isa. 45 : 8); 3. Grape-juice just expressed (Gen. 49 : 11; Isa. 16 : 10); 4. Grape-juice vinously fermented

(Ps. 75 : 8; Prov. 20 : 1; 23 : 29–32); 5. Grape-juice acetously fermented—sour wine, vinegar (Ps. 69 : 21; Matt. 27 : 34; Mark 15 : 23). Of these senses the fourth is that which usage has commonly associated with the word "wine," and in this sense *wine* was certainly abundant in Palestine. The severe denunciations against intemperance which abound in Scripture imply the use and prevalence of intoxicating wines.

Win'now-ing, the process of separating the grain from the chaff and straw (Isa. 30 : 24). The grain was first taken upon a broad shovel and thrown up against the wind, which did the work of a fan, and subsequently at the markets was shaken in a sieve, which cleaned it from dirt and refuse (Job 21 : 18; Ps. 35 : 5; Matt. 3 : 12; Amos 9 : 9).

Wise Men. In Matt. 2 : 1–12 our Authorized Version indicates by "wise men" those MAGI or MAGIANS who in history are conspicuous chiefly as a Persian religious caste. As to the country whence these wise men came, opinions vary greatly, but their following the guidance of a star seems to point to the banks of the Tigris and Euphrates, where astronomy was early cultivated by the Chaldæans. The religion of Zoroaster, remaining pure from the grosser forms of idolatry, preserved the hope of a great Deliverer who would reform the world and establish a reign of universal peace. That some tradition, influenced possibly by the Jews of the Dispersion, made this deliverer a "king of the Jews," seems a fair inference from the direct form of the inquiry for him which they addressed to Herod. As to the sign which guided them, the plain narrative of Matthew evidently supposes a miracle vouchsafed for the occasion.

The ingenious conjecture of certain astronomers that the appearance of the star was caused by a remarkable conjunction of the planets Jupiter and Saturn is certainly inadmissible. The approach of the two planets was not at all near enough for them to be mistaken for a single star, nor could habitual observers of the heavens fail to recognize the positions of such well-known planets. Besides, the standing of these planets "over the place where the young child was," so as to define the spot on the surface of the earth, is utterly inconceivable. The better way is to accept the obvious explanation that some new luminary, whether meteoric or celestial, was expressly and distinctly made to appear to these Eastern sages and practiced astronomers in order to guide them on their way. Following the star, the wise men found at length the Child-King, paid him their willing homage, and presented their costly gifts, the first-fruits of the wealth and wisdom of the Gentile world. By means of a dream, a form of divination which they were wont to follow with implicit faith, they were warned by God not to return to Herod; accordingly, they departed into their own country by another route, perhaps by Hebron and round the southern end of the Dead Sea. An utterly baseless tradition represents the wise men as three kings named Gaspar, Melchior and Balthazar. Their bodies, it is said, were discovered somewhere in the East, were brought to Constantinople, were thence transferred to Milan, and in A. D. 1162 were finally deposited in the cathedral of Cologne, where, as the greatest of its many treasures, the shrine of the Three Kings is now shown.

Witch, Witch'craft, Wiz'ard. The first and third of these words indicate the female and male pretender respectively to the power of witchcraft, or that of penetrating the future and of performing supernatural acts. The professions and practices of all such persons are sternly denounced in Scripture (Ex. 22 : 18; Deut. 18 : 10–12). See DIVINATION and FAMILIAR SPIRIT.

Withs. The word occurs but once

(Judg. 16 : 7), and then the better rendering would have been "new (moist) cords." The Saxon word "with" means a supple twig or piece of fresh bark used for twining or wicker-work.

Wit'ness. Among special provisions with respect to evidence are the following: 1. Two witnesses at least are required to establish any charge (Num. 35 : 30; Deut. 17 : 6; John 8 : 17); 2. In the case of the suspected wife evidence besides the husband's was required (Num. 5 : 13); 3. The witness who withheld the truth was censured (Lev. 5 : 1); 4. False witness was punished with the punishment due to the offence which it sought to establish (Deut. 19 : 16–19); 5. Slanderous reports and officious testimonies are discouraged (Ex. 23 : 1; Lev. 19 : 16, 18); 6. The witnesses were the first executioners (Deut. 13 : 9; 17 : 7; Acts 7 : 58); 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcass in proof of the fact and disproof of his own criminality (Ex. 22 : 13). In the New Testament the original notion of a witness is exhibited in the special form of one who attests his belief in the gospel by personal suffering (Acts 26 : 16–23; Rev. 20 : 4); hence has arisen the term "martyr," the Greek word for "witness."

Wolf, a fierce, cruel, ravenous animal, in size and general appearance resembling a dog. It varies in color, being sometimes gray, with a tinting of fawn and long black hairs, sometimes black and sometimes tawny. It was more common in Palestine anciently than now; it is but occasionally seen by modern travelers. The scriptural allusions to the wolf are mainly the following. Its ferocity is mentioned in Gen. 49 : 27; Ezek. 22 : 27; Hab. 1 : 8; Matt. 7 : 15; its nocturnal habits in Jer. 5 : 6; Zeph. 3 : 3; its attacking sheep and lambs in Matt. 10 : 16; Luke 10 : 3; John 10 : 12. Isaiah (11 : 6; 65 : 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb. Cruel persecutors are likened to wolves (Acts 20 : 29).

Syrian Wolf.

Wom'en. The position of women in the Hebrew commonwealth contrasts favorably with that which is now theirs in Eastern countries. Instead of being immured in a harem or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebekah traveled on a camel with her face unveiled until she came into the presence of her affianced (Gen. 24 : 64, 65); Jacob saluted his relative Rachel with a kiss in the presence of the shepherds (Gen. 29 : 11); women played no inconsiderable part in public celebrations (Ex. 15 : 20, 21; Judg. 11 : 34); the odes of Deborah (Judg. ch. 5) and of Hannah (1 Sam. 2 : 1-10) exhibit a degree of intellectual cultivation which in itself is a strong proof of woman's higher position in that early period. The value of a virtuous and active housewife forms a frequent topic in the book of Proverbs. The effect of polygamy was to transfer female influence from the wives to the mother. Polygamy also necessitated a

separate establishment for the wives collectively or for each wife individually.

Wool. As the staple material for the manufacture of clothing, wool was an article of the highest value among the Jews (Lev. 13 : 47; Deut. 22 : 11; Job 31 : 20; Prov. 31 : 13; Ezek. 34 : 3; Hos. 2 : 5). The Israelites were forbidden to wear a garment mingled of woolen and linen (Lev. 19 : 19).

Word, one of the titles of our Lord (John 1 : 1), and a general expression for the revealed truths of religion (Rom. 9 : 6; 1 Cor. 14 : 36; Gal. 6 : 6). It also indicates any form of utterance (Ps. 119 : 101; Isa. 2 : 1; Luke 5 : 5).

Works. God's works are all those things created and governed by his power and wisdom which make him known (Ps. 145 : 9–12); good works, or the works of the righteous, are such as spring from gracious sympathies (Eph. 2 : 10). Good works in themselves are not justifying, but are evidences of that faith which is justifying.

World. In our Authorized Version two Hebrew and two equivalent Greek words, the one having respect to *time*, the other to *space*, are rendered "world."

1. The word which has respect to *time* expresses an "age" or "period" indefinite (John 9 : 32), or even infinite (John 6 : 51). It is used sometimes for a lifetime (Ps. 73 : 12), sometimes for a generation (Eccles. 3 : 8), but more often for one of those vast aggregates of time which enter into God's counsels in reference to man's being and destiny (Isa. 45 : 17; Heb. 1 : 2). When designating time simply it is often combined with "this" or "the present" (Matt. 12 : 32; 13 : 22; Luke 16 : 8; Rom. 12 : 2; 1 Cor. 1 : 20; 2 : 6, 8; Gal. 1 : 4; 1 Tim. 6 : 17; 2 Tim. 4 : 10) in contrast with "that" or "the future" or "the coming" (Luke 18 : 30; 20 : 35; Eph. 1 : 21).

2. The word which has respect to *space* embodies in Hebrew the idea of "active productiveness;" in Greek the idea of "orderly arrangement." The Hebrews denominated our earth "the world," because it is fertile and inhabited (Ps. 90 : 2); the Greeks denominated our earth "the world," because of its regular and beautiful disposition (Matt. 4 : 8). By a natural figure the term "world" passed into a designation of *men*, the world's inhabitants (Ps. 9 : 8; John 1 : 29; 3 : 16), and into a designation of men as lying under God's displeasure because of sin (1 Cor. 11 : 32; Eph. 2 : 12; 2 Pet. 2 : 20; 1 John 5 : 19).

Worm. Several Hebrew words are thus rendered in our Authorized Version. One, which occurs in Isa. 51 : 8, denotes some species of moth whose larva is injurious to wool. Another, which occurs in Ex. 16 : 20, points evidently to various kinds of maggots and the larvæ of insects which feed on putrefying animal matter. Another, which occurs in Deut. 23 : 39, is applied to some kinds of larvæ destructive to the vines. In Job 19 : 26; 21 : 26; 24 : 20 there is an allusion to worms (insect larvæ) feeding on the dead bodies of the buried. There is the same allusion in Isa. 66 : 24, which words are applied by our Lord (Mark 9 : 44, 46, 48) metaphorically to the torments of the guilty in the world of departed spirits. The insignificance and weakness of the worm, the contempt in which it is held, and especially its liability to be trodden under foot and crushed, make it in certain circumstances not an unapt emblem of man (Job 25 : 6; Ps. 22 : 6; Isa. 41 : 14).

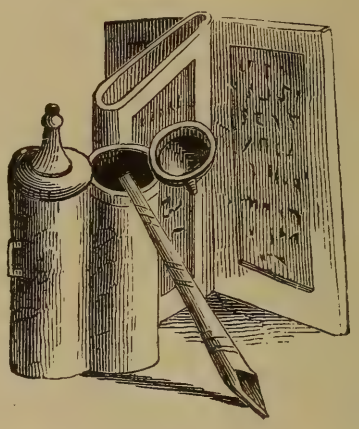
Worm'wood. This word occurs frequently in the Scriptures, and generally in a metaphorical sense. In Deut. 29 : 18; Prov. 5 : 4; Jer. 9 : 15; 23 : 15; Lam. 3 : 15, 19, it is symbolical of bitter calamity and sorrow. As there are several kinds of wormwood in Palestine, and as the ancients were accustomed to type sor-

rows, cruelties and calamities by plants of a poisonous or bitter nature, the occasion of the frequent recurrence of the word is plain.

Wor'ship. This word is sometimes used to express respect and homage to a fellow-creature (Luke 14 : 8; Acts 10 : 25), but it is more generally employed to indicate the religious reverence and homage which man owes to God (John 4 : 24; Heb. 1 : 6; Rev. 22 : 9). "Will-worship" (Col. 2 : 23) is that species of worship which God has not authorized, but which men themselves have invented.

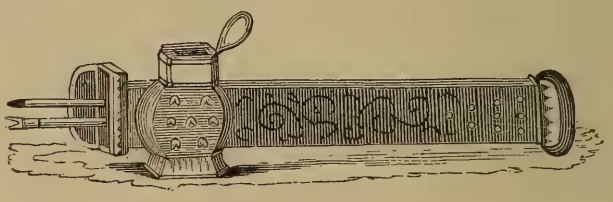
Wrath. The Hebrew and Greek words thus rendered in our Authorized Version of the Old and New Testament have the sense of a violent commotion of mind, an excessive indignation and anger rising to the height of *passion*, and including the desire of vengeance or punishment (Deut. 9 : 7; Job 16 : 9; Eph. 4 : 31; Col. 3 : 8). Associated with God, the term *wrath* implies his utter abhorrence of sin and his aversion to those who live in it (Ex. 22 : 24; Josh. 22 : 20; John 3 : 36; Rom. 1 : 18). The Hebrew prophets represent Jehovah as giving to the nations in his wrath an intoxicating cup so that they reel and stagger to destruction (Isa. 51 : 17; Jer. 25 : 15). Similar use of this figure is made in the New Testament (Rev. 14 : 10; 16 : 19; 19 : 15).

Writ'ing. In the Scriptures there is no account of the origin of writing. The first mention of writing is in Ex. 17 : 14, and the connection clearly implies that it was not then employed for the first time. The tables of the testimony are said to be "written by the finger of God" (Ex. 31 : 18) on both sides, and "the writing was the writing of God graven upon the tables" (Ex. 32 : 15). The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineveh and Babylon, on which are impressed the cuneiform Assyrian inscriptions. There is no evidence, however, that these bricks were ever employed by the Hebrews. The



Writing-Materials.

oldest *alphabetic* writing now in existence, so far as we know, is the inscription on the Moabite stone. See MESHA. It is probable that the ancient as well as the most common material which the Hebrews used for writing was the papyrus, rolls of which, as old perhaps as Moses, exist to-day. Not until the reign of King David were the Hebrews in the habit of writing on the skins of animals, and *parchment*, in the proper sense of the term, did not come into use until about B. C. 200. Parchment was used for the manuscripts of the Pentateuch in the time of Josephus, and Paul mentions "parchments" in 2 Tim. 4 : 13. The papyrus sheets and the dressed skins, when written upon, were formed into rolls (Jer. 36 : 14; Ezek. 2 : 9; Zech. 5 : 1).



Writing-Case.

Sometimes the rolls were written on

both sides. A modern traveler who saw in Syria two ancient rolls of this description thus describes the processes of unrolling and of reading: "I observed two very beautiful rolls containing the liturgy of St. Chrysostom and that attributed by the Greeks to St. James. You begin to read by unrolling, and you continue to read and unroll, till at last you arrive at the stick to which the roll is fastened; then you turn the parchment around and continue to read on the other side, rolling it gradually up till you complete the liturgy." Thus, these rolls were written "within and without" (Ezek. 2 : 10). Thus, too, we get an intelligible and correct idea of the books described both by Ezekiel and by John.

But besides the papyrus sheets and the dressed skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke 1 : 63) served for the ordinary purposes of life. They were written upon with a pointed style (Job 19 : 24), sometimes of iron (Jer. 17 : 1). For parchment a reed was used (3 John ver. 13). The ink (Jer. 36 : 18), literally "black," was usually made of lamp-black dissolved in gall-juice. It was carried in an inkstand or ink-horn, which was suspended at the girdle (Ezek. 9 : 2, 3), as is done at the present day in the East. The Eastern ink is commonly held in a wad of cotton in the inkstand. Sometimes the scribe carried in a case his writing implements. To professional scribes there are allusions in Ps. 45 : 1; Ezra 7 : 6.

Y.

Year. The Hebrew name for year is derived from a root which embodies the idea of *change, repetition, recurrence,* and is thus descriptive of the annual revolution of the seasons or the periodic changes in the position of the sun relatively to the earth. The Hebrew year was a lunar year of twelve months, yet made essentially solar by assigning the offerings of first-fruits, harvest produce and ingathered fruits to certain days of the year, two of which were in the periods of great feasts; the third, itself a feast, reckoned from one of the former days. The later Jews, as explained toward the close of this article, added a thirteenth month whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. The later Jews had also two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred and the civil, better described as two year-reckonings. The sacred year-reckoning was that instituted at the Exodus, according to which the first month was Abib; by the civil year-reckoning the first month was the seventh. The interval between the two commencements was thus exactly half a year. The year was divided into seasons, months and weeks. (See the respective articles.) The order of the months, with their approximate identification with those of our calendar, will appear in the following table:

SACRED YEAR-RECKONING.

I.	Abib, or Nisan	March, April.
II.	Iyyar (pron. *Ee'yar*)	April, May.
III.	Sivan	May, June.
IV.	Thammuz	June, July.
V.	Ab	July, August.
VI.	Elul	August, September.
VII.	Tisri, or Ethanim	September, October.
VIII.	Bul	October, November.
IX.	Chisleu	November, December.
X.	Thebat	December, January.
XI.	Sebat	January, February.
XII.	Adar	February, March.

CIVIL YEAR-RECKONING.

I.	Tisri, or Ethanim	September, October.
II.	Bul	October, November.
III.	Chisleu	November, December.
IV.	Thebat	December, January.
V.	Sebat	January, February.
VI.	Adar	February, March.
VII.	Abib	March, April.
VIII.	Iyyar (pron. *Ee'yar*)	April, May.
IX.	Sivan	May, June.
X.	Thammuz	June, July.
XI.	Ab	July, August.
XII.	Elul	August, September.

The twelve lunar months thus enumerated consisted alternately of twenty-nine and thirty days, making the ordinary Jewish year consist of three hundred and fifty-four days, or about eleven days shorter than the solar year. This difference of length in the lunar and solar year would necessarily and soon have prevented anniversaries from coinciding with the return of the seasons. The Israelites were therefore compelled to resort to intercalation. They added to certain years, termed sometimes *extraordinary*, sometimes *vague*, another month, making such years consist of thirteen months containing twenty-nine or thirty days. The thirteenth month, *Ve-Adar* or the second Adar, was inserted at the latter part of March and beginning of April. The effect of this was to make the festival of the Passover, which began on the fourteenth day of the month Nisan, coincide with the season when the barley was ready for cutting, because the Passover demanded, besides the paschal lamb, the offering of a sheaf of barley as the first fruits of the harvest. After repeated experiments and many attempts to settle the rules of intercalation, the later Jews finally adopted the Metonic cycle of nineteen years, so named from its inventor, Meton, the Greek astronomer, of which the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth years comprise thirteen months, and at the expiration of the nineteenth year the days of the new and full moon generally fall again upon the same day of the month.

Year, Sab-bat'i-cal. By the Mosaic code not only were each seventh day and each seventh month holy, but also each seventh year (Ex. 23:10, 11; Lev. 25:2–7; Deut. ch. 15). During this seventh or sabbatical year neither tillage nor cultivation of any sort was to be practiced. The spirit of this law is the same as that of the weekly Sabbath. Both have a beneficial tendency, limiting the rights and checking the sense of property; the one puts in God's claims on time, the other on the land. There may have been, too, some reference to the benefit which would accrue to the land from lying fallow every seventh year in a time when the rotation of crops was unknown. The sabbatical year opened in the sabbatical month, and the whole Law was to be read every such year during the feast of tabernacles to the assembled people. At the completion of a week of sabbatical years the sabbatical scale received its completion in the year of jubilee. The best Jewish authorities, basing their opinion on Lev. 25 : 3, 4, hold that the law of the sabbatical year became obligatory upon the Israelites fourteen years after the first entrance into the Promised Land, the conquest of which took seven years and the distribution seven more.

Year of Jubilee. See JUBILEE.

Yoke. This word is used in several senses: 1. A well-known implement of husbandry, and frequently used metaphorically for *subjection* (1 Kings 12 : 4, 9–11; Isa. 9 : 4; Jer. 5 : 5); hence an iron yoke represents an unusually galling bondage (Deut. 28 : 48; Jer. 28 : 13); 2. A pair of oxen so termed as being yoked together (1 Sam. 11 : 7; 1 Kings 19 : 19, 21); 3. A certain amount of land (1 Sam. 14 : 14), equivalent to that which a couple of oxen could plough in a day (Isa. 5 : 10; Authorized Version, "acre").

Z.

Za-a-na'im, The Plain of, more accurately, "the oak by Zaanaim," a tree, probably a sacred tree, mentioned as marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. 4 : 11). ZAANANNIM, another form of the same name, is found in Josh. 19 : 33.

Za-an'an [*rich in flocks*], (Mic. 1:11), same as ZENAN (which see).

Za'bad [*gift*], the name of several men.

1. A son of Nathan of the tribe of Judah (1 Chron. 2 : 36).

2. A descendant of Ephraim, slain in a skirmish with the men of Gath (1 Chron. 7 : 21).

3. One of the conspirators who slew King Joash (2 Chron. 24 : 25, 26), and who was afterward put to death by Amaziah, the successor of Joash (2 Chron. 25 : 3).

4. Three others in the later genealogies, mentioned among those who had married and put away foreign wives (Ezra 10 : 27, 33, 43).

Za'bud [*given*—that is, of God], the son of Nathan, called principal officer to Solomon and the king's friend (1 Kings 4 : 5).

Zab'u-lon, the Greek form of Zebulun (Matt. 4 : 13, 15; Rev. 7 : 8).

Zac-che'us, a tax-collector near Jericho, who, being short in stature, climbed up into a sycamore tree in order to obtain a sight of Jesus as he passed through that place (Luke 19 : 1–10). He was a Jew, and, as "the chief among the publicans," was probably the superintendent of customs or tribute in the district of Jericho.

Zach-a-ri'ah [*Jehovah remembers*], properly **Zechariah,** son and successor of Jeroboam II., king of Israel (2 Kings 14 : 29). His reign lasted but six months. He was killed in a conspiracy of which Shallum was the head (2 Kings 15 : 10), and by which the prophecy in 2 Kings 10 : 30 was accomplished.

Zach-a-ri'as, the Greek or New Testament form of Zachariah or Zechariah, and the name of two persons.

1. Father of John the Baptist (Luke 1 : 5). He was of the course of Abia or Abijah, the eighth in order of the priestly courses as arranged by David for ministering at the tabernacle or temple (1 Chron. 24 : 10), and is described as one of the best representatives of the priestly order, walking, along with his wife Elisabeth, "in all the commandments and ordinances of the Lord blameless" (Luke 1 : 6). When the birth of his son John was announced to him by an angel he was incredulous and asked a sign; in punishment for his unbelief he was stricken with dumbness for a season (Luke 1 : 20).

2. Son of Barachias, who, as our Lord says, was slain by the Jews between the altar and the temple (Matt. 23 : 35; Luke 11 : 51). The allusion is most likely to Zechariah, the son of Jehoiada (2 Chron. 24 : 20, 21), the name Barachias having crept into the text of Matthew from a marginal gloss.

Za'dok [*just*], the name of several persons, of whom two only need be specially mentioned.

1. Son of Ahitub, and one of the two chief priests in the time of David, Abiathar being the other. He was of the house of Eleazar, the son of Aaron (1 Chron. 24 : 3), and eleventh in descent from Aaron (1 Chron. 12 : 28). He joined David at Hebron, after Saul's death, with twenty-two captains of his father's house, and thenceforth his fidelity to David was inviolable (2 Sam. chs. 15, 17; 19 : 11; 1 Kings ch.

1). For his loyalty to David he was rewarded by Solomon (1 Kings 2 : 27, 35).

2. "The scribe" whom Nehemiah set over the treasuries of the temple, along with Shelemiah, Pedaiah and Hanan, "for they were counted faithful, and their office was to distribute unto their brethren" (Neh. 13 : 13).

Zal'mon [*shady*], a wooded hill near Shechem (Judg. 9 : 48).

Zal-mo'nah [*shady*], a desert station of the Israelites on the east side of Edom (Num. 33 : 41).

Zal-mun'na, one of the two kings of Midian, Zebah being the other, at the time of Gideon's great victory over the Midianite host (Judg. ch. 8). The two kings, having slain several of Gideon's brothers, were by him put to death.

Zam-zum'mims, properly **Zamzum'mim,** the Ammonite name for the people who by others were called REPHAIM (Deut. 2:20). They are described as having originally been a powerful and numerous nation of giants. It is conjectured that the Zamzummim are identical with the Zuzim.

Za-no'ah [perhaps *marsh*].

1. A town of Judah in the plain (Josh. 15 : 34; Neh. 3 : 13; 11 : 30), supposed to be identical with *Zanua*, on the slope of a hill east of Bethshemesh.

2. A town of Judah in the highland district (Josh. 15 : 56), supposed to be identical with *Zanûtah*, about ten miles south of Hebron.

Zaph'nath-Pa-a-ne'ah, the name given by Pharaoh to Joseph (Gen. 41 : 45). The Rabbins explained this name as meaning "the revealer of secrets;" another explanation, based on the Coptic tongue, gives to the name the sense of "the preserver of the age;" and still another and more probable explanation regards the name as an ancient Egyptian expression for "the bread of life."

Za'red or **Ze'red,** a brook or valley running into the Dead Sea near its southeast corner (Num. 21 : 12; Deut. 2 : 13, 14). It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering.

Zar'e-phath [*smelting-shop*], a town on the Mediterranean coast, in Phœnicia, between Sidon and Tyre. Here the prophet Elijah was entertained by a widow during the latter part of the drought, as recorded in 1 Kings 17 : 9, 10. Its ruins may be seen on the plain near the coast, but its modern representative, the little village of *Sûrafend*, is upon the face of the hill a short distance from the water. In the New Testament (Luke 4 : 26) Zarephath appears under the Greek form of Sarepta.

Zar'e-tan, a place in the plain of the Jordan, between which and Succoth Solomon had brazen articles for the temple cast (Josh. 3 : 16). The name is variously given: Zereda (1 Kings 11 : 26), Zartanah (1 Kings 4 : 12), Zeredatha (2 Chron. 4 : 17), Zarthan (1 Kings 7 : 46).

Zar'hites, the, a branch of the tribe of Judah, descended from Zerah, the son of Judah (Num. 26 : 13, 20; Josh. 7 : 17; 1 Chron. 27 : 11, 13).

Ze'bah. See ZALMUNNA.

Zeb'e-dee, a fisherman of Galilee, the father of the apostles James and John (Matt. 4 : 21) and the husband of Salome (Matt. 27 : 56; Mark 15 : 40). He probably lived either at Bethsaida or in its immediate neighborhood.

Ze-bo'im, the name of two places, the spelling of which in our Authorized Version is alike, but in the Hebrew both spelling and signification are different.

1. One of the cities of the plain of Jordan. Its name means "the place of gazelles." It is mentioned in Gen. 10 : 19; 14 : 2, 8; Deut. 29 : 23; Hos. 11 : 8, in each of which passages it is either coupled with Admah or placed next it in the lists.

2. A ravine or gorge, apparently east of Michmash, mentioned only in 1 Sam. 13 : 18. Its name means "the ravine of hyenas."

Zeb'u-lun [*a habitation*], the name of one of Jacob's sons, of a Hebrew tribe and of the territory which the tribe possessed.

1. The tenth of the sons of Jacob, according to the order in which their births are enumerated, the sixth and last of Leah (Gen. 30 : 19, 20; 35 : 23; 46 : 14; 1 Chron. 2 : 1). Of the man Zebulun nothing is recorded. He had three sons, founders of the chief families of the tribe at the time of the migration to Egypt.

2. During the journey from Egypt to Palestine the tribe of Zebulun formed one of the first camp with Judah and Issachar, marching under the standard of Judah. At the census of Sinai it numbered fifty-seven thousand male adults; at the census on the plains of Moab, sixty thousand five hundred. The tribe is not recorded to have taken part for evil or good in any of the events of the Wandering or the Conquest.

3. To Zebulun fell one of the fairest portions of Canaan at the partition, reaching on the one side to the Lake of Gennesaret, and on the other to Carmel and the Mediterranean. On the south it was bounded by the portion of Issachar; on the north it had Naphtali and Asher. In the history of the Israelites the occasions are few in which the tribe of Zebulun emerged from the obscurity of every-day life. During the struggle with Sisera they fought with desperate valor side by side with their brethren of Naphtali, and were especially commended by Deborah (Judg. 5 : 18). When, too, the tribes assembled at Hebron to make David king, fifty thousand expert men of Zebulun were among the warriors who professed allegiance and proffered service. But when we consider how numerous was the tribe, how rich in agricultural resources, how well provided with strongholds and strategic points of defence, we wonder at the poor appearance of Zebulun in the events which determined the destinies of their land and nation.

Zech-a-ri'ah [*Jehovah remembers*], the name of several prominent persons.

1. Son of the high priest, Jehoiada, in the reign of Joash, king of Judah (2 Chron. 24 : 20). After the death of Jehoiada, Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the temple. He is probably the same as the "Zacharias, son of Barachias," who was slain between the temple and the altar (Matt. 23 : 35). See ZACHARIAS No. 2.

2. A wise and pious man, who, in the earlier part of the reign of Uzziah, king of Judah, exercised upon the king a decidedly beneficial influence (2 Chron. 26 : 5).

3. Son of Jeberechiah, taken by the prophet Isaiah as one of the two "faithful witnesses to record" an important prophetical transaction (Isa. 8 : 2).

4. The eleventh in order of the twelve minor prophets, son of Berechiah and grandson of Iddo (Zech. 1 : 1). Like Jeremiah and Ezekiel before him, Zechariah was a priest as well as a prophet. He seems to have entered upon his office when young (Zech. 2 : 4), his birthplace being most likely Babylon, whence he returned with the first company of exiles under Zerubbabel and Jeshua. He first publicly discharged his office in the second year of Darius, acting in concert with the prophet Haggai. Both prophets labored earnestly to secure the rebuilding of the temple, and to their efforts the success of this important enterprise was largely due (Ezra 6 : 14). The book of Zechariah consists of three principal parts:

chaps. 1–8; chaps. 9–11; chaps. 12–14. The first part contains a series of visions descriptive of all those hopes and anticipations of which the building of the temple was the pledge and sure foundation; the second part contains threatenings against Damascus and the sea-coast of Palestine; and the third part contains a very significant prophecy respecting Judah and Jerusalem. The style of Zechariah is unpolished and his meaning at times obscure, but he utters predictions concerning the Messiah which for clearness and definiteness are not surpassed by those of any other prophet.

Ze'dad, one of the landmarks on the north border of the land of Israel, as promised by Moses (Num. 34 : 8) and as restored by Ezekiel (Ezek. 47 : 15).

Zed-e-ki'ah [*the righteousness of Jehovah*], the name of several persons.

1. The last king of Judah and Jerusalem. He was the son of Josiah, and after the deposition by Nebuchadnezzar of Jehoiakim, his nephew, was placed upon the throne by the conqueror, who changed his original name from Mattaniah to Zedekiah. He was but twenty-one years old when he was thus placed in charge of an impoverished kingdom (2 Kings 24 : 18). He was a weak man, and altogether unequal to the task of guiding his country safely in perilous times. He formed an alliance with Egypt, which of itself was equivalent to a declaration of war with Babylon. An immediate invasion of his country by the Chaldæans was the consequence (2 Kings 25 : 1; Jer. 37 : 5–11); and after a protracted siege Jerusalem was carried by storm and the fleeing king was overtaken near Jericho and carried to Nebuchadnezzar, then at Riblah. With a refinement of cruelty characteristic of those cruel times, Nebuchadnezzar ordered the sons of Zedekiah to be killed before him, and lastly his own eyes to be thrust out. The unhappy monarch was then loaded with brazen fetters and was taken to Babylon, where he died (Jer. 39 : 4–7).

2. Son of Chenaanah, who at the court of Ahab, king of Israel, urged the expedition against Ramoth-Gilead, and was resisted by the prophet Micaiah (1 Kings 22 : 11–29).

3. Son of Maaseiah, a false prophet in Babylon (Jer. 29 : 21, 22).

4. Son of Hananiah, one of the princes of Judah in the time of Jeremiah (Jer. 36 : 12).

Zeeb [*wolf*], one of the two princes of Midian, Oreb being the other, who, with the kings Zebah and Zalmunna, fell before the victorious arms of Gideon (Judg. 7 : 25).

Ze'lah, a town of Benjamin, where Saul and his sons were buried (2 Sam. 21 : 14).

Ze-loph'e-had, a descendant of Manasseh (Josh. 17 : 3). He came out of Egypt with Moses, but died in the wilderness (Num. 14 : 35; 27 : 3). He died without male heirs, and his five daughters claimed the inheritance of their father in the tribe of Manasseh. By divine direction the claim was admitted (Num. 27 : 6, 7).

Ze-lo'tes, the epithet given to the apostle Simon to distinguish him from Simon Peter (Luke 6 : 15). See SIMON and CANAANITE, THE.

Zem-a-ra'im, a town in the allotment of Benjamin (Josh. 18 : 22), identical, perhaps, with MOUNT ZEMARAIM (2 Chron. 13 : 4).

Zem'a-rite, the, one of the Hamite tribes forming part of the population of ancient Canaan (1 Chron. 1 : 16).

Ze-nan [*rich in flocks*], a town in the plain or low country of Judah (Josh. 15 : 37; Mic. 1 : 11).

Ze'nas, a Christian mentioned by Paul (Tit. 3 : 13) in connection with Apollos. He is called "the lawyer," but whether he was a Jewish doctor or a Roman juris-

consult cannot be determined. The tradition is that he was the latter, and such is the natural inference from the narrative.

Zeph-a-ni'ah [*Jehovah conceals*], the name of three prominent persons.

1. The ninth in order of the twelve minor prophets. In the prophecy which he has left (ch. 1 : 1) he traces his genealogy back four generations, to Hizkiah or Hezekiah, supposed by many to be the king of that name. He exercised his prophetic office in the time of Josiah, king of Judah, when, notwithstanding the efforts of the king to bring about reformation, the princes and people were sinking more and more into that widespread and resolute apostasy which ultimately wrecked the nation. The chief characteristics of his prophecy are the unity and harmony of the composition, the grace, energy and dignity of the style, and the rapid and very striking alternations of threats and promises.

2. The son of Maaseiah (Jer. 21 : 1) and *sagan* or "second priest" (2 Kings 25 : 18) in the reign of Zedekiah. He succeeded Jehoiada (Jer. 29 : 25–29), and was probably a ruler of the temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah. Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldæans (Jer. 21 : 1) and to implore him to intercede for the people (Jer. 37 : 3). On the capture of Jerusalem he was taken with others to Riblah and slain (Jer. 52 : 24, 27; 2 Kings 25 : 18–21).

3. Father of Josiah and of Hen, mentioned in the account of the typical crown which the prophet Zechariah made (Zech. 6 : 10–14).

Zephath [*watch-tower*], a town in the extreme south or wilderness of Judah, afterward called HORMAH on account of the destruction inflicted on it (Judg. 1 : 17).

Zeph'a-thah [*watch-tower*], the valley in which King Asa joined battle with Zerah the Ethiopian (2 Chron. 14 : 10).

Ze'pho, son of Eliphaz, son of Esau, and one of the dukes or phylarchs of the Edomites (Gen. 27 : 11, 15).

Ze'rah or **Za'rah** [*a rising*, as of a luminary].

1. The twin brother of Pharez, son of Judah and Tamar (Gen. 38 : 30), from whom sprung the family of the Zarhites (Num. 26 : 20; 1 Chron. 27 : 11).

2. A son of Reuel and grandson of Esau, one of the dukes or phylarchs of the Edomites (Gen. 36 : 13, 17; 1 Chron. 1 : 37).

3. The Ethiopian or Cushite who invaded Judah and was defeated by Asa (2 Chron. 14 : 9–13). Zerah is supposed to be the Hebrew form of writing *Usarken*, a king of Egypt, either Usarken I. or Usarken II. of the twenty-third dynasty.

Ze'red. See ZARED.

Zer'e-da. See ZARETAN.

Zer-e-da'thah. See ZARETAN.

Ze'resh [*gold*], wife of Haman and his prompter in ambitious schemes (Esth. 5 : 10–14).

Ze-rub'ba-bel [*begotten at Babylon*], the head of the tribe of Judah at the return from the Babylonish captivity in the first year of Cyrus (Ezra 2 : 2). He was appointed by the Persian king to the office of governor of Judæa. He undertook the rebuilding of the temple, which, after much opposition and delay, was finished in the sixth year of Darius, and was dedicated with great rejoicing (Ezra 6 : 14–22). With the completion of the temple we lose sight of Zerubbabel. In the New Testament his name appears in the Greek form of ZOROBABEL (Matt. 1 : 12, 13; Luke 3 : 27).

Ze-ru-i'ah [*leprous*], the mother of the three leading heroes of David's army, Abishai, Joab and Asahel. She is supposed to have been a half-sister to David (1 Chron. 2 : 13, 16; 2 Sam. 17 : 25). Of

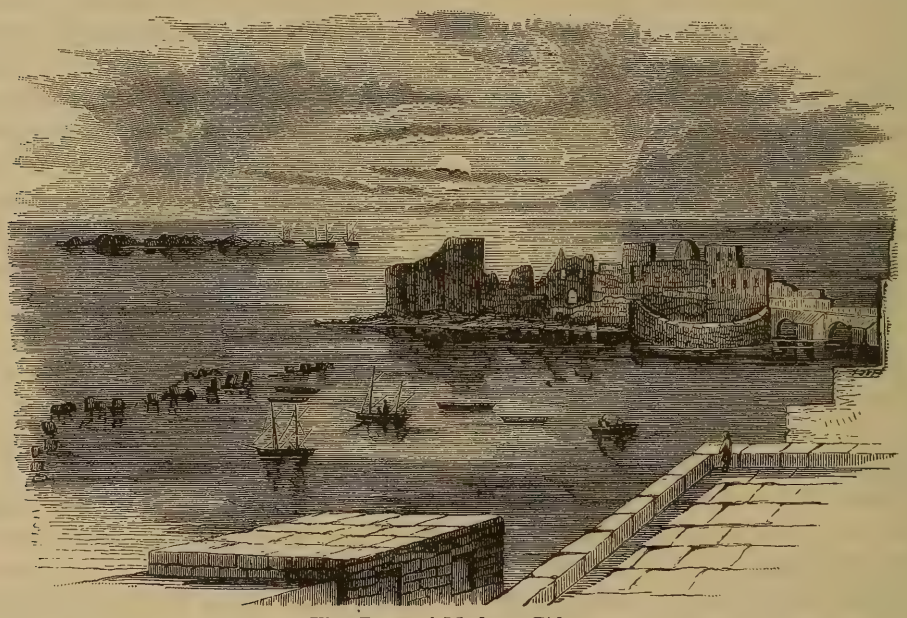
Zeruiah's husband the Scriptures make no mention.

Zi'ba [*a pillar*], a servant of the house of Saul who plays a prominent but discreditable part in one of the episodes of David's history (2 Sam. 9 : 2–12; 16 : 1–4; 19 : 17, 24–30).

Zib'e-on, father of Anah, whose daughter, Aholibamah, was Esau's wife (Gen. 36 : 2).

Zid'dim, a fortified town in the allotment of Naphtali (Josh. 19 : 35).

Zi'don [*fishery*], an ancient and wealthy city of Phœnicia, on the eastern coast of the Mediterranean Sea, less than twenty English miles to the north of Tyre (Josh. 11 : 8; Judg. 1 : 31; Isa. 23 : 2, 4). In early times Zidon was more influential than Tyre. From the time of Solomon to the invasion of Nebuchadnezzar, Zidon is not often directly mentioned in the Scriptures, and seems then to have been subordinate to Tyre. During the Persian domination it attained its highest point of



The Port of Modern Zidon.

prosperity. Its prosperity, however, was suddenly cut short by an unsuccessful revolt against Persia, which ended in the destruction of the town. Forty thousand of its inhabitants are said to have perished in the flames which consumed its buildings. Gradually the city recovered, and once more became populous and prosperous. Its modern name is *Saida.* It is now a poor place, with little trade or manufactures worthy of the name. Its once famous harbor has in it scarcely four feet of water. It is surrounded by fragrant gardens and orchards, and seen from a distance presents a beautiful appearance, which by a nearer view is sadly marred. Its population is about ten thousand souls.

Zif, the second month of the Jewish sacred and eighth of the civil year-reckoning (1 Kings 6 : 1).

Zik'lag, one of the towns of Judah (Josh. 15 : 31), afterward allotted out of the territory of Judah to Simeon (Josh. 19 : 5). At times it was subject to the Philistines of Gath, whose king, Achish, bestowed it upon David for a residence (1 Sam. 27 : 6). There David resided for a year and four months, and there he received the news of Saul's death (2 Sam. 1 :

16). He then relinquished Ziklag for Hebron, where he was anointed "king over the house of Judah" (2 Sam. 2 : 1–4).

Zil'lah [*shadow*], one of the two wives of Lamech the Cainite, to whom he addressed his song (Gen. 4 : 19–24).

Zil'pah, the handmaid of Leah, who became the secondary wife of Jacob and the mother of Gad and Asher (Gen. 30 : 9–13; 35 : 26).

Zim'ri [*celebrated in song*], the name of two men.

1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num. 25 : 14).

2. Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days. He gained the crown by the murder of King Elah, son of Baasha (1 Kings 16 : 8–10). The army, however, when they heard of Elah's murder, proclaimed Omri, their general, king. Omri marched against Tirzah, where Zimri held his court, and took the city. Zimri retreated into the innermost part of the king's palace, set it on fire and perished in the flames (1 Kings 16 : 18).

Zin, the north-eastern part of the great wilderness in which the children of Israel wandered (Num. 13 : 21). It consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, toward which also they slope. Kadesh lay in it, and here also Idumæa was conterminous with Judah (Num. 20 : 1; 27 : 14; 33 : 36; 34 : 3; Josh. 15 : 1).

Zi'on [*elevated mount*]. See JERUSALEM.

Ziph, the name of two towns in Judah.

1. One in the south, between Ithnan and Telem (Josh. 15 : 24).

2. One in the highland district, between Carmel and Juttah (Josh. 15 : 55). The place is memorable for its connection with David (1 Sam. 23 : 14, 15, 24; 26 : 2). The name *Zif* is now found about three miles south of Hebron, attached to a rounded hill of about one hundred feet in height.

Zip'por [*a little bird*], father of Balak, king of Moab (Num. 22 : 2, 4, 10, 16; 23 : 18; Josh. 24 : 9; Judg. 11 : 25).

Zip-po'rah [*a bird* or *sparrow*—feminine of Zippor], daughter of Reuel or Jethro, the priest of Midian, wife of Moses and mother of his two sons, Gershom and Eliezer (Ex. 2 : 21; 4 : 25; 18 : 2).

Ziz, Cliff of, the pass by which the hordes of Moabites, Ammonites and Mehunim made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. 20 : 14–16). It is now near the pass *Ain Jidy*, the old En-Gedi, and is the route which the Arabs take in their marauding expeditions at the present day.

Zo'an [*dwelling-place*], an ancient city of Lower Egypt, originally named in ancient Egyptian Ta(n), called Tanis by the Greeks, and situated on the eastern side of the Tanitic arm of the Nile. It is first mentioned in Scripture as having been built seven years after the building of Hebron in Canaan (Num. 13 : 22), and the mention of it thus indicates apparently some real connection in the origin of these two cities. If, as is probable, the Anakim of Hebron, in league with other Canaanites, were prominent actors in the Shepherd invasion of Egypt, commonly dated about this period, the linking together in the Bible record of the names of the two cities is readily explained. It has been represented, but perhaps on insufficient grounds, to be the same as Avaris, the capital of the Shepherd dynasty.

Zoan was an important and strongly-fortified post toward the eastern frontier of Egypt, the residence of the Pharaoh of the Exodus (Ps. 78 : 12, 43), and at times the chief seat of government (Isa. 19 : 11, 13; 30 : 4). "The field of Zoan," mentioned twice in Ps. 78, is, according to

Ebers, a common phrase in the hieroglyphic inscriptions. That through many generations it was a place of great political importance is abundantly evidenced by the Egyptian monuments.

It is named by Ezekiel (30 : 14) as one of the cities in Egypt which Nebuchadnezzar is to burn. Its ruin has for many generations been complete. A sandy plain, as vast as it is dreary, called at this day *San*, in remembrance of the ancient name of Zoan, and covered with gigantic ruins of columns, pillars, sphinxes, stelæ and stones of buildings, all cut in the hardest material from the granite of Syene, is the melancholy site of the once great and splendid city.

Zo'ar [*small*], one of the most ancient cities of the land of Canaan. Its original name was Bela (Gen. 14 : 2, 8). It was one of the five cities of the "plain of Jordan," but in the general destruction of these cities it was spared to afford shelter to Lot (Gen. 19 : 22, 23, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. 34 : 3), and it appears to have been known in the time both of Isaiah (15 : 5) and Jeremiah (48 : 34).

Zo'ba, Zo'bah, a portion of Syria which formed a separate kingdom in the time of the Jewish monarchs, Saul, David and Solomon (1 Sam. 14 : 47 ; 2 Sam. 8 : 3 ; 2 Chron. 8 : 3). The name is found in the inscriptions of Assyria, which apparently locate the kingdom between Hamath and Damascus.

Zo'phar, one of the three friends of Job. He is called the Naamathite, from the place, probably, where he resided (Job 2 : 11 ; 11 : 1 ; 20 : 1 ; 42 : 9).

Zo'phim, the Field of, a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. 23 : 14). The exact spot indicated by the name is, according to Prof. Paine, of the Palestine Exploration Society, one of the three peaks of Pisgah. See PISGAH.

Zo'rah, a town in the allotment of the tribe of Dan (Josh. 19 : 41). It is previously mentioned (Josh. 15 : 33) in the catalogue of Judah among the places in the plain or low country, It was the residence of Manoah and the birthplace of Samson (Judg. 13 : 2, 24). It is mentioned amongst the places fortified by Rehoboam (2 Chron. 11 : 10). It has been identified with the modern village of *Sûr'ah*.

Zu'ar [*smallness*], father of Nethaneel, the chief of the tribe of Issachar at the time of the Exodus (Num. 1 : 8 ; 2 : 5 ; 7 : 18, 23 ; 10 : 15).

Zuph, a Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. 1 : 1 ; 1 Chron. 6 : 35).

Zuph, the Land of, a district at which Saul and his servant arrived after passing through those of Shalisha, of Shelim and of the Benjamites (1 Sam. 9 : 5). It has been thought to be the same as *Soba*, a well-known place about seven miles west of Jerusalem.

Zur, a Midianite chief, father of the Cozbi who along with her Israelitish paramour was slain by Phinehas (Num. 25 : 15).

Zu'ri-shad'dai [*my rock is the Almighty*], father of Shelumiel, the chief of the tribe of Simeon at the time of the Exodus (Num. 1 : 6 ; 2 : 12 ; 7 : 36, 41 ; 10 : 19).

Zu'zims, the [properly, the Zuzim], an ancient people who, lying in the path of Chedorlaomer and his allies, were attacked and overthrown by them (Gen. 14 : 5). They inhabited, most probably, the country of the Ammonites, and were, in accordance with the usual assumption, identical with the Zamzummim, who are known to have been exterminated and succeeded in their land by the Ammonites.

SCRIPTURE CHRONOLOGY

AS COMMONLY RECEIVED.

PERIOD I.

From Adam to the Flood, 1656 years.

B. C.	
4004.	Creation of Adam.
3875.	Murder of Abel.
3874.	Birth of Seth.
3382.	Birth of Enoch.
3317.	Birth of Methuselah.
3074.	Death of Adam; age, 930 years.
3017.	Translation of Enoch; age, 365 years.
2948.	Birth of Noah.
2468.	Threat of the Flood.
2348.	Methuselah dies; age, 969 years.
2348.	Noah, 600 years old, enters the ark.

PERIOD II.

From the Flood to the Birth of Abram, 352 years.

B. C.	
2347.	Noah and his family leave the ark.
2234.	Confusion of tongues.
1998.	Death of Noah, aged 950 years.
1996.	Birth of Abram.

PERIOD III.

From the Call of Abraham to the Exodus from Egypt, 445 years.

B. C.	
1936.	Call of Abraham.
1896.	Birth of Isaac.
1871.	Offering of Isaac.
1859.	Death of Sarah.
1856.	Isaac marries Rebekah.
1836.	Birth of Jacob and Esau.
1821.	Abraham dies, aged 175 years.
1779.	Jacob goes to Padan-Aram.
1746.	Birth of Joseph.
1739.	Jacob returns to Canaan.
1729.	Joseph sold as a slave.
1716.	Joseph made governor of Egypt.
1706.	Jacob removes to Egypt.
1689.	Jacob dies, aged 147 years.
1636.	Joseph dies, aged 110 years.
1574.	Birth of Aaron.
1571.	Birth of Moses.
1491.	Moses sent to deliver Israel.

PERIOD IV.

From the Exodus to the Building of Solomon's Temple, 487 years.

B. C.	
1491.	Exodus from Egypt.
1490.	The Law given.
1453.	Death of Aaron.
1451.	Death of Moses, aged 120 years.
1451.	Joshua leads Israel into Canaan.
1443.	Joshua dies, aged 110 years.
1155.	Birth of Samuel.
1095.	Saul anointed king.
1085.	Birth of David.
1063.	David slays Goliath.
1055.	Saul kills himself.
1055.	David acknowledged king by Judah.
1048.	David acknowledged king by all the tribes.
1047.	Jerusalem made David's capital.
1033.	Birth of Solomon.
1023.	Rebellion of Absalom.
1015.	Solomon proclaimed king.
1015.	Death of David, aged 70 years.
1004.	Solomon's temple finished.

PERIOD V.

From the Dedication of Solomon's Temple to the Destruction of Jerusalem and Captivity of the Jews in Babylon, 416 years.

B. C.	
1004.	Solomon's Temple dedicated.
976.	Death of Solomon and revolt of the Ten Tribes.

B. C.	Kings of Judah.	B. C.	Kings of Israel.
975.	Rehoboam.	975.	Jeroboam I.
958.	Abijah.	954.	Nadab.
955.	Asa.	953.	Baasha.
		930.	Elah.
		929.	Zimri.
		929.	Omri.
914.	Jehoshaphat.	918.	Ahab.
892.	Jehoram.	898.	Ahaziah.
885.	Ahaziah.	896.	Jehoram.
884.	Athaliah (queen).	884.	Jehu.
878.	Joash.	856.	Jehoahaz.
839.	Amaziah.	841.	Jehoash.
810.	Azariah or Uzziah.	825.	Jeroboam II.

B. C.	Kings of Judah.	B. C.	Kings of Israel.
		773.	Zechariah.
		772.	Shallum (one month).
		772.	Menahem.
758.	Jotham.	761.	Pekahiah.
742.	Ahaz.	759.	Pekah.
726.	Hezekiah.	730.	Hoshea.
698.	Manasseh.	721.	Captivity and deportation.
643.	Amon.		
641.	Josiah.		
610.	Jehoahaz (three months).		
610.	Jehoiachim.		
599.	Jehoiachin (tributary prince).		
599.	Zedekiah (tributary prince).		
588.	Destruction of Jerusalem and temple; complete captivity.		

PERIOD VI.

From the Destruction of Jerusalem by Nebuchadnezzar, to the Birth of Jesus, the Christ, 588 years.

B. C.	
588.	Destruction of Jerusalem and beginning of Captivity.
538.	Babylon taken by Cyrus.
536.	Proclamation of Cyrus for the return of the Jews.
534.	Foundation of the temple.
529.	Artaxerxes (Cambyses) forbids the work.
520.	Favorable decree of Ahasuerus.
518.	Esther made queen.

B. C.
515. The second temple finished.
510. Haman's plot frustrated.
484. Xerxes king of Persia.
464. Artaxerxes Longimanus.
458. Ezra sent to govern Jerusalem.
445. Nehemiah sent as governor.
424. Samaritan temple built on Mount Gerizim.
420. Malachi closes the canon of the Old Testament Scriptures.
335. Alexander the Great invades Persia and establishes the Greek empire.
323. Alexander dies.
320. Ptolemy I. (Soter) of Egypt takes Jerusalem and Jews settle at Alexandria.
283. Septuagint Version made by order of Ptolemy II. (Philadelphus).
205. The Jews submit to Antiochus the Great.

B. C.
170. Antiochus Epiphanes storms Jerusalem and profanes the temple.
166. Judas Maccabæus governor.
153. Jonathan becomes high priest.
135. John Hyrcanus, high priest.
109. John Hyrcanus destroys the temple on Mount Gerizim.
107. Judas (Aristobulus) high priest and king.
63. Jerusalem taken by Pompey, and Judæa made a Roman province.
54. Crassus plunders the temple.
40. Herod made king.
28. Augustus Cæsar emperor of Rome.
18. Herod begins the rebuilding of the temple.
4. Jesus, the Christ, born four years before the era known as A. D.
4. Herod dies at Jericho.
2. Archelaus is greeted as king.

PERIOD VII.

From the Birth of Jesus, the Christ, to the end of the First Century.

A. D. Four years before A. D. 1 our Lord born.
8. Jesus visits Jerusalem.
22. Pilate sent from Rome as governor of Judæa.
25. John the Baptist begins his ministry.
26. Jesus baptized by John.
29. Crucifixion and resurrection of Jesus Christ.
36. Conversion of Paul.
38. Gospel preached to the Gentiles.
44. James beheaded by Herod.
63. Paul sent a prisoner to Rome.
65. Beginning of the Jewish war.
67. Paul suffers martyrdom at Rome by order of Nero.

A. D.
67. Vespasian, the Roman general, raises the siege of Jerusalem, by which an opportunity is afforded for the Christians to retire to Pella beyond Jordan, as admonished by our Lord.
70. Jerusalem besieged and taken by Titus; the temple destroyed.
95. John banished to the island of Patmos by the emperor Domitian.
96. John writes the Revelation.
97. John, liberated from exile, writes his Gospel.
100. John, the last surviving apostle, dies in Ephesus, according to tradition.

THE END.

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